

Dartmouth
A S I A,

THE FIRST PART.

BEING

An Accurate Description

OF

P E R S I A,

And the Several PROVINCES thereof.

The Vast Empire

OF THE

G R E A T M O G O L,

And other Parts of

I N D I A:

And their Several

Kingdoms and Regions:

WITH

The Denominations and Descriptions of the Cities,
Towns, and Places of Remark therein contain'd.

The Various Customs, Habits, Religion, and
Languages of the Inhabitants.

Their Political Governments, and way of Commerce.

A L S O

The Plants and Animals peculiar to each Country.

Collected and Translated from most Authentick Authors, and Augmented with later Observations; Illustrated with Notes, and Adorn'd with peculiar Maps and proper Sculptures, By *JOHN OGILBY* Esq; His MAJESTY's *Cosmographer, Geographick Printer, and Master of His MAJESTY's Revels* in the Kingdom of Ireland.

L O N D O N,

Printed by the Author at his House in *White-Friers*. M.DC.LXXIII.

AL 3 A

THE FIRST PART

OF

AN ACCOUNT

OF

RESEARCHES

INTO THE

THE

RESEARCHES

OF

IN

THE

RESEARCHES

OF

THE

THE

THE

THE

THE

THE

THE

THE

TO HIS
Most Serene, and Most Excellent Majesty,
C H A R L E S II.
By the Grace of God,
O F
G R E A T B R I T A I N, F R A N C E, and I R E L A N D,
K I N G,
D E F E N D E R of the F A I T H, &c.

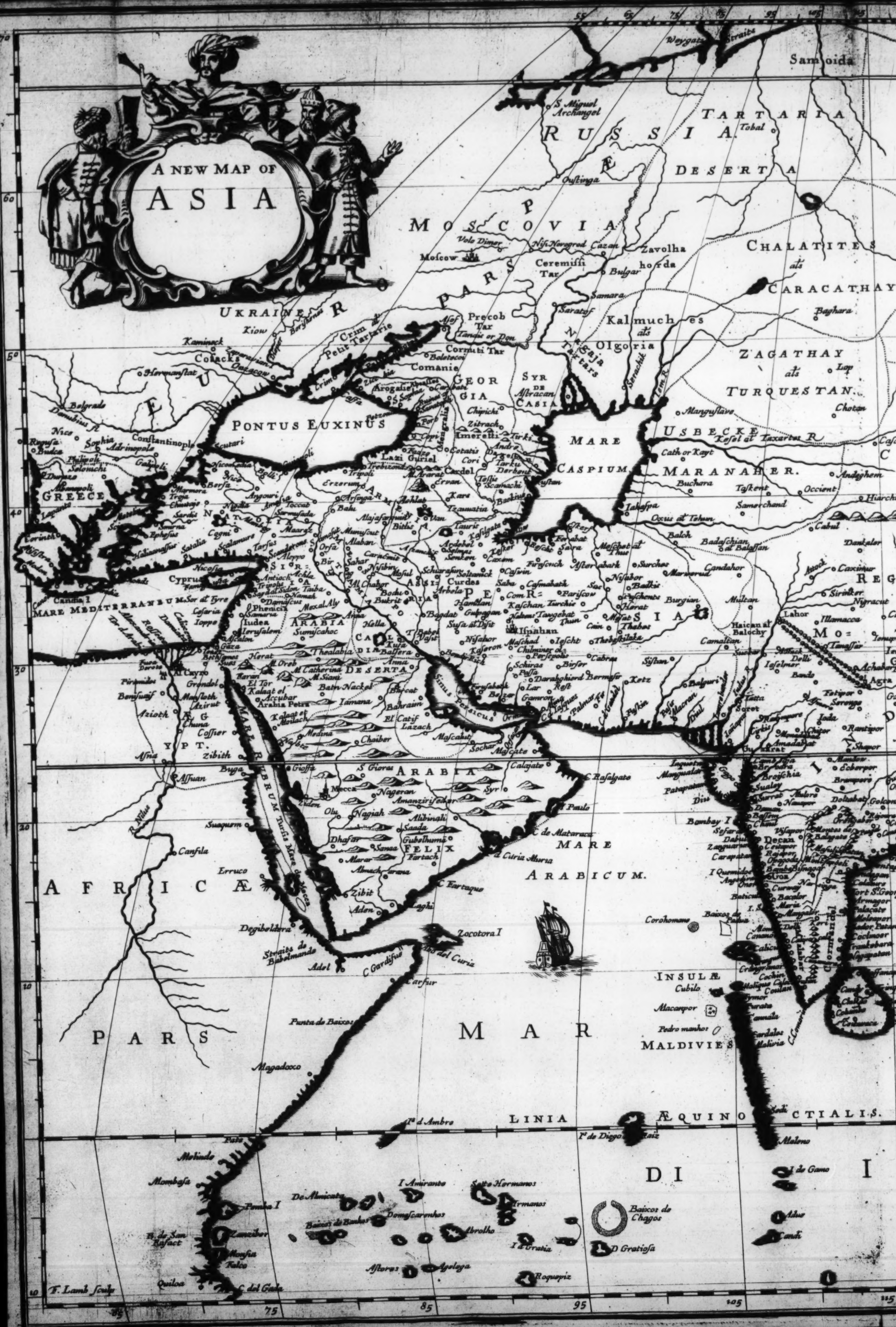
This Fifth Volume of His
E N G L I S H A T L A S,
Viz.

A S I A,
Being the Latest, and most
A C C U R A T E D E S C R I P T I O N
O F T H E
Kingdom of Persia,

T H E
E M P I R E of the **G R E A T M O G O L,**
And other Parts of

I N D I A,
Is Dedicated, and with all Humility Presented,

B. Y
Your Majesties Cosmographer
A N D L O Y A L S U B J E C T,
J O H N O G I L B Y.





TO THE RIGHT WORSHIPFUL THE GOVERNOR
DEPUTY AND COMMITTEES OF THE HONORABLE
EAST INDIA COMPANY
This new Map of Asia, according to the best and
latest Observations, and Discoveries, is most humbly
Presented and Dedicated by John Ogilby Esq.
his Majesties Cosmographer





THE General Description OF A S I A.



ASIA, by some call'd *Semia*, from *Sem* the eldest Son of *Noah*, to whose Lot it fell; and now by Navigators, *The Levant*, from the Italian Word *Levante*, i. e. *The East*, from its Easterly Situation; hath been generally accounted, by Ancient Writers, the biggest of the Three formerly Known Divisions of the WORLD, and by some estimated equal to the other Two, *EUROPE* and *AFRICA*; and is moreover Ennobled with several grand Prerogatives above the rest: For here that Glorious Work of Creation first manifested itself, and terminated in that greatest of God's Handy-works, the Formation of Man: Here flourish'd the Terrestrial Paradise, or Garden of *Eden*, which our first Parents Inhabited, Cultivated, and in the end, by their Disobedience, lost. And as the Creation, so also the Redemption of Man-kind was here wrought, by our Blessed Saviour's Incarnation, Nativity, Preaching, Miracles, and lastly, Suffering upon the Cross, and Resurrection: And here the Divine Monument of his Passion, the Holy Sepulchre, is yet preserv'd, by God's Providence, even under the Guardianship of *Infidels* themselves. From hence, as from the Fountain of Plantation, and first Inhabited Part of the World, Colonies were sent forth into all Parts, and the whole Globe of Earth was supply'd with People. Here was the first Foundation of Cities, Institution of Laws and Government, Civilising of Manners, Original of Arts and Sciences, and the Communication of all Literature, both Divine and Humane,

to the rest of the World. And as the two first Great and Famous Empires of the World, the *Affyrian* and *Persian*, were here Founded, and succeeded each other, continuing for the space of 1368 Years, namely, from the Year of the World 2000, to the Year 3368; so at this day the greatest Empires of the Universe are contain'd in this Part thereof; as namely, the *Turkish* Empire, which though it extend it self into *Europe*, yet the greatest part of it is contain'd within the Verge of *Asia*; that of the *Sophi* of *Persia*; that of the Emperor of *China*; that of the *Great Cham* of *Tartary*; which two last Empires are now by Conquest united under one Head, viz. the *Great Chan*: and that of the *Great Mogol*.

Of the Seven Wonders of the World, Four were in *Asia*, namely, The Temple of *Diana*, at *Ephesus*; The Mausoleum, or Sepulchre of *Mausolus*, at *Halicarnassus*; The Walls of *Babylon*; and the *Colossus*, or Statue of the Sun, at *Rhodes*. Of the other three, one is in *Europe*, viz. The Statue of *Olympick Jupiter*; the other two are in *Africa*, viz. The *Pharos* or Watch-Tower, and the *Egyptian Pyramids*.

Lastly, Of the Fruitfulness and Pleasantness of this Part, this may serve for a great Argument, That here was chosen out by God himself that Land of Promise, for his Chosen People to dwell in, which the Scripture it self sets forth by the Commendation of *A Land flowing with Milk and Honey*: And *Cicero* represents it no less advantageously, in one of his Orations to the People of *Rome*, in these Words, *Caterarum Provinciarum, Vestigalia, Quirites, tanta sunt ut iis, ad ipsas Provincias satandas vix contenti esse possimus, Asia verotam optima est & fertilis, ut & ubertate agrorum & varietate fructuum, & magnitudine Pastionis, & multitudine earum rerum quae exportent facile omnibus terris antecellat: The Tributes and Taxes, Renowned*

A

Romans,

The General Description of A S I A.

Romans, gather'd from other Provinces, are scarce sufficient for the Maintenance and Defence of the Provinces themselves; but Asia is so fertile, that in the plentiful Production of its Corn-fields, the variety of its Fruits, the richness of its Pastures, and the multitude of those things which for their Rarity are Exported into other Parts, it far excels all the Earth beside. And thus far Cicero's Commendation of Asia agrees with the common Suffrage of other

Writers, namely, That Asia in general, for Fruitfulness, Delight, and being well Peopled, is far superior to Africa; and for costly Traffick, and its abundance of high-valu'd Commodities, which hereafter shall be particulariz'd, exceeds Europe also, and may well stand in competition with the new-found World America, with all its Mines of Gold.

Of the Denomination of Asia.

Concerning the Denomination of Asia, there is some variety of conjecture, as upon all such Occasions happens; but the most generally receiv'd is (and that by the Authority of Herodotus) That it is deriv'd from the Nymph Asia, who is reckon'd by Hesiod among the Forty Daughters of Oceanus and Thetys, in this Verse:

Κρείων, Ἀσίη, καὶ Ἰμερῆσσα Καλυψώ.

Crisia, and Asia, and Calypso fair.

This Nymph, the Wife of Japetus, and Mother of Prometheus, is said to have been a Queen of great Power and Authority, extending her Dominions through a great part of Asia, and thereby to have given Denomination to the whole. However, others derive it from Asius the Son of Cocytus; others, from Asius the Son of Manasus the Lydian; others, from another Asius, an ancient Philosopher, who gave the Palladium to the Tro-

jans. But the Learned Bochart, as in all his Etymologies he goes a more critical way to work, so also in this, deriving it from the Word Asi, which in the Punick Tongue signifies A Middle, because it lies in the middle between Africa and Europe; or perhaps because the Mountain Taurus runs through the middle of it, from East to West, as Strabo observes, thereby dividing it into two Parts, Asia Interior, and Exterior; that Part to the North being call'd Asia within Taurus; that to the South, Asia without Taurus. The Extension of this Mountain Taurus, from Pamphylia Eastward, through the midst of Asia, as far as the Indies, is elegantly describ'd by Dionysius Afer, in his Poem de Situ Orbis.

a Hinc in-
transit deura
est Africa la-
va Europa,
inter utraq;
est Asia. Plin.

Μέσσα γὰρ πάλσις Ἀσίης ὄρεσ ἀμφιέθενται
Ἀρξάμειον γαίης Παμφυλίδος ἄχρη καὶ Ἰνδοῦ.

A Mountain from Pamphylia extends
It self through Asia, and at India ends.

The Form and Bounds of Asia.

THE Form of Asia is observ'd by Laurentius Corvinus, out of Anthoninus Veronensis, to be Conical; that is, beginning from the West with a more ample Extent, and falling sharper and sharper towards the East, and ending, according to the Account of the Ancients, at a Place which being call'd Dionysii Columna, or The Pillars of Bacchus, was once thought to be the utmost part of India.

The Partition between Asia and Europe was generally by old Geographers agreed to be the River Tanais, now Don. Ἀπὸ Τανείδος δὲ ποταμοῦ (saith Scylax Cariandensis in his Periplus) ἀρχεται ἡ Ἀσία. From the River Tanais begins Asia. This he saith, as having just before finish'd his Course through Europe. To the same effect Strabo; To Europe, Asia is continuous, join'd to it at the River Tanais. And Pliny, though he determine not the Bound between Europe and Asia, yet when of two distinct Portions of the Earth he makes Europe one, he continues thus; In duas partes ab amne Tanai ad Gaditanum Fretum Univerfo Orbe diviso: The whole World being divided into two Parts, by a Line from the River Tanais to the Bay of Cadis, which is now the Streights Mouth. Moreover, Strabo makes mention of a Peninsula made by the River Tanais, the Lake Maotis, and the Euxine and Caspian Seas (with which, that Dorsum of Ptolomy, between the Lake Maotis and the Sarmatick Ocean, above the River Tanais, which he makes the Bound between Europe and Asia, seems to have some correspondence) the Entrance

into which Peninsula is that Isthmus with which the Poet Dionysius parts Europe from Asia, and describes to be between the Euxine and the Caspian Seas, in these Verses.

Ἰσθμὸς ἀνὰ πύσσεται τῆς ὑπὲρταλῆς Ἀσίης
Ἀίης

Κασπίησε μεσηγὺ καὶ Ἐυξείνῳι θαλάσσης,
Κείνον δ' Ἐυρώπης Ἀίης δ' ὄρεον ἠυδάξατο.

Between the Caspian and the Euxine Strands,
An Isthmus shooting, as a Limit stands
Tween Asia's Rich, and Europe's Fertile Lands.

This Tanais which parts Asia from Europe, being the Western Bound of Asia; It is plain from Pliny and Pomponius Mela, that the ancient Bounds on the other three Sides were, Eastward, the Eastern Ocean; Southward, the Indian Sea; and Northward, the Scythian.

The Boundaries of Modern Geographers, agreeing in the main with those of the Ancients, are yet somewhat more exact. Cluverius bounds Asia, Northward, Eastward, and Southward, in like manner as Mela, only to the Indian Sea he adds the Term also of the Red Sea; Westward, with the Arabian Gulph, and the Isthmus between the Arabian Gulph and the Mediterranean, then the Phœnician and Aegean Seas, the Propontis, Pontus, Lake Maotis, Rivers Tanais and Ob. Golnitzius his Bounds are also very near the same; onely he differs from Cluverius in this, that in stead of making

The General Description of ASIA.

king the *Indian* and the *Red Sea* one, or on the same Side, he puts the *Red Sea* among the Western Bounds: He also calls the *Eastern Ocean*, *The Sea of China*. *Matthias Quadus* sets *Asia* for its Western Bounds, *Tanais*, the *Euxine Sea*, part of the *Mediterranean*, the *Isthmus* which dividing *Asia* from *Africa*, separates the *Red Sea* from the *Mediterranean*, and also the *Mediterranean Sea* it self: *Antonius Maginus*, the *Arabian Gulph*, or *Red Sea*, the *Mediterranean Sea*, the *Pontus Euxinus*, and the River *Tanais*, by all which it is bound both from *Europe* and *Africa*. *Martiny*, the *Aegean Sea*, now the *Archipelago*, the ^b *Arm of St. George*, or the *Streight of the Dardanelli*, la ^c *Mer di Marmora*, the ^d *Streight of Constantinople*, the ^e *Black Sea* (otherwise call'd *Mar Maggiore*, or the *Greater Sea*) the *Streight of Caffa*, the *Sea* call'd *Della Zabache*, the River *Tanais*, and a Line drawn from the said River as far as the Northern Ocean; also the *Red Sea*, and the *Streight of Suez*, which separate it from *Africa*. The Northern Bound, commonly call'd the *Scythian* or *Tartarian Sea*, he calls *Mer Glaciale*, or the *Frozen Sea*, *Lucas de Linda*, the *Arabian Gulph*, the Bay between that and the great *Mediterranean Sea*, the *Mediterranean Sea* it self, the *Phenician* and *Aegean Seas*, the *Propontis*, *Pontus*, and *Lake Maotis*, the Rivers *Tanais* and *Ob*. *P. Bertius* divides *Asia* from *Europe* by the River *Tanais*, now *Don*, the *Lake Maotis*, now *Mar del Zabache*, the *Cimmerian Bosphorus*, now *Bocca di S. Giovanni*, *Pontus Euxinus*, now *Mar Maggiore*, or *Mar Negro*, the *Thracian Bosphorus*, now *Stretto di Constantinople*, the *Propontis*, now *Mar di Marmora*, the *Hellepont*,

^b Anciently call'd the *Hellepont*.
^c The *Propontis*.
^d *Bosphorus Thracius*.
^e *Pontus Euxinus*.
^f *Palus Maotis*.

now *Bras de S. George*, or *Destroit des Chasteaux*; the *Aegean Sea*, now the *Archipelago*; and lastly, the *Syrian Sea*: From *Africa*, with the *Isthmus*, and the *Arabian Gulph*: And all the other Coasts of *Asia*, without these Bounds, he environs with the *Arabian Sea*, the *Indian*, *Oriental*, and *Sarmatick Oceans*. *P. du Val* of *Abbeville* separates *Asia* Westward from *Africa* by the *Red Sea*, and the *Isthmus of Suez*: From *Europe* he divides it with 1. The *Archipelago*, otherwise call'd the *White Sea*, anciently, the *Aegean Sea*: 2. The *Streight Gallipoli*, or the *Streight of the Dardanelli*, otherwise call'd *The Arm of S. George*, anciently, *The Hellepont*: 3. The *Mer de Marmora*, anciently, the *Propontis*: 4. The *Streight of Constantinople*, or the *Canal of Mer Maggiore*, i. e. the *Great Sea*, anciently, the *Thracian Bosphorus*: 5. The *Black Sea*, or *Mer Maggiore*, anciently, *Pontus Euxinus*: 6. The *Streight of Caffa*, or *Vospero*, otherwise call'd *The Mouth of S. John*, anciently, the *Cimmerian Bosphorus*: 7. The *Limen*, otherwise call'd *Mer Zabache*, and *Tanna*, anciently, *The Lake Maotis*: 8. The River of *Don*, or *Tana*, anciently, *Tanais*: 9. A Line drawn from the most Easterly deflection of the River *Don*, as far as the *Septentrional* or *Northern Ocean*, near the River *Ob*. Where note, That in the Northern, Eastern, and Southern Limits of *Asia*, the Modern Geographers precisely agree with the Ancients, and among themselves; and in the Western Bounds, or Division from *Europe*, they also agree in the main, and differ little otherwise from each other, than in being more or less particular.

Of the Measure and Extent of Asia.

From the Mouth of *Canopus* to the Mouth of *Pontus*, *Timosthenes*, quoted by *Pliny*, accounts XXVI. XXXIX Miles. Which though according to the common Interpretation of these ancient Roman Numbers, it seems to be in the vulgar way of Numbring, 26039; yet in regard of the extravagant reckoning, and so exceeding all bounds of Truth that would follow hereupon, the Translator of *Pliny* reckons the first XXVI onely so many Hundreds, and brings down the Number to 2639, as indeed in probability it can be no other; and so consequently in the rest. From the Mouth of *Pontus*, to the Mouth of *Maotis*, *Evatosthenes* reckons XV. XLV, or 1545 Miles, which together comes to XLI. LXXXIV, or 4184 Miles: But *Artemidorus*, and *Isidorus*, reckon the Whole, with *Egypt*, as far as *Tanais*, LXXXVIII, or 8800 Miles. *Pliny* himself, by whom all these Authors are quoted, in more express Terms affirm'd the Length of *Asia* to be LXIII. DCC Miles; which to hold proportion with the former Numbers, can be but 7050. However here the *Plinian* Interpreter forgetting himself, suffers it to run on to 630750, perhaps because of the DCC that comes after the LXIII: But this, as it would exceed the Proportion formerly observ'd, so it would bring back that Contradiction to common Sense and Reason, which he seem'd before to endeavor to avoid. The Breadth, from the *Aethiopic Sea*, to *Alexandria*, XV. II. LXXXV, or 1875 Miles, reckoning the Miles as the manner then was, by so many thousand Paces. *Strabo* speak-

ing of the Mountain *Taurus* running through the midst of *Asia*, from West to East, and measuring the Length of *Asia* by it, affirms the Length of the Mountain to be 45000 Furlongs, which comes to 5625 Italian or English Mile. *Matthias Quadus*, though he almost follows the Words of *Strabo*, yet he makes a longer Mount *Taurus*; for he accounts the Length of it 58060 Furlongs, that is, 7257 of our Miles, and four Furlongs over; and without particularizing the Breadth, affirms it to exceed the Breadth of *Europe* and *Asia* put together. *Mercator* extends the Length of *Asia* from the most Western Meridian, passing through the 57th Degree of Longitude, to the most Eastern, passing through the 178th Degree, including 121 Degrees, which reduc'd to Miles, comes to 7260. The Breadth he reckons from the *Aequator* to the 80th Degree of Northern Latitude, which amounts to 4800 Miles. *Cluverius* allots to *Asia*, between the *Hellepont* and *Malacca*, the farthest *Emporium* of *India*, the length of 1300 German Miles, which is of our Miles 5200: And for Breadth, between the Mouth of the *Arabian Gulph* and the Promontory *Tabis*, which is at the *Streight of Anian*, 1220 German Miles, which is of our Miles 4880. With this Measure *Golnitzius*, and *Lucas de Linda*, exactly agree. *Martiny* determines the Extent of *Asia* from West to East, that is, from the *Archipelago* to the *Chinese Ocean*, to be 1750 Leagues; from South to North, that is, from *Malacca* to the Sea of *Tartary*, 1550 Leagues. *P. du Val* accounts its Length from West to East, that is, from the most Western Parts of *Anatolia*,

The General Description of A S I A.

to the Eastern Parts of *China*, 2500 French Leagues; the Breadth (not comprehending the Isles) 72 Degrees, that is, 1700 of the same Leagues; and all under the Septentrional Temperate Zone, except some *Peninsula's*, which are found in the Torrid Zone.

Now to reduce all these several Computations to one Standard, viz. of our own Miles; there will be no great difference among the three Moderns last mention'd, provided we reckon in *Martini's* Account three Leagues to a Mile, and in *P. du Val's*, two French Leagues to a Mile, according to which Reckoning, all the Modern Ac-

counts come short of the Ancient: which is the more strange, in regard late Discoverers have penetrated into such remote Easterly Parts of *Asia* as were altogether unknown in *Strabo's*, *Pliny's*, or *Ptolomy's* time, and therefore may well be suppos'd to have stretch'd it to a far greater extent. But some Mistakes may possibly arise from our not exactly enough accommodating of the Ancient Numbers or Measures to our own, as may evidently appear by the vast Error that might easily have slipt from an inanimadvertency of *Pliny's* Numbers.

Of the Lakes or Seas of Asia.

THE greatest Lake (if it be not more properly call'd a Sea) not onely of *Asia*, but (generally so reputed) of the World, is the *Hircanian Lake*, which contains in Length 270 German Miles; in Breadth, above 100: and although there be no visible Entrance of any other Sea into it, yet in regard its Waters are generally Salt, it is suppos'd to communicate with the Ocean, or some other Sea, by certain Subterraneous Passages; as undoubtedly it partakes also of several great Rivers, since in many Places it hath Fresh Water, and abounds with some sorts of Fresh-water or River Fish. The Ancients believ'd this to be a Bay of the *Scythian Ocean*; but *Herodotus*, one of the most ancient of the Greek Writers, as also *Aristotle*, and *Diodorus*, were of a different Opinion, affirming it to be a particular Sea by it self, as being no where mix'd with the Ocean: And *Ptolomy*, for that Reason, would rather have it call'd a Lake than a Sea; to which Opinion of his, many other Writers have given their Suffrage. However, it hath commonly had in times past the Appellation of *The Caspian Sea*, and at present is term'd *Mare di Sala*, or *The Sea of Sala*.

The next great Asian Lake is call'd *Lacus Asphaltites*, or *The Lake of Brimstone*; the same which in Holy Writ is call'd *Mare Mortuum*, or *The Dead Sea*, in regard the Water remains fixt

and immovable in so vast a Circuit. Upon this Lake stood the Cities of *Sodom* and *Gomorrah*, *Admah* and *Zeboim*, the two first whereof are mention'd in Sacred Scripture to have been destroy'd by Fire from Heaven; whereupon it hath been also known by the Name of *The Lake of Gomorra*. And if the fore-mention'd, much more this may be term'd a Lake, in regard it is but very small in respect of that. Over this Lake, like as over that of *Avernus* or *Aornus* in *Campania*, no Birds endure to fly, neither are any Fish able to live in it, by reason of the evil and noxious Savour and intollerable Stench of the Water, which is not mov'd or stirr'd by any Wind, because the Bituminous Quality thereof resists, by condensing the Surface of the Water, which is so thick, that the heaviest Creatures are born upon it without swimming: But it is not Navigable by any Ships, both in regard of the thickness and immovableness of the Water, and the noisomness of the Lake to all Passengers.

The next is the Lake or Sea in *Persia* call'd *El-Caisf*.

The fourth is the Lake of *Genesareth*, otherwise call'd *Tiberius*, and by some *The Sea of Galilee*.

The fifth is the Lake *Samochoinites*, between which, and that of *Genesareth*, the River *Fordan* flows,

Of the Chief Rivers of Asia.

THERE are many Rivers of Principal note in *Asia*, as *Euphrates*, *Tigris*, *Fordan*, *Indus*, *Ganges*, &c.

Euphrates riseth in *Great Armenia*, and is call'd by the Inhabitants generally *Phrat*: But in its Progress through several Countries, it changeth its Name; for, some space from its first rising it is call'd *Pyxirates*; towards its entrance into the Mountain *Taurus*, *Omira*; again, coming forth from out of the said Mountain, it takes the Name of *Euphrates*; afterwards it toucheth upon *Mesopotamia* on the Left Hand, and *Syria*, *Arabia*, and *Babylonia* on the Right, and then divides it self into several Arms, one whereof takes its Course to *Seleucia*, and falls into the River *Tigris*; another runs through *Babylon*, and loseth it self in certain Lakes of *Chaldea*; but afterwards shoots it self forth again, and from thenceforth anciently it ran directly towards the Sea, where it disembogu'd it self with a great Mouth; but since, having that Course stop't by the People thereabout,

for the fertilising of the Ground, it was forc'd to take its way through the *Tigris* again. This River swelling like *Nilus* in some places, useth to overflow the Fields of *Mesopotamia*, and make them very Fruitful.

The River *Tigris*, by the Inhabitants call'd *Tigil*, in like manner hath its Source in *Great Armenia*, in a plain Champaign place. There where this River runs with a slow gentle Stream, it is call'd *Diglitio*; where it carried with a swift precipitous Course, *Tigris*, which in the Median Language signifies *A Dart*. It breaks through the Lake *Arathusa*, and a little after, the Mountain *Taurus* hindring its Course, makes it self a hidden way under Ground, and rises on the other side of the Mountain; then having pierc'd through another Lake nam'd *Thospites*, sinks again under Ground, and with another Subterranean Course measures fix German Miles. After it hath taken in other Rivers in *Assyria* and *Armenia*, it separates *Assyria* from *Mesopotamia*, and at *Seleucia* is divided

The General Description of ASIA.

divided into two Branches, one whereof glides to *Seleucia*, and the other to *Ctesiphon*, and so makes, as it were, an Island, though of no great Magnitude: As soon as its Streams conjoin into one again, it is call'd *Pasinyris*. At length it insinuates it self into a Lake of *Chaldaea*, out of which having broken forth with great violence, it directly tends to the *Persian Gulph*, in which it terminates with two Out-lets.

The River *Jordan* springs from two Fountains, though not far distant from each other, the one of them nam'd *For*, the other *Dan*, of the contexture of which two Words is fram'd the Name of *Jordan*. This River is extremely pleasant and beautiful in its Prospect: About twelve Miles from its Source it runs into the Lake *Samochonites*, thence into the Lake *Genesara*, or *Tiberias*; after which it waters *Judea* and *Samaria*; and lastly, is immerst into the Lake *Asphaltites*, or *Dead Sea*, in the way making several Turnings and Windings, as if loth to lose it self and its sweet Waters in such a noisom Sea.

In *India* are two most Noble Rivers, *Indus* and *Ganges*. *Indus*, vulgarly *Hiind*, or *Inder*, rising from the Mountain *Parapomissus*, takes in nineteen Rivers, whereof the Chief are *Hydaspis* and *Hypasus*. The greatest Breadth of this River is fifty Furlongs, and the Depth of it fifteen Paces: With seven Mouths it empties it self into the Sea.

Ganges (now *Guengam*) ariseth out of the *Scythian* Mountains, affords in many places very rich Pearl, and plenty of Gold-dust. The least Breadth of this River is said to be two German Miles, and its least Depth 100 Foot.

The grand Rivers of *Tartaria Asiatica* are *Ob*, and *Parapomissus*, now *Orchardus*, both which fall into the Northern Ocean: *Rha*, now *Volga*; *Faxartes*, now *Chesel*; and the River *Edel*, which disgorge into the *Hircanian Sea*. Of *Persia*, *Oxus*, now *Abia*, or *Abiamu*; *Arbis*, now *Ilment*; and *Samydaces*. Not to omit in *Media* the Rivers *Cyrus*, *Cambyses*, *Amardus*, *Strato*, and *Corindas*: Of *China*, *Cantao*

Of the Chief Mountains of Asia.

THE Principal Mountains of *Asia* are in *Colchis*, under the *Turkish* Empire, *Corax*: Not to speak of *Caucasus*, which is accounted part of the Mountain *Taurus*; as likewise *Imaus* in *Scythia*; in *Media*, *Coronus*, *Jafonius*, *Orontes*, *Zagrus*, and *Choatras*: In *Galatia*, *Olgasis*, *Didymus*, and that call'd *The Tomb of the Celani*: In *Bithynia*, *Orminius*: In *Phrygia*, the greater *Cadmus*: In *Mysia*, the lesser Mount *Ida*: In *Lydia*, *Sipylus*, *Timolus*, *Mesogys*, and *Mimas*: In *Caria*, *Phanix*, *Mysale*, and *Larmus*: In *Phoenicia*, Mount *Libanus*, *Antilibanus*, and *Carmelius*: In *Antiochia*, *Casius* and *Pieria*: In *Mesopotamia*, *Mafius* and *Singarus*: In *Arabia*, *Petraa*, *Sinai* and *Horeb*: In the Isle of *Cyprus*, Mount *Olympus*: In *Palastine*, Mount *Gilead*. But the Mountain *Taurus*, which extends from the

Coast of *Pamphylia*, over against that of the Isle of *Rhodes*, through the whole length of *Asia*, as already specified, is certainly the biggest Mountain not onely of *Asia*, but of the whole World, if it be not rather a Conjunction of several Mountains into one; for so it seems to be, by taking several Names, as it passeth through several Places; as, *Imaus*, *Emodus*, *Parapomissus*, *Circius*, *Chambades*, *Pharphariades*, *Croates*, *Oreges*, *Oroandes*, *Niphates*, *Caucasus*, *Sarpedon*, *Coracesius*, *Cragus*, and at last *Taurus* again. Those Gaps where the Mountain divides, and affords Passage through, are call'd *Pyla*, i. e. *Gates*; as, the *Pyla Armenia*, *Pyla Caucasica*, *Pyla Cilicia*, which last is famous for that grand Overthrow given by *Alexander the Great* to *Darius Codomannus* King of *Persia*.

Of the Productions of Asia.

NO wonder the Luxury of the *Persian* Empire still overcame those that were Conquerors by the Sword, as being anciently the Chiefest, and still one of the Principal Kingdoms of that Quarter of the World, which besides its fruitfulness of all things necessary for Humane Sustenance, produces also all those richest of Commodities that have in all Ages been sought for from other the remotest Parts of the Earth; and which, especially at this day, now that much more of *Asia* is discover'd than was formerly known, render the *Levantine* Trade the richest and most flourishing of all others.

The Ancients were not silent of the great Riches of *Asia*, but seem'd not to have that particular knowledge thereof, that the late Voyages, and the Relations of those who Traffick thither, give us. *Pliny* writes of great Quantities of Crystal found in several Parts of *Asia*, particularly at *Alabanda* and *Orthosia*, and *Xenocrates* of *Ephesus* is quoted by him to affirm, That in the Isle of *Cyprus*, and divers Parts of *Asia*, great Pieces of Crystal have been thrown up in the Plowing of Lands. The

same *Pliny* makes mention of the Stones *Alabastrites* and *Coralliticus*, the first to be found about *Damascus* in *Syria*, the other in some other Parts of *Asia*.

Solinus having describ'd those two rich Gums of *Arabia*, *Frankincence* and *Myrrh*, and those two rare Birds, the *Phoenix* and *Cinnamolgu*, comes to speak of the Gems or Precious Stones of this Country, and in particular of that famous *Sardonyx* Stone which from the Coast of *Arabia* was presented to *Polycrates* King of *Samus*. The other Stones he mentions, are the *Molochites*, something resembling in Colour a *Smaragdus* or *Emerald*, ouely of a deeper Green; the *Iris*, so call'd because held in the Sun, it represents all the Colours of the Rain-bow; the *Androdamus*, so call'd as partaking something of the Nature of the *Adamant*, or else because it abates the force of Anger and Passion; and the *Paderotes*, a very beautiful Stone, and by some thought to be the same with the *Opal*. Neither forgets he the Balsom of *Judea*, which indeed is generally accounted the richest of all other Balsoms (not that of *Peru* it self excepted;) nor in *India* the Pepper and *Eben*-wood which are produc'd about Mount

Caucasus.

The General Description of A S I A.

Caucasus; nor in other Places, the *Adamant*, *Magnet*, and *Lychnites* Stones: Neither omits he to describe the manner of the Conception of Pearl in those sorts of Shell-fish which ingendred them; of which in those days great Traffick was made by the Natives that were expert in diving for them.

Olearum.
Tobacco in
Asia.

But at present, as there is much more of *India*, and other Parts of *Asia*, discover'd, than was formerly; so we have a more perfect and certain Account of all the Chief Places of Trade, and what the peculiar Productions and Exportations are of the several Provinces and Emporiums of *Persia*, *India*, &c. For the Province of *Chilan* in *Persia* abounds with Silk, Oyl, Wine, Rice, Tobacco, Lemons, Oranges, Pomegranates, and other the most delicious sorts of Fruit. The Provinces of *Iruan*, *Nachtixuan*, *Kerabath*, *Aderbeitzan*, and *Chorasan*, bring forth in very great plenty Cotton, which the *Persians* call *Pambeh*. The Trade of Pearl-fishing is most especially eminent in three Places, near the Isle of *Baharem* in the *Persian* Sea, near the Isle of *Manar* upon the Coast of *India*, and near that of *Ainan* towards *China*.

Near the City *Saba*, in the Province of *Erac*, grows abundance of Cotton and Rice, in which the Inhabitants drive a great Trade.

In the City *Kaischan* is a great Trade driven of Silk Stuffs, and Gold and Silver *Brocados*. At *Caswin*, the Chief City of *Erac*, are bought *Turqueses*, which the Natives call *Firuse* (and which are found near *Nisabur* and *Firuse*) as also Rubies and Granats, very cheap. At *Scamachie*, the Principal City of *Media Atropatia*, the Chief Commerce lies in Stuffs of Silk and Cotton, as also Gold and Silver *Brocados*, and rich *Scymitars*. The Provinces of *Kilan* and *Sabetzan* are noted for Silks. Near *Baku* are several Sources of *Nesie*. From the Salt-pits of *Kutb*, *Urum*, *Kemre*, *Hemedan*, *Bisethun*, *Suldus*, and *Kilissim*, there is drawn out great quantity of Salt as clear as Crystal.

Mandello.

The Country of the *Malabars* in *India*, i. e. from the City of *Goa* as far as the *Cape of Comory*, is very fertile of Spices, but particularly of the best Pepper of the *Indies*. The principal Commerce of the City of *Cochim* is in Pepper, Ginger, and Cinnamon.

The Isle of *Ceylon* produces Cinnamon, all sorts of Precious Stones except Diamonds, Pearls somewhat inferior to those of *Baharam*; but the best Ivory of the World. It abounds also in all sorts of rich Fruits, as *Ananas*, *Bananas*, *Cocos*, *Facques*, *Mangas*, Citrons; and hath whole Forests of Oranges and Lemons, and also Mines of

Brass and Iron, and, it is thought, of Gold and Silver, especially in the Kingdom of *Candy*. The Soil also is very Productive of Corn, Wine, Oyl, Cotton, several Roots for Dyers, Ginger, Nutmegs, *Cardamoms*, *Mirobalans*, *Corcoma*, and divers other Medicinal Drugs.

In the City of *India*, the Chief City of the Province *Ody*, the principal Commerce consists in Stuffs brought from *Suratta* and the Coast of *Coromandel*, all sorts of *China* Commodities, Precious Stones, Gold, *Benzoin*, Wax, Copper, Lead, *Indico*, *Calamba* Wood, *Brasil* Wood, Cotton, Saphires, Rubies: Likewise great quantities of Rice are hence transported to the neighboring Islands, and Deer-skins to the *Japoneses*.

The Isle call'd *Fava Major* is term'd by *Julius Scaliger*, in his *Exercitationes* against *Cardanus*, *The Compendium of the World*, because there is not that Animal, Plant, Fruit, Metal, nor Drug, which is not here in greater plenty than in any other part of the Universe beside: Particularly, the costly Drugs of *Fava* are Wild Cinnamon, *Carpapuli*, *Costus Indicus*, *Zorumbet*, *Galanga*, *Benzoin*, *Sandale*, Ginger, *Anacardium*, call'd by the Portuguese *Fava di Malacca*, the Wood call'd *Pala di Cueba*, *Lignum Aloes*, call'd *Palo d' Agnila*, and by the Indians, *Calamba*; the Drug *Pody*, the Root *Carumba*, the Wood *Conjuapi*, the Root *Samparentam*, the Fruit *Gatogamber*, with innumerable others.

At *Bantam* they vend great store of Gum *Lacca*, of which they make *Spanish Wax*, and the curious Varnish wherewith the Cabinets, and other choice Pieces of Art of *China* and *Japan*, are overlaid; also *Anil*, or *Indico*, *Sandal-wood*, Nutmegs, Cloves, Tortoise-shell, whereof they make Cabinets; and Ivory, which the *Mandorins*, who have their Chairs made of it, prefer before Silver.

The Island of *Sumatra* is rich in Diamonds, and other Precious Stones, Silk, Spices, Wax, Honey, *Campfire*, *Cassia*, White Sandal in great abundance, and Cotton: There is said to be also in this Island a Fountain of Balsom, incessantly running: It likewise contains rich Mines of Gold, Silver, Copper, Iron, Brass; and abounds with Rice, Millet, and the most delicate of Fruits, as Oranges, Lemons, *Bananas*, *Tamarinds*, *Batalas*, and that rare Tree call'd in the *Malayan* Tongue *Singadi*, by the *Persians* and *Turks*, *Gul*; and by the Portuguese, *Arbor triste di Dia*; of which we shall speak more particularly in its proper place, having already spoke sufficiently concerning the Riches of *Asia* in general.

Of the several Religions profest in Asia.

OF the four Religions profest in this Quarter of the World, viz. The Jewish, the Mahumetan, the Pagan, and the Christian, the last is here of the smallest extent, and the Mahumetan of the greatest: But here it was that they were all first planted. Idolatry, or the Pagan Religion, was first broach'd among the *Syrians*: *Judaism*, among the *Hebrews*: Christianity began in *Palestine*, or the Holy Land: Mahumetanism in *Arabia*.

Several Missions have been appointed by Christian Princes for the Propagating of the Christian

Religion: that is to say, Those of *Turkie*, under the Protection of *France*; Those of *India*, under the Protection of *Portugal*; Those of the *Philippines*, under the Protection of *Castile*. In the *East-Indies* are four Archbishopricks, and seven Bishopricks: There also the *Jesuits* have three Provinces; that of *Goa*, that of *Malabar*, and that of *Japan*. From *France* the Bishops of *Heliopolis*, *Metellopolis*, *Berinus*, and *Casarea* were sent to propagate the Christian Religion in *China*.

Mahumetanism hath been receiv'd by the four Principal Nations of *Asia*, *Turks*, *Arabians*, *Persians*,

The General Description of ASIA.

sians, and *Tartars*: The *Turks* are the most free, the *Arabians* the most superstitious, the *Persians* the most rational, and the *Tartars* the most simple.

Of the *Mahumetans* there have been reckon'd sixty two Sects, which nevertheless are reduc'd to two Principal ones; that of the *Turks*, which follows the Doctrine of *Homar*; and that of the *Persians*, following the Doctrine of *Ali*. The *Persians* have their Patriarch at *Ispahan*, the *Turks* theirs at *Bagdat*.

The *Christians* of these Parts are principally

those of the *Greek Church*, who have also their two Patriarchs, the one at *Antioch*, the other at *Ferusalem*. The other Chief Sects are, the *Jacobites*, who have a Patriarch at *Caramit*; the *Nestorians*, the *Cophites*, the *Georgians*, the *Sirians*, so call'd from *Sirus* their first Teacher, not from the Country of *Syria*; the *Armenians*, who have their two Patriarchs, the one at *Massivan* in *Media*, the other at *Ciz* in *Cilicia*; and lastly, the *Maronites*, who have theirs at *Canobin* in Mount *Libanus*.

Of the Ancient and Modern Division of Asia.

THE Ancients divided the whole Continent of *Asia* into *Asia the Less*, or *Asia properly so call'd*, and *Asia the Greater*, which is also subdivided into the more Westerly Part, and the more Easterly part. The more Westerly Part, into *India the Less*, and *India within the Ganges*; the more Easterly Part, into *India the Greater*, and *India without the Ganges*.

Ptolomy, in his fifth, sixth, and seventh Books reduceth the Provinces of *Asia*, which he makes to be forty eight, into twelve Tables. In his fifth Book are comprehended these Provinces; *Pontus* and *Bithynia*, properly call'd *Asia*, *Phrygia*, *Magna Lycia*, *Galatia*, *Paphlagonia*, *Pamphylia*, *Cappadocia*, *Armenia Minor*, *Cilicia*, *Sarmatia Asiatica*, *Colchis*, *Iberia*, *Albania*, *Armenia Major*, the Island *Cyprus*, *Celosityria*, *Phœnicia*, *Palestina*, *Judea*, *Arabia Petraea*, *Mesopotamia*, *Arabia Deserta*, *Babylonia*. In his sixth Book, *Assyria*, *Susiana*, *Media*, *Persis*, *Parthia*, *Carmania Deserta*, *Carmania altera*, *Arabia Felix*, *Hircania*, *Margiana*, *Bactriana*, *Sogdiana*, the *Sacians*, *Scythia within the Mountain Imaus*, *Serica*, *Aria*, *Parapomifus*, *Dranchiana*, *Arachofia*, and *Gedrosia*. In the seventh, *India within the River Ganges*, *India without the River Ganges*, *China*, which is by him call'd *Sinarum Regio*, and the Island *Taprobane*.

The Modern Division of *Asia* is generally into those five Great Kingdoms already mention'd, viz. The *Turkish Empire* in *Asia*, The Kingdom of *Persia*, or the Territory of the *Great Sophi*; The *Tartarian Empire*, or the Territory of the *Great Chan*; the Empire of *China*, which is now in the Possession of the *Tartar*; and the Empire of the *Great Mogol*.

But to be more particular: Our first Part of

Asia we shall divide as followeth; viz. into

1. The Kingdom of *Persia*, containing the Provinces *Schirwan*, anciently *Media Atropatia*; *Erak*, anciently *Parthia*; *Aderbeitzan*, anciently *Media Major*, or *Satrapeni*; *Iran*, or *Carabach*; *Sagistam*, anciently *Drangiana*; the Country of *Nixabur*; *Kilan*, or *Gilan*; *Mazanderan*, *Chusistan*, anciently *Susiana*; *Kirman*, or *Carmania*; *Circan*, anciently *Gedrosia*; *Moghostan*, *Lorestan*, *Chorasán*, *Siston*, *Aria*, or *Ery*; *Dagestan*, or *Tagestan*; the Kingdom of *Amadan*.


2. The Country of *Georgia*, anciently *Colchis* and *Iberia*, &c. containing the Provinces of *Imeret*, or *Basciacink*; *Cacheti*, and *Cardel*, or *Carduel*; *Gwriel*, *Mengrelia*, anciently *Colchis*; with that of *Avogastes*, or *Avogafie*.

3. The Province of *Circassia*, with *Albania* and *Curdistán*.

4. *India*, and particularly the Empire of the *Great Mogol*, containing these following Kingdoms and Territories, viz. *Parapomisa*, or *Candahor*; *Sablestan* and *Balassy*, the Kingdom of *Cabul*, Territory of *Multan*, the Kingdom of *Ballochi*, or *Hangichan*; the Province of *Buckor*, the Kingdom of *Send*, or *Sind*; the Provinces of *Sorit*, *Fesselmeer*, and *Attack*; the Province of *Penjab*, the Kingdom of *Caximir*, the Territories of *Banchosh*, *Fangapore*, and *Fenba*; the Kingdom of *Dely*, the Kingdom of *Mando*, the Territories of *Sanga* and *Utrad*, the Kingdom of *Zurraite*, or *Cambaya*, the Kingdom of *Candish*, or *Sanda*; the Provinces of *Berar* and *Narvar*, the Province of *Gualiar*, the Kingdoms of *Agra* or *Indostan*, *Decan*, *Ballagate*, *Cuncan*, or *Visapour*; the Country of *Bulloits*; the Provinces of *Hindows*, *Nagracat*, *Siba*, *Kakares*, *Gor*, *Pitan*, *Canduan*, and *Patna*.







THE DESCRIPTION OF THE K I N G D O M O F P E R S I A.

Description
of Persia.



from *Persens*, Son of *Jupiter* and *Danae*. The Inhabitants term it *Agem*, or *Agiam*. By the *Turks* it is call'd *Agem Vilager*, or *Agem Memlaket*; the first signifies *The Countrey*, and the second *The Kingdom of the Persians*: But the proper Name, as *Texeira* affirms, is *Agem* or *Pars*; and that of the Inhabitants, *Parsey* or *Agemy*, though the Name of *Pars* belongs peculiarly to the Province of *Persia*. It was anciently a Noble and very famous Country, having for two hundred and thirty Years been the Head of the second Monarchy; nay, it rose to that height, that (according to *Brissonius*) no Kingdom upon Earth could either in Power or Riches compare with it; wherefore the Governors were call'd *The Great Kings*, or *Kings of Kings*, as appears by *Plato*, *Strabo*, *Suetonius*, and other eminent Writers.

The Borders of this Kingdom formerly extended very far, many populous Provinces being under its Jurisdiction, as (amongst other Remarks) appear'd by the great Army, and the mighty Train thereto belonging, with which King *Darius* prepar'd to oppose *Alexander the Great*, as *Quintus Curtius* hath related at large.

How far the Limits of this Empire anciently extended, may be found in *Strabo*, *Pizzarrus*, and other ancient Writers.

Persia in former Times compris'd most of the Countries of *Asia* towards the East, as also a part of *India* and *Egypt*, which then was within the Bounds of *Asia*, viz. it extended in length from the *Hellephant* beyond the Mouth of the River *Indus*, two thousand eight hundred *English* Miles; and in breadth, from the *Pomus* to the Jaws of the *Arabian Gulf*, two thousand: in which Circumference were comprehended many Provinces and Kingdoms. But since the downfall of the second Monarchy of *Persia*, which flourish'd two hundred and thirty years from the first rise thereof by *Cyrus*.

This Kingdom, partly by Intestine Wars; and partly by the Invasion of Forcain Princes, was so much abated in its former Splendor, that the Inhabitants thereof were absolutely enslav'd, and after the *Arabians* had Conquer'd them, forc'd to deny their Name, and from that time forward were not permitted to style themselves *Persians*, but *Saracens*. Not long after which it was subdu'd by the *Tartars*, and first brought under Subjection of the *Chinguis Chan*, and then under *Tamerlane*; yet at length it began again to flourish, and regain'd much of its ancient Lustre in the last Age, by the Valour of *Ismael Sefi*, and is now reckon'd amongst the most powerful Monarchies of the East.

As to the present Extent of *Persia*, it cannot certainly be said, because of the various Alterations in the Frontiers, by means of the War against the *Turks* and *Tartars*, divers times losing a Province

Its ancient
Limits and
Extent.

The Kingdom of Persia.

The Extent
of Persia.

vince or two, and sometimes regaining them, or others in lieu thereof, from the Enemy.

Olearius, from his observation of the *Persian* Maps, makes *Persia* to extend (taking in all the circumjacent subdu'd Provinces) from the North to the South, from the *Caspian Sea* to the Bay of *Persia*; from East to West, from the Borders of *Candahar* to the River *Euphrates* or *Morasu*; nay, it extends half way on the West side, from the *Caspian Sea* upward, to the *Armenian Mountains*; and Eastward towards the River *Ruth Chane*, formerly *Oxun*; on the North side whereof dwell the *Usbeki* and *Bucharian Tartars*, who partly pay Tribute to the *Persians*.

Maginus makes *Persia* extend from East to West 38 Degrees, because its Longitude from the Meridian of *Tenariff*, is in 82 Degrees, and the most Eastern in 129. but from the North to the South, to 20 Degrees, viz. from the 23. to the 43. Degree: So that the Dominion of *Persia* hath five hundred and sixty Leagues in length, and three hundred in breadth, a Degree being reckon'd to contain eighteen *German*, or sixty *English* Miles.

According to *Cluverius* and *Golnitzius*, it makes out the same length, reckoning from *Araxis* to the River *Indus*, a thousand eight hundred and forty *English* Miles; and the breadth, from *Oxus* to the *Persian Sea*, eight hundred and ten.

Botterus makes the breadth from North to South to be eighteen Degrees, a Tract of eight hundred and ten Miles.

But *Olearius* confutes all these Writers in this Point, and affirms, That *Persia* hath 12 Degrees in breadth from North to South; for if you take the utmost Limits or Corners which lie at both the opposite Seas, viz. the *Caspian Sea* and *Persian Gulf*, you will find that the City *Hafum*, by the Inhabitants call'd *Resht*, is situate scarce two Leagues from the *Caspian Sea*, under 37 Deg. and *Ormuz* at the *Persian Gulf* in 25 Degrees; so that the extent of this breadth is but 12 Degrees, a Tract of two hundred and eighty *German* Miles.

Its Borders.

This Kingdom hath for Borders in the East, the River *Indus*, the *Mogol's* Countrey, as also the Countrey of *Zakatey*; On the West it conterminates with *Diarbek* and *Great Armenia*, the Countries of the *Turks*, the River *Tigris*, and the Lake *Giocho*; on the North it verges with the *Caspian Sea* or *Bachu*, besides the *Tartars* from *Usbeki* or *Zagatey*, and a part of *Muscovy*, to the *Eder* or *Vola*; and on the South is partly wash'd by the *Persian Gulf*, the rest limiting with *Ormuz* and a little part of the *Indian Sea*.

Cluverius affirms, That the Empire of *Persia* is on the North inclos'd with the *Caspian Sea*, the River *Oxos*, and *Mount Caucasus*; on the East, with the River *Indus*; in the South, with the *Indian Sea* and *Persian Gulf*; and in the West, with the

Euphrates and *Tigris*, the *Nisican Mountains*, and River *Araxis*.

The same Borders are set down by *Golnitzius*, viz. on the East, the Stream *Indus*, and a part of *Tartary*; on the North, the *Tartars*, besides the *Oxos* and the *Caspian Sea*; on the West, the *Turks*, the Lake *Giocho* and *Euphrates*, *Tigris* and *Araxis*; and on the South, the *Persian Gulf* call'd *Elkatist*, and the *Indian Sea*.

In ancient Times *Persia* also compris'd the Countries of *Gedrosia*, *Carmania*, *Drangiana*, *Arachosia*, *Paropamisus*, *Bactriana*, *Marigana*, *Hircania*, *Aria*, *Parthia*, *Persis*, *Susiana*, *Assyria*, and *Media*, most of them in this Age having receiv'd new Names, as shall be made appear more at large hereafter.

The same *Cluverius* divides the Modern Dominion of the *Sofi* into the following Countries or Provinces, to wit, *Sark*, *Cusistan*, *Elaran*, *Tarsi*, *Arak*, *Elfabar*, *Diargment*, *Corasan*, *Sablestan*, *Candahar*, *Sigestan*, *Sigesimur*, *Kirman*, and *Goadel*, besides the Kingdom of *Ormuz*, and the *Indian Province* of *Guzaratte*; but this last is now under the *Great Mogol*.

This Dominion comprehends the Province of *Persia* or *Foristan*, which comprises the Regions of *Lahor* and *Sofian*, *Servan*, *Adherbajon*, *Arak* or *Hierak*, divided into the Provinces of *Cashin* and *Armadan*, the Countrey of *Guilan* or (as *Texeira* saith) *Gheylon*, or *Kilan*, *Sayabat*, *Strava*, *Diargment*, besides the Substitute Countries of *Mazandaran*; beyond which *Texeira* places along the *Caspian Sea*, *Bostam*, *Sabzabab*, and *Nixabur*, formerly Metropolis of so many Kingdoms, but of late reduc'd to peculiar Lordships or Dominions.

But the *Persians* at this day possess *Korazan*, *Candahar*, the Kingdoms of *Sistan* and *Hucenche*, besides the three Kingdoms of *Curdistan*, one of which is peculiarly call'd *Malaga* or *Miraga*, containing part of *Chaldea* and *Assyria*, and extends to *Bagdat*. *Sagistan*, *Tabastan*, *Kablestan* or *Sablestan*, *Nimruz*, *Stakar*, *Lorestan* or *Luristan*, *Ciran*, *Eri*, *Kirman*, and several other Isles, are also under the Jurisdiction of the *Persians*.

The most eminent Provinces in *Persia* are at this day (as *Olearius* affirms) *Pasargadas*, the most South-East Province of *Persia*, *Erak*, *Fars*, *Schirwan*, *Kilan*, *Adirbeitzan*, *Thabristan* or *Mazandaran*, *Iran* or *Karabach*, *Chorasan*, *Sablustan*, *Sitzestan*, *Kirman*, *Chusistan*, *Tzifire*, and *Diarbek*.

Others make the Kingdom of *Persia* to contain the Province of *Persia*, in the Country Language call'd *Fars*, *Erak*, *Adirbeitzan*, *Iran* or *Karabach*, *Drangiane* or *Sagistan*, *Nixabur*, *Kilan*, *Mokan* or *Mogan*, *Beiziruan*, *Mazandaran*, *Chusistan*, *Carmania*, *Gedrosia* or *Cirkan*, *Kache*, *Guadel*, *Nakran*, *Mogostan*, *Lorestan*, *Chorazan*, *Siston*, *Aria* or *Erie*, *Dagestan*, and *Amadan*.

The

The Kingdom of Persia.

3

The Province of Persia or Fars.

THE Province of Persia, (anciently call'd *Perfis*) from which the whole Kingdom is so call'd, is in the Country Language nam'd *Fars* and *Farsistan*; which last properly signifies *The Country of Fars*; for *Stam* in the *Persian* Tongue generally signifies *A Country*. *Niger*, besides several others call it *Azamia*, and the *Turks*, according to *Megisser*, *Farsik*. It is a great Country, and hath on the East the two *Carmania*; the West part thereof borders at *Susiana*, now call'd *Suse* or *Suster*, otherwise call'd *Kusistan*; the North verges with *Media*, now *Sarch*; and the South shoots to the *Persian Bay* or *Sea of Ormus*.

The Coast of Persia is every where an open and sandy Plains, and without Harbors; yet the Inhabitants call all those Places where Boats can put in, *Brendor*, that is, *A Haven*.

The Sea-Coast of this Province comprehends the Country inhabited by the *Nautiques*, *Arabians*, and *Mibelus* or *Nichilu*, which have their Name from that Sea-Coast, and maintain themselves by Piracies: They pay Tribute to the *Sefi*; yet some of them own the *Portuguese*, and Sail freely with their Passes, which secures them from being molested by the *Portuguese Carraks*.

On the Bay of Persia stands the Fort *Rexel*; and more Northward into the Country lies *Resh Ceyfadin*, that is, *The Tract of Sand of Ceyfadin*.

The Metropolis of this Province is *Schiras*, by the *Italians* and Sir *Walter Raleigh* nam'd *Siras*, and (according to Mr. *Herbert*) from the pronunciation of the *Persians* themselves, *Scheraz*. By reason of its Situation on a Plain, some term it *Imurezam*; that is, *A Plain-City*. *Ben Fonas* calls it *Syahaz*, *Osrus*, *Niras*; *Sephanus*, *Cynebatha*; and *Ctelius*, *Cyropolis*, though mistaken, as Mr. *Herbert* affirms, because all the ancient Geographers place the City of *Ciropolis* near the River *Cyrus* in *Hyrkania*, lying in 39 Degrees and a half Northern Latitude, whereas *Sciras* lies in 28 Degrees and 44 Minutes.

Alian affirms, That there is a *Ciropolis* in *India*, and *Pliny* hath observ'd a River of the same Denomination in *Armenia*; but none of the Ancients make mention of any City of that Name: yet nevertheless *Garcias de Sylva* and *Figueroa* certainly believes *Schiras* to be the ancient City of *Ciropolis*, lying in the Province of *Pasargadas*.

Herbert would have *Scheraz* to be deriv'd from the word *Sheer*, which signifies *Milk* in the *Persian* Tongue; or else from *Sherap*, which is *A Bunch of Grapes*; for no Place in all *Asia* affords better Vines.

Some, but especially *Philips* of *Ferrara*, would have *Sciras* to be the ancient City *Persepolis*, or at least that *Sciras* was built out of its Ruins on the same Foundation: but this is a grand Mistake, because *Schiras* is not an ancient City, and the Place where *Persepolis* stood, is above ten *Persian* Miles to the Northward from *Schiras*: Yet nevertheless Mr. *Herbert* affirms, that *Schiras* was raised out of the Ruins of *Persepolis*.

Some ascribe the building of this City to *Famshid*, fifth King of Persia, who (as the Chronicle makes mention) was succeeded by *Chedorlaomer*, not long after the Death of *Noah*.

Botterus tells us, That *Schiras* was built when

Grand-Cair was but a Village; but according to the Registers of the Country, it was built not above seven hundred and fifty years ago, a considerable time after the *Arabians* made themselves Masters of Persia. Moreover, if ancient Traditions may be credited, which are there certainly believ'd, this City is much elder, especially if it be true what is related of an *Asian* General call'd *Fensit*, who is said to have liv'd many Ages before their Account of Time: And though they differ amongst themselves in the Time and Reign of the foremention'd Heroe, yet 'tis very probable that he liv'd a thousand years after the Flood. They affirm that he was the Person who made the great and strange cut Channel, which so abundantly waters the whole Country of *Schiras*, by undermining and cutting through the great Mountains that lie between the City and Springs, and thereby brought them to their present Perfection; and by this means they furnish the City with such an abundance of Water, that if all the Channels were cut into one, they would make a very large River.

The City of *Schiras*, lying in 28 Degrees and 44 Minutes Northern Latitude, is situate about ten Leagues from the Ruins of *Persepolis*, near the Stream *Bendamir* or *Bendimir*, on a great Plain inclos'd with Mountains (except on the side where you go over a Bridge from *Pasa* into the same) two Leagues distant from the City, but on the North scarce half a League.

This City was formerly much bigger, and had many more magnificent Buildings than at this day, as plainly appears both within and without its Walls: And the *Arabian* Geographer *Ulag Begig*, Nephew to *Tamerlane*, affirms that it was in his Time three Leagues and a half in Circumference. The like bigness *Contasing* ascribes to the same, as also the number of twenty four thousand Houses.

In the beginning of this Age *Schach Abbas*, to punish the Insurrection of one *Jacob Chan*, Governor or Lord of *Schiras*, pull'd down that part of the Wall which was then remaining, and fill'd up the Moat and Trench which surrounded the City.

Both without and within the City are many Mosques or Temples, amongst which some are built very magnificent and beautiful, and especially one, which being of an extraordinary bigness, hath a much higher Steeple upon it than any of the other. These Towers, which the *Persians* call *Alcorons*, are narrow, but high, having without two or three Galleries one above another; from whence the *Marabouts* (a sort of Priests) publicly read their Prayers with a loud and strong Voice three times a day, and walking round about the Gallery, that they may be the better understood.

There are very few handfom Structures either without or within the City, except the Mosques; for besides three Royal Palaces, (of which one is in the City, and the other two in the Suburbs) there is not one fair House: 'tis true, that of the *Chan* or *Sultan*, though it be not very beautiful on the out-side, yet large, and hath many Painted and richly Gilded Apartments within, besides Galleries, Gardens, Orchards, and pleasant Walks.

The Kingdom of Persia.

Walks. All the other, inhabited by Citizens and other eminent Persons, are small and mean; the Rooms, except the Hall and two or three Chambers, are so little, that an indifferent Tradesman here, hath better Accommodation than a Nobleman there.

The City hath several Gates, one of which respects the River *Pasargadas*, and is call'd *Darvaza Pasa*, that is, *The Gate of Pasa*, anciently *Pasargadas*: it is very little, and supported only by the Relicks of an old Mud Wall. Opposite to this Gate, towards the West, is another call'd *Darvaza Achem*, that is, *Iron Gate*, at which begins a very fair Street above 2000 Paces long, and every where exactly 90 Paces broad. On each side of this Street is a Wall of about sixteen Foot high, Plaster'd over with Mortar, and without any Houses, behind are spacious Gardens and Orchards, full of Fruit-trees and curious Banqueting-houses, which belong to the King, and are neatly built, with large Galleries and pleasant Prospects.

In this fair Street the *Persians* run Races, and perform their Exercises on Horseback. At the end of the Streets stands the King's Palace, very handsomely built, with Balconies and Terrace Walks. Before the Court you ascend by two Steps to a little Plain, which is rais'd higher than the Street. At the Entrance, and near the Gallery, in the midst of the Plain, lies a fair and large Pool of Water.

Most of the Inhabitants of the City appear every Friday, being the *Mahumetan Sabbath*, in a spacious Plain, both on Foot and Horseback, and are there Exercis'd and Train'd, and afterwards dispose themselves to other Recreations as they think fit.

Near the King's Palace is a fair House with a pleasant Garden, the Work of the Great *Ismael Soff*, very curiously built three Stories high; in the second of which, among other very convenient Apartments, is a large and spacious Hall, having in the middle an Arch'd *Lover*, full of Glass Windows. In this Apartment, as also in the rest on this Story, are divers Pictures of Women, most of them Cloth'd after the *Italian* manner.

Under the Galleries which surround this Structure, two are much bigger than the other; one of which being over the Gate looks into the Street, and also to that Gate of the City which is call'd *Darvaza Pasa*. The other standing above the first, is over the Gate, through which you pass to go into the Garden, and respects the West. Each of these have three Doors one against another, so that being in the Hall, which is in the middle of the Edifice, you have the Prospect not only of the foremention'd Streets and Walks, but also of the City Gate, and that of the *Haram* or *Seraglio*, in the middle of the Garden, which may justly be accounted a Wood of all sorts of Fruit-trees, divided into Walks, but those of the Cypress and Palm are the chiefest, which begin at the Court Gate, and extend nine hundred Paces in length, and thirty in breadth; the Walks are very straight and even Planted on both sides with tall Cypress-trees, which are so big that three Men can scarce fathom them, and so high and straight, that they represent great Obelisks. At the bottom of the Trees is rais'd a Gravel Path or Bank, somewhat higher than the middle Walk, and about five or six Foot broad, where all People

walk; for they go not into the middle part, because that must be kept always green. At the bottom of these Cypress-trees, on the out-side of the Walk, runs a pleasant Brook, which afterwards dividing it self into several Branches, waters all parts of the Garden. At the end of the Walk is the *Haram* or *Seraglio*, built after the same manner as the House before mention'd, but not so large nor high: It is erected on a Plain rais'd seven Foot higher than the Garden. On each side of this Structure is forty Foot of Ground, in which are ten eight-square Ponds, which are each half a Fathom deep, to serve the House with Water. This Edifice is not cover'd with Tyles, but with Lome and chopt Straw or Chaff, which being temper'd together and bak'd, becomes so hard that no Water will soke through, but runs off into Gutters join'd to the Wells. On this Roof, as also on those of all other Houses, stands a Marble Pillar of about three or four Foot long, and one thick. On the top of the *Seraglio* you have a Prospect of the whole Garden, as also a cool walking-place in the hot Summer Nights.

This Garden affords all sorts of *European* Fruits, but especially Pears, and Grapes of divers sorts, beautiful to the Eye, and very large; also Pistachio's, Almonds, and Filberds.

Sixty or seventy Paces from the *Haram* appears a square Fountain, with a handsom Ascent; each Square is about a hundred Foot long, and Wall'd with Marble; also fill'd with Water, in which are kept two Pleasure-boats for the Women to recreate themselves with.

All the Walks are on both sides Hedg'd in with *Province-Roses*, out of which they Distill abundance of Rose-water, and send it in great quantities to *Ormus*, and *India*, and other remote Countries.

In this large Garden are abundance of great Pheasants, Woodcocks, and other Fowls, which are there as in a Cage, breeding and hatching up their Young.

Ten Leagues from *Schiras* is a Village call'd *Maragaskan*, otherwise *Mardash*; it lies in 28 Degrees and 40 Minutes Northern Latitude, four League North-West from the Village *Mahin*; between which the Way is very straight, pleasant, and delightful, being overgrown with Grass. This Village contains about two hundred Houses, so inclos'd with Trees, that at a distance it appears to be a Wood divided into several small Parks. The Air thereabouts is very temperate, and the Water good and fresh, besides which all sorts of Provisions very cheap.

Near *Mardash*, at the end of a neighboring Plain, nigh the Foot of a high Mountain not far from the Brook *Sirt*, may be seen the Ruins of an old Castle, in the *Persian* Tongue call'd *Tzehilminar*, that is, *Forty Towers*, though at this Day only thirty of them remain, viz. nineteen high ones, and eleven broken ones; but (as *Della Valle* affirms) there are not above twenty, which may be true, and the Place not misnam'd; for though now so few remain, without doubt there were more at first, the *Persian* word *Thehil* signifying *Fort*; and *Minar* *A Tower*.

Joseph Barbaro affirms, that the Towers before mention'd are as big as three Men can fathom, and (as *Mandesta* relates) consists of black and white Marble.

The *Persians* relate, that this Edifice was erected

The Kingdom of Persia.

ed by a King call'd *Tzemshied Schach*, famous for Wisdom, but *Olearius* questions that. Others say That King *Solomon* built it: and some believe that *Darius* was the Founder thereof, and that *Iskander*, which is *Alexander the Great*, ruin'd it: But *Alian* ascribes the erecting thereof to King *Cyrus*.

The Foundation or Platform of this Structure is about eighty Yards, being cut out of an intire Rock of Marble: They ascend the same on four pair of Stairs, consisting of ninety five Steps, cut out of white Marble: On the top, not far from the Stairs, appear four Pieces of a broken Wall, that seem to have been two large Gates; on the first two are cut two great Horses, with strange Furniture; and on the other two are other kind of Beasts, with Bodies like Horses, but Heads like Lyons with Crowns upon them, and Wings at their Shoulders. Not far from hence, on the right side, stand the thirty foremention'd Pillars. A little distant from these Towers, and somewhat higher were two indifferent large Chambers, of which are remaining some of the Doors and Windows, which are of Marble, as also the Walls, which are so polish'd, that one may see their Face therein as in a Looking-Glass. Farther in, on the side near the Doors, are all manner of ancient Shapes and Figures, hewn in Stone, and bigger than the Life, some sitting, others standing, with long Hair, broad Beards, and long Coats down to their Feet, with wide Sleeves, a Sash about their Middle, and strange round Caps on their Heads. Not far from these Chambers stands a square Pillar, with a great polish'd Stone in the top, which some judge to be a Jasper; on this also, as on several other Columns, are strange Characters Engraven which none can Read.

All that remains of the Relicks or Ruins of ancient *Persepolis* we find very well, describ'd in Mr. *Herbert*, wherefore we shall give you the Description in his following words:

"The Ribs or Ruins of *Persepolis* (saith he) are at this Day call'd *Chill-Manor*, or *Chehel-Manor*, that is, *Forty Towers* in the Idiom of *Persia*; and might more properly have said *Hashtot-Manor*, or *Eighty Towers*, for so many are easily told two Yards out of the Ground; and if from so many Pillars as are perfect and lofty, then may they say *Nouzda-Manor*, or *Nineteen Towers*, at this Day no more standing, one excepted at the East below, above a Bowe-shot thence. The whole Basis is cut by incredible toil out of the solid Marble Rock, twice the compass of *Windsor Castle*, ascended by fourscore and fifteen easie Steps, dissected from the durable black Marble, so broad that a dozen Horses may go abreast: the Perpendicular is two and twenty Geometrick Feet, and where the Stairs are not, the Rock is precipitious: near the highest Step is the Entrance into the Palace; the Breadth is visible, in despite of Flame and Weather: on one side of the Gate stands a monstrous great Elephant, on the other a Rhinoceros; the distance is about twenty Foot; the Portraits are cut out of the shining Marble, ten Yards high either of them, fix'd and perpetual. A few Paces thence are of like Work, Bulk, and Matter, two gallant Towers; and (to finish the Porter's Lodge) near them is another Ruine, a *Pegasus*, an Invention of the Sculptor to illustrate his Art: And being past this Portal; the *Apollo* opens, a fair even Ground, deplorable in many

"Ruins, a hundred white Marble Pillars, whole and broken, dignifying this once most excellent Structure. Upon many of these white Marble Pillars the Storks have builded their Nests, where the rage of Wind and Weather is more offensive to them than any dread they have of the People who inhabit near them. In all unseasonable, stormy, or cold Weather, they forsake the Region, and fly where the Sun can comfort them. The *Persians* have many superstitious Stories concerning them, and suppose them (as else-where I have noted) the Emblems of Piety and Gratitude. The Pillars which are at this day standing (but seem to groan under the Tyranny of Time) are betwixt fifteen and twenty Cubits, and rise beautifully in forty Squares or concave Parallels, every Square having full three Inches, whereby the Circuit may be gather'd. Most excellent is the Matter, most elegant the Work, and no less commendable the Order and Shape how they are plac'd; in posture and shew to this day admirable; but when they stood in lustre and perfection, were elsewhere scarce imitable. From the ordinary standing, we easily enjoy'd a most delightful Prospect; but in the Summitry or Advantage, a brave Horizon of thirty Miles unlimited Plains, every way gave it self to this Imperial Palace, as seeming to submit it self in a happy lowliness.

"In part of this great Room (not far from the Portal) in a Mirror of polish'd Marble, we noted above a dozen Lines of strange Characters, very fair, and apparent to the Eye; but so mystical, so odly fram'd, as no *Hieroglyphick*, no other deep Conceit can be more difficultly fancied, more adverse to the Intellect. These consisting of Figures Obelisk, Triangular, and Pyramidal, yet in such Symetry and Order as cannot well be call'd Barbarous: Some resemblance I fancied some Words had of the Antique *Greek*, shadowing out *Ahasuerus Theos*: And though it have small concordance with the *Hebrew*, *Greek*, or *Latin* Letter, yet questionless to the Inventer it was well known, and peradventure may conceal some excellent Matter, though to this day wrapt up in the dim Leaves of envious Obscurity.

"Adjoyning this, is another square Room, from Angle to Angle ninety Paces, in circuit three hundred and threescore Paces, beautified with eight Doors, four of them being six Paces broad, and the other four, three apiece; all eight severally compos'd of seven great polish'd Marbles; fix'd one upon another; each of which Stones are four Yards long, five Quarters high, and most excellently engraven with Images of Lions, Griffins, Tygers, and Bulls: and in other Places (for the Walls are durable) Battels, Hecatombs, Triumphs, Olympick Games, and the like, in very rare Sculpture and Proportion. Above each Door is engraven the Idea of a Majestick Monarch; his Robe is long, a *Tiara* or *Mithra* on his Head, his Hair very long, and curl'd; in one Hand he holds a Globe, in the other his Scepter: A Garb and Session never us'd by *Persian* Princes. The silly Inhabitants (who made no account of it till of late) name him *Famshet*, and *Aaron*, and *Samson*, and *Solomon*: A wonder they leave out *Rustan*, their *Hercules*, and as easie for invention. A third Chamber

The Kingdom of Persia.

“Chamber conjoyns the last we spoke of: This (if they lie not that told us so) was a *Gynecie*, or Nursery. It has four unequal Angles; two sides are sixty, the other two seventy of my largest Paces. From that, we issued into a fourth Room, two sides whereof are twenty, and the other two, thirty Paces. The Walls are very eminent in this Chamber, of black shining Marble, in many Places so bright and jetty, as we could easily view our Reflex, no Steel Mirror comparing with it. In most parts the Walls are cut into Gygantic Images, illustrated with Gold, to this day permanent. Somewhat further, over Heaps of Stones of valuable Portraitsures, we mount towards the most lofty part of this Palace, where we saw the Resemblances of a devout King, adoring his three Deities, the Sun, the Fire, and a Serpent, all which are cut upon the perpendicular Mountain. The other side of this high Hill is a Precipice, down which is no descending. But whether this Fabrick was Ionick, Dorick, or Corinthian, in the perfection, I cannot determine; the Ruins forbid a positive Judgment. But such at this day it is, that a ready Limner in three Months space can hardly (to do it well) depict out all her Excellencies. Pity it is, it is not done, the barbarous People every day defacing it, and cleaving it asunder for Grave-stones and Benches to sit upon. Five Miles West from *Chehel-manor* is also a gallant Monument, a Giant cut into a monstrous proportion, whom the Illiterate Persians say was *Rustan*, and from him call'd *Nocha-Rustan*. I rather judge it the Image of Great *Alexander*, who had a desire that after-Ages might think him more than a Man, and his Men more than Monsters, as appear'd in his Conceit to make many Armors big enough for three Men, and scatter them in *India*, that the People might not dare to rebell, lest those *Polyphemus* came to lash them. So far Mr. *Herbert*.

Some suppose this Edifice to have been a Temple; others, a part of the Royal Court, or a Burying-place for the Kings: but *Della Valle* inclines to the first of these Opinions. This Ruine is, in truth, all that is left of the ancient City *Persopolis*, being burnt by *Alexander the Great*, to satisfy the Humor of his Concubine *Thais*.

At the Foot of the Mountains, a League Northward from *Hhehel-manor*, are several old Images by the Inhabitants call'd *Nochi Rustan*, that is, *The Figures of Rustan*, who was an ancient Persian Heroe, for his notable Exploits and great Atchievements, very famous in their Histories, as *Hercules* among the Greeks and Romans, and said to have liv'd in the Reign of *Cyrus* and *Cambyses*.

Near these are also carv'd on a large and smooth Rock several other Statues or Images; one whereof sitting on Horse-back, is clad in a long Garment, with a Cap or Bonnet on his Head: In his left Hand he holds a Club, as *Hercules* is usually represented, and in his Right Hand a Ring, which another Horse-man that is plac'd near him also holds, both seeming to pull as if they would break it in sunder. This second Horse-man is cloath'd almost after the same manner with the first, but is bare-headed, and hath very long Hair. There is also in another place a third Horse-man, accoutred after the same manner, laying his left Hand on the Hilt of his Sword, his right Hand grasp-

ing the Sword of a Foot-man that stands before him, threatening as it were another Foot-man, who is bare-headed, and kneeling on one Knee before the Horse-man.

Not far from hence are seen the Representations of several Women, of which the Inhabitants relate many Fables, but especially of one, who they say was the Mistress of their Renowned *Rostam*.

On another side of this Rock, which is very steep like a Wall, are many Holes like Windows, a great distance from the Ground, and some bigger than others; yet the least are so large, that a Man may easily lie at length in them: and therefore it is very probable that these Holes serv'd for Places of Interment for the Dead; for *Diodorus Siculus* affirms, That the ancient Kings of Persia were buried in the Country about *Persopolis*, in Holes cut in high Rocks, into which they were lifted with Engines made for that purpose.

On another adjacent Mountain there is, as *Della Valle* relates, the Image of a Man call'd *Gemschid*, (or as others, *Choschid*, which signifies *The Sun*) who is said to have Reign'd a considerable time in Persia before *Cyrus the Great*, and still lives in their Memory, for his great Knowledge in *Necromancy*. Some take this *Gemschid* to be *Nebuchodonosor*.

About the City *Schiras* lie many Hamlets and Villages, as also several Lordships, call'd in the Persian Tongue *Mulk*, that is, *Possessions*, which are under one peculiar Family; for the Possessors thereof hold them not of the King, neither can he take them away.

On the North side of the City, as you go to *Ispahan*, lies a Mountain over which you travel along a Stony Road, through which runs a Stream which waters all the adjacent Gardens and Orchards.

Three Leagues to the Northward of *Schiras* stood a large *Caravansera*, which though half ruin'd, yet by its great Walls and Arches sufficiently testifies its former Magnitude.

This Province contains four great Cities besides *Schiras*, viz. *Casrum*, *Bamizan*, *Firufabath*, and *Astar*; as also the Towns *Arboy*, *Chimimar*, *Sava*, the Metropolis of *Savas*, formerly the Country of the *Massabates*: It comprises likewise *Firusbate*, *Berdezzil*, *Senorgande*, *Caxaran*, by *Texeira* call'd *Carru*, and by *Ananie*, *Casrum*; also *Camara*, *Zemilan*, *Bendarepe*, *Serustan*, *Agiane*, &c. *Texeira* also places in this Province these Towns and Villages, viz. *Tarum*, *Iaharom* or *Farum*, *Lasta* or *Lastan*, *Stahabanon*, *Neriz*, *Pacah*, *Daragued*, and *Duzgun*, near *Lastan*, between *Comoron* and the City *Lara*, eighteen Leagues from *Ormuz*. There are also the Cities of *Rey* and *Gibal*.

The first City of this Province, according to *Figueras*, is *Guin*, as also *Benaru*, with the Ruins of the Castle *Gabriel*, in the utmost Confines of the Kingdom of *Lara*; though both Places lie very near one another, in a great Plain. The City *Guin* is separated from the rest of Persia by high Mountains, over which you must travel to go to *Farum*, and thence with the *Caravans* through the Desert.

It is apparent that this City hath been built many Years, and Peopled by a Colony of Persians, because the Inhabitants are of a better Spirit, and more Morallised than the neighbouring wild Arabians: Their Complexion also is whiter, and

and the Habit of the Women neater and more Civil. On the left Hand going from *Guin* lies a Village call'd *Denia*, full of fair Houses.

About two days Journey from *Guin* lies the little City *Horum*, so call'd from its Beauty and great plenty of Dates; as also another of the same denomination, between *Cabrestan* and *Lara*.

Between *Guin* and *Horum* you meet with a barren and uninhabited Defart, of three days Journey, not having in all that way above two Pits of Water.

The Village *Tarum*, which is the Chief of many Villages, was much decay'd Anno 1630. The Inhabitants thereof are subject to the Prince of *Lar*. It hath under its Jurisdiction the Village *Seid Gender*, beyond which is a large Plain, and at a small distance runs the Brook *Absciur*, which signifies *Salt Water*. A little further is a Village call'd *Pelengon*, that is, *A Panther*; so nam'd from the great number of that sort of Beasts breeding thereabouts.

Two Leagues from *Pelengon* you come to a narrow way between the Mountains, in the *Persian* Tongue call'd *Der Tenghi Cebur Rud*, that is, *The narrow Gate of four Streams*, because in Rainy Weather four great Currents, which come from several Places, unite their Waters there.

After three or four Leagues travelling through a pleasant Way, you come to a Place call'd *Curhazirgon*, that is, *The Merchants Grave*; perhaps so call'd because a Merchant died and was buried there. Four Leagues further lies a solitary and ruin'd Place, nam'd *Ser Zehi Rizevon*, about which stands onely a few Huts, shaded on one side by a Grove of Date-trees: And four Leagues further is *Taftek*, inhabited by none but the *Rabdari* or Watchmen to guard the Way.

Two Leagues from *Taftek*, along an even Way between the Mountains, lies a Place call'd *Abi Dungher*, the utmost extent of the Dukedom of *Lar*, and the beginning of the Country which belong'd to the King of *Ormuz*, when he was absolute Master of *Persia* and *Arabia*.

The Road
from *Schiras*
to *Ispahan*.

Travelling from *Schiras* to *Hispahan*, you pass by these Places: viz. First, the Village *Zargan*, in which is a handsom and well-built *Mosque*. Four Leagues further you come to *Mahin*, which being an open Town, contains between five and six hundred Houses; but is so inclos'd with Gardens and Orchards of all sorts of Fruit-trees, that it rather seems at a distance a shady Grove than a Town.

A little forward from *Mahin* you come to another Village call'd *Amanzada*, consisting onely of a few Houses, all enclosed within a Wall'd *Caravansera*, in which stands also a rich *Pagode*, out of whose Revenue all Travellers that rest there are maintain'd for three days.

The whole way from *Mahin* to this *Caravansera* is very craggy, and troublesom to travel, and is border'd on the left Hand by a high Mountain, whose top lies crown'd with Snow till the middle of Summer.

Three Leagues from *Amanzada* lies *Ugion*, a Village on a Plain; and between both, a very steep Mountain, whose Southern side is full of *Lemisk* Trees, out of which drops *Mastick*.

In this Place stands a *Mosque* to which the Natives shew great Reverence, by reason of a Tomb in which lies Interr'd one of *Aly's* Successors; and the Villagers report, that many sick, blind, and

decrepit People have receiv'd Health, and been restor'd to their Sight and Limbs, by imploring the aid of the foremention'd Person, whom they account a Saint. The Plain on which this Village is situate is water'd by a small River, whose Stream, though muddy, is yet very full of Fish.

Four Leagues from *Ugion* is *Acopas*, a small Village, enclos'd with a Mud-wall, and surrounded with high Mountains. In the middle of the Village, on a Mount, stands a small decay'd Fort, round about which, and within the Walls, are above a hundred Houses, most of them Inhabited by *Circassians*. Hard by stands a large *Caravansera*; and not far from it a Garden, planted with divers sorts of Fruit-trees, and curious Walks of Cypress and Palm-trees, which one *Alavardy Chan* planted a little before his death.

Four or five Leagues from *Acopas* lies *Curcuzar*, a small Fortified Town, with a *Caravansera* adjoining. All the way between *Acopas* and *Curcuzar* is low and Morassie; the Air also is unwholesom: Wherefore the *Persians* have not without great reason call'd this Place *Curcuzar*, which signifies *Infectious Air*.

Beyond this is the Village *Dergriger*, three Leagues from which stands a *Caravansera*, and another pretty Town; next to which follows *Comixan*, containing about fifteen hundred Families.

A little beyond *Comixan* lies the Dorp *Mahiar*: And lastly, between that and *Hispahan*, about a League from the latter, is a Village nam'd *Farrustan*.

The Province of *Persia* is water'd by a large River, call'd *Cur*, which is a corrupt Name of *Cyrus*. *Philip of Ferara* in his *Geography*, *Olearius*, and others, will have this to be the same River which the *Latins* call'd *Begradas*: But *Della Valle* contradicts this Opinion, affirming, That *Bendemir* is the Name of a Bridge which lies cross the River, near the way coming from *Ispahan* to *Schiras*; but its right name is *Cur*, as is before mention'd; for *Bend-Emir* signifies *The Bridge of Emir*, because the *Persians* call a Bridge *Bend*, and *Emir* was the Name of the Builder.

The ancient Writers make mention of two Rivers in *Asia* which bear the Name of *Cyrus*; the one whereof having wash'd *Armenia* and *Albania*, discharges its Water into the *Caspian Sea*, and, as *Olearius* says, is at this day call'd *Cur* or *Aras*.

The other, which we now speak of, glides from the North to the South through *Persia*, by the Walls of the City *Schiras*, and falls into the *Persian* Gulph. From the Banks of this River the famous *Cyrus* was thrown in his Infancy, and gave his Name to the Place, and not to that where he was born, which was call'd *Agradat*.

Most of the *Persian* Geographers, as *Olearius*, *Garcias de Sylva*, *Figueroa*, and others, judge the River *Cur*, or *Bendemir*, to be the same with *Araxes*.

This *Araxes* is the biggest of all those Rivers which water the Provinces of *Persia* and *Lara*; notwithstanding which, it is not very broad, but runs in a narrow Channel, in many Meanders, between high Mountains, being well replenish'd with all sorts of Fish.

This River takes its Original out of the Mountain *Jessel*, lying between the famous Cities *Suster* and *Margascan*; formerly call'd *Susa* and *Persepolis*; and first directing its Course Southward, bends after-

The Kingdom of Persia.

afterwards to the East, separating the ancient Province of *Susiana* from the Western part of *Carmania*, and so enters into the Kingdom of *Persia*; and after having receiv'd the Waters of many little Rivolets, and divided the Province of *Kerman* and the ancient *Caramie Felix*, finding its Current to the Sea stop'd by the exceeding high Mountains, it returns with great force to the North-East, being grown bigger than before, and much deeper, by the Waters which fall from the fore-mention'd Mountains; thence it again runs Southward, visiting the ancient *Gedrosie*, and at last falls into the *Indian Sea*, making a spacious Bay.

Near the Ruins of *Cebil Minar*, and the ancient *Persepolis*, glides the River *Pelevat*, which takes its Course towards the South, and falls into the *Cur*, after having first water'd one of the fruitful-est Parts of *Persia*.

Persia is very Mountainous in several Places; but they are not altogether sterill: for the Mountains of *Neriz* have many Iron Mines; and some relate that many *Smaragds* are found in this Province. About ten or twelve Leagues from *Schiras* are several high Hills, full of Palm and Lentisk-Trees, where breed many Wild Hogs.

The Inhabitants of *Schiras*, which is common to all the other Provinces of this Kingdom, are very white, the Women generally beautiful, and the Men well-proportion'd.

There is also a great Trade driven in *Schiras*, occasion'd by the *Caravans*, which coming from *Samarcand* and *Zagatay*, pass through this Place with great Quantities of Silk, Musk, Rhubarb, and *Turcoises*; all which those of *Choraxan* receive from the Merchants which come from *Catay*, or the Northern *China*. And by this means *Schiras* furnishes other Countries with Provisions, as Wooll, Copper, and many other things; besides Distill'd Rose-water; for they make another sort than we in *Europe*, by decocting the Roses. They also get abundance of Silk from the Silk-worms they breed here; and have likewise Rubies, *Balayfes* (which come from the City *Balasan*), and great store of *Lazurus* Stones, and *Tutty*.

Persia or *Fars* is not very cold, though its Situation be more Northerly than the other Provinces; for in *December* all the Gardens about *Schiras* are green, and the Trees retain their Leaves; because the Ground being moisten'd by so many Rivers, is not onely preserv'd from all extraordinary Scorchings, but so cooled, and the Fruit becomes ripe so late, that it may be preserv'd all the Winter, and kept very good till *March*.

The Country about *Schiras*, and the Plains between the Mountains and the River *Pasa*, is naturally dry and barren.

The Country about *Roxel*, near the Sea-coast, yields very excellent Wheat, and also good store of Fruit: That Tract of Land which extends Southerly produces abundance of Dates; as also the Ground about the City *Com*: but no Vines. The Country of *Tarom*, with the other neighboring Places, are all planted with Date-trees, under whose the Inhabitants sow Cotton. There is also abundance of Sweet-briar, out of whose Flowers the Inhabitants distill a sort of Water which they call *Gulaep*, that is, *Rose-water*.

Out of the gaping Clefts of a high Mountain in the Country *Stabanon*, distils a Liquor or Juyce which the King of *Persia* causes to be gather'd by

Persons sworn for that purpose, which yearly take up thirty *Meticals*, or about forty or fifty Ounces of the said Distillation, which by the *Persians* is call'd *Monmaky Com*, that is, *Precious Water*; and is kept onely for the King's Use: it being, as they affirm, an excellent Antidote against all Poyson, and an infallible Remedy against inward Bruises, as also outwardly apply'd for Sinew-strains, Contusions, and the like. The King many times bestows some of it upon those Princes that are in League with him, as an extraordinary Mark of his Favor. In stead of this, the *Turks* use *Terra Sigillata*; the *Mahumetans* of the Eastern Countries, *Pazar Com*, which is a kind of *Jews-Gum*, gather'd at *Maxulpata*, or *Musulipatan*, in *India*; but is not of that Vertue and Power as this of *India*.

About *Schiras* the *Persians* find a sort of bitter Root, by the Apothecaries call'd *Coff*, from the example of the *Arabians* and *Persians*, though they generally add the Word *Talk* to the same, viz. *Coff-Talk*, that is, *Bitter Coff*, to distinguish it from the common *Indian Coff*, which they call *Coff Xerir*, that is, *Sweet Coff*.

The *Bitter Coff* hath a Root very hard and firm, of a yellow Colour, somewhat inclining to white, if it be fresh and good; but if it be digg'd out of season, or carelessly dry'd, it becomes blue or brown: The Shell or Rind is streak'd, and the Pulp white, and bitterish: The old Roots are very unsavory and ill-tasted. It is brought into *Europe* either in round Pieces, or else in long Slices.

The Country about *Lastan* produces abundance of *Ingo*, by the Apothecaries call'd *Alfa fetida*.

In *Fars* and *Persia*, especially about *Schiras*, they have very excellent Wine, the best in all *Persia*, which they call *Xarao* or *Charab*; and it is sent to all Parts of the Country, especially to the Court; for the King and his Nobles drink no other: and if any Person of Quality entertains another, he always treats him with this Wine.

This Province also produces Bezoar-stones, which the *Persians* properly call *Pazabar*, which is a Compound Word of *Pa* and *Zabar*, the first signifying *Against*, and the other *Poyson*: They are chiefly found in a County call'd *Stabanon*, three days Journey from *Lara*; where also grows in the Fields a Plant like Saffron, which the Goats eating, causes the foremention'd Stones to grow in their Stomachs, and are esteem'd above all other Gems by the King of *Persia*: Nay, the Fields wherein the said Goats graze are constantly guarded, and the collecting of the Stones look'd after by Officers appointed particularly for that purpose.

There is also a Stone by the Physicians call'd *Lapis Judaicus*, that is, *The Jews Stone*; and by the *Persians* and *Arabians*, *Ager Alyud*, that is, *The Stone of Judas*. There is likewise the *Armenian Stone*, otherwise call'd *Lapis Lazuli*, and in the *Persian* Tongue nam'd *Ager Armeni*, that is, *The Armenian Stone*.

Amongst many other Beasts which breed in *Persia*, there is one peculiar to this Province, which the *Persians* call *Castar*, and the *Spaniards*, *Adives*, and is perhaps the *Hyena* of the Ancients. They breed for the most part in the Hedges about *Schiras*, and are, as *Garcias de Sylva* affirms, a kind of Dogs bred first in *Barbary*. They come in great companies out of the Hedges in the Night, to seek for Prey, making a hideous howling. They are naturally so subtle, that if they were not so

very

The Kingdom of Persia.

8

very greedy, they could not be taken. They tear up the Graves in the Fields, and devour the Dead Bodies; and often, when hungry, they venture into Houses, where if they find any thing, they call their Companions, by making a great noise; whereof the Inhabitants taking notice, surround and catch them.

This Province of *Persia* comprehends the ancient Kingdom or Dukedom of *Lar*, or *Lara*, with a Metropolis of the same denomination; from whence the *Laryns* (a Coin so current in all the Eastern Countries) had their name, as we observ'd before.

The Province of *Lara* is by *Figueroa* accounted part of the old *Carmanie*, as *Oësa* (commonly call'd the Kingdom of *Monbareca*) the other part; besides the Countries of *Mogosthan*. This ancient Dukedom was formerly possess'd by a peculiar Prince, who Govern'd with an Arbitrary Power, and not subject to the Crown of *Persia*. The last Prince, according to *Gaspar Bernardino*, was call'd *Abrahi Mochom*; but by *Della Valle*, *Ibrahim Chan*; by *Figueroa*, *Hambrain Chan*; and by our Mr. *Herbert*, *Erahim Cawn*; an Atheistical and bloody-minded Person. But *Alvaredy Chan*, Sultan of *Schiras*, invading him, Anno 1602. by the Command of *Schach Abbas*, storm'd the City of *Lar*, and kill'd the King, besides all the Nobility and Gentry, to the number of five thousand; causing also the Castles to be pull'd down, and the Walls thrown to the Ground, leaving nothing standing that was of any Strength or Consequence. And in this manner the Kingdom of *Lar* was joyn'd to the Crown of *Persia*, and added to the Dominion of *Schiras*.

The City *Lar* or *Lara* is a very ancient City, and of great note amongst the *Arabians*, being the Metropolis, as *Figueroa* supposes, of the old *Carmanie*. It is situate in 27 Degrees and a half of Northern Latitude, at the end of a great Plain, so enclos'd with Mountains, that they leave onely a little Opening or Way, which leads to *Schiras*. When this City was first built, cannot certainly be resolv'd: Some ascribe the Age thereof to that of our first Forefathers; others say, it was founded not much above a thousand years ago.

The Walls of the Houses are made of Sun-dry'd Bricks and Clay, and plaster'd over with a kind of Mortar made of chopt Straw and Earth, which the *Persians* use in all their Buildings, especially in the Provinces of *Lara*, *Querman*, and *Persia*. Most of them are but one Story high, having few Windows, and those very small, and cover'd with Lattices, or stop't with Mats.

In this City is an ancient Palace, formerly the Residence of the Prince, with a large Court before it; which had stood empty a considerable time, when the *Chan* of *Schiras* came to *Lar* to take possession thereof.

Here are likewise two other remarkable Places: The one, a Castle or Fort; the other, the *Bazar*, or Exchange. The first, being almost half a League in circumference, is built of Free-stone, on the West side of the City, on a little Hill, and fortified with thirty eight strong Bulwarks, which defend the City from any outward Attempts, and also Commands it.

Figueroa affirms, That the Castle covers the whole top of the Mountain, which is Oval, and fortified with a Stone Wall, and a Breast-work, with divers Loop-holes for small Shot. It is ve-

ry large in circumference, and hath a Well with excellent Water, above two hundred Fathom deep; for it reaches quite down to the City: yet is the Water nevertheless very easily drawn up, with a Wheel turn'd by an Ox.

The other Place of note in this City, is the *Bazar*; that is, A Street full of Shops, like the Exchange. This *Bazar* was the Work of *Alvaredy Chan*, the before-mention'd Sultan of *Schiras*; and is without doubt one of the fairest and best in all *Asia*. It consists of an exact Square, enclos'd within high Walls of white Stone, each Square being 150 Paces, and in every one a large Gate, through which you enter into a fair Walk, that opens into four Rows of Shops, each twenty Foot broad, making a Cross-way; in the middle whereof is a very high Turret, full of large Windows, built on four Arches of Stone, which taking their beginning from thence, cover the four Walks: The Materials so neatly painted and polish'd, that they out-vie Marble: The Ground is also very curiously pav'd. In four other Squares, but much less than the former, are four other small Cross-ways, which have also a Turret in the middle of each; from whence, as from the great one, run four other lesser Arched Walks of fifteen or sixteen Foot broad. Almost in the middle, under the great Turret or Arch, is a Spring of Fresh Water, which is brought thither in Pipes from Places far distant, and convey'd from thence to all Parts of the City.

In the *Bazar* are sold all manner of Merchandises, as well in the Shops by the Inhabitants, as by Foreign Merchants, who stay here all day to vend their Goods, and return to their Lodgings in the Evening, when the *Bazar* is lock'd up, and guarded by a Company of Soldiers appointed for that purpose. In some of these Shops are sold both Green, Dry'd, and Preserv'd Fruit; as also In-land Bread, call'd *Hapas* or *Curichas*: But the Country-People which bring their Commodities to sell, have no peculiar Shops, but lay their Merchandise on Stalls before the Shops, leaving a sufficient space between, for the People to pass.

Near the *Bazar* is the Mint, where they Coin the *Laryns* before-mention'd.

There are few *Mosques* here; but amongst those which are, there is one built round, to represent *Eternity*, after the same manner with the *Alcaba* or Holy *Mosque* at *Mecha*, which *Schach Abraham* is said to have brought from Heaven. On some Places thereof are *Arabian* Letters, Cyphers, and short Sentences graven, after the *Mosaick* manner. It is a low Structure, having in stead of Windows onely Carv'd Ballisters. The Entrance into the same is through a Copper Gate, near which hangs a great Looking-glass. There are also many Lamps, some of which are kept continually burning, and others hang onely for Ornament. Some of the *Persian* Prophets lie here interr'd; and amongst others, one call'd *Emir Ally Zedday Amir*, who, if what they affirm upon Oath may be credited, hath been there above 1500 Years, viz. 600 Years before *Mahomet*; yet nevertheless, they stick not to affirm, that he was a good *Muselman* or *Mahumetan*.

At *Lar* is the usual meeting-place of the *Caravans* or *Casilas* which travel from *Persia*, *Querman*, and other Places, to the Isle of *Ormuz*; and come from thence, and *Arabia*, to these Provinces: Wherefore this City is much frequented by Merchants,

The Kingdom of Persia.

chants, as well *Persians* and *Arabians*, as *Benjans* and *Fews*; and to that purpose are built many *Caravanferas*, for the accommodation of strange Merchants that come thither with their Commodities.

This City hath been much ruin'd by Earthquakes, one of which, in *Anno* 1400. threw down above a hundred Houses; and another, *Anno* 1593. above three hundred, or, as *Texeira* affirms, five hundred; at which time also many Water-Cesterns, and the greatest part of the City Walls were spoil'd. The ancient Castle formerly built by a *Georgian* call'd *Melek*, on a Stone Rock on the East side of the City, was also cast down.

A League from *Lar* is a *Caravanfera* call'd *Charcaph*.

The last Place in this Dukedom of *Lar*, at the entrance of the Country which belong'd to the King of *Ormuz*, when he was absolute Master of his whole Kingdom on the Main Continent of *Persia* and *Arabia*, is *Abi Danger*.

Concerning the Climate, we cannot say there is any great Cold at *Lar*, the Air being so temperate, that in *March* you can scarce get into the City, for the abundance of Flies and Gnats, which in great Swarms fill the Air. But in *June* there blows such a hot and dry Wind, that on all Places over which it passes, it leaves Impressions as of Fire; and withal scorches the Faces, Hands, and Legs of Strangers, to their great trouble and pain; call'd therefore by the *Persians* *Bad Semum*, that is, *An infectious and burning Wind*.

The whole Country of *Lar* is very destitute of Water; for there are neither Brooks, Springs, nor Wells; onely in several Places on the Road are plac'd Troughs, which catch the Rain-water, which serves for the accommodation and refreshment of Travellers. *Mr. Herbert* says, this Wa-

ter is very unwholesom, and occasions many Distempers, as well in the Inhabitants as Strangers; viz. Rheums; Sore Throats, and Worms in the Legs, which causes Itching and Lameness, and is not to be cur'd without taking out the Worm; and this must also be done with great care; for if the Worm chance to break, it causes Putrefaction and Numbness in the Part affected, which is only to be remedied by continual cutting and flashing of the Flesh.

There is nothing worthy of praise in all the Country about *Lar*, but the Charitable Inclinations of divers of the Inhabitants, who, besides the Cesterns which the ancient Kings of *Lara* and their Governors made, for the Publick good and Refreshment of the Inhabitants and Travellers which come daily hither, in their last Wills appoint certain Persons to build with their Estates Cesterns, *Caravanferas*, and Alms-houses; some great, and others little, according to their Capacities, and Zeal in their Religion: and by this means there are so many Cesterns, that the adjacent Plain is full of them; and the Water therein is very clear and cool in Summer, notwithstanding the great Heat.

About *Lar* and the Parts adjacent are several sorts of Fruit-trees, as Oranges, Lemmons, and the best Dates in all *Persia*. Most of the Inhabitants live on Dates, partly by making them their Food, and partly by selling and bartering them for other Necessaries.

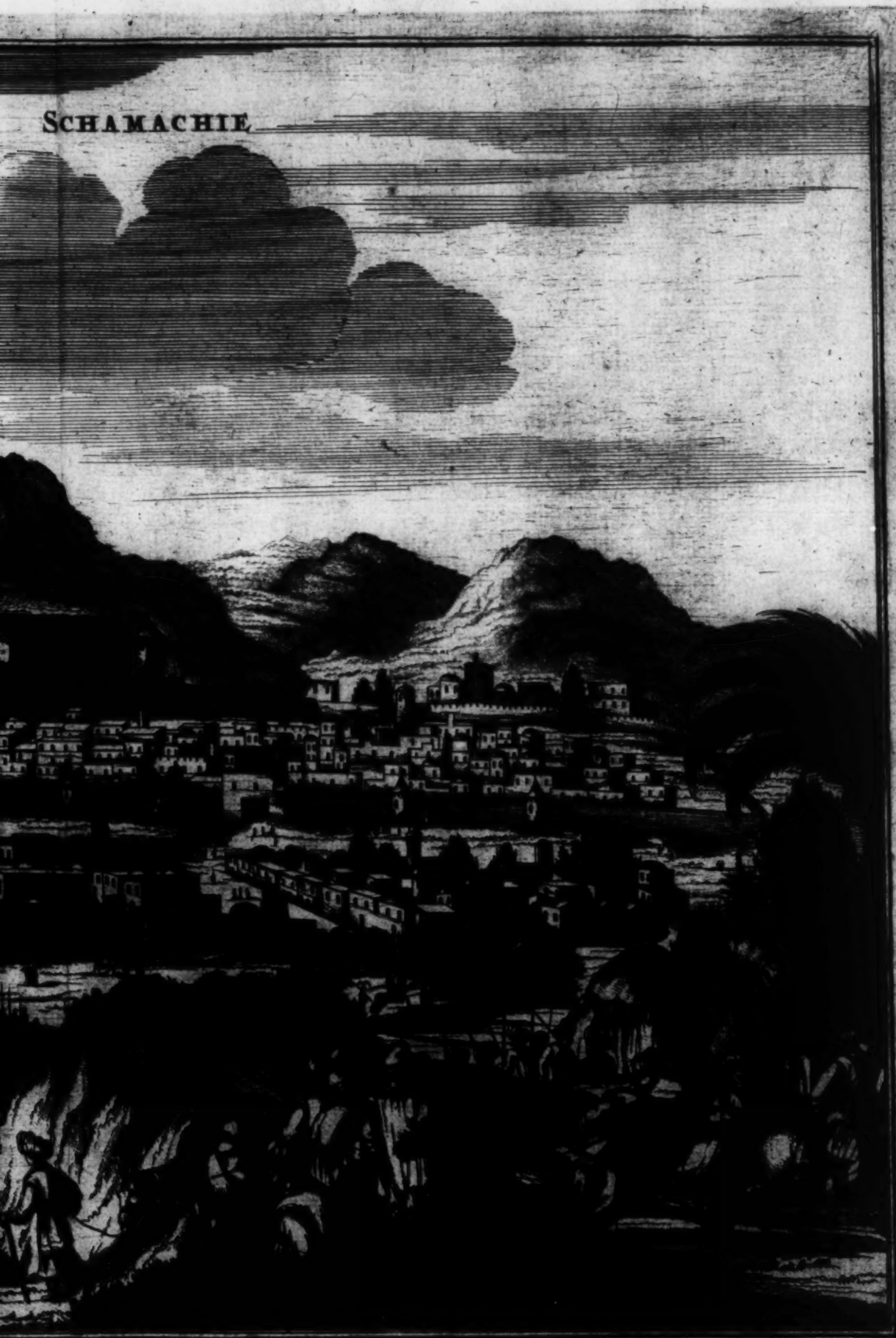
Between *Lar* and *Gamron* grows abundance of *Assa Fetida*, by the *Maleyans* and *Favanners* call'd *Hin*.

The ancient Inhabitants of this Country were *Arabians*, of which there are yet many living.

Schirwan,



SCHAMACHIE



*Schirwan, or Scerwan, in ancient Times call'd Media
Atropatia, or Little Media.*

The modern
Names of
Media Atro-
patia.

THis Province, anciently a Kingdom, is at this day in the Countrey Language call'd *Schirwan* and *Xirwan*, or *Xyruan*, and generally by the Europeans, *Serwan*.

Magin supposes *Xyruan* to comprehend all *Media*, though it be onely a part, as *Minador*, *Leunclavius*, *Olearius*, and others have observ'd, who take it onely for old *Media*, or *Atropatia*. Our Mr. *Jenkinson* will have the same to be *Hircania*. But *Schirwan* is rather the Northern *Media*, as appears by the nature of the Soil; for (according to *Herodotus* and *Strabo*) that part of *Media* is mountainous, as the Countrey now call'd *Schirwan* is found to be.

The Bounds.

This Province conterminates in the East, with the *Caspian Sea*; on the West, with *Georgia*; on the North, with *Albany*, and somewhat higher with the wandering *Tartars*, which inhabit between Mount *Caucasus* and the River *Volga*; and in the South it juts out against *Great Armenia*, where the River *Canack* running betwixt, serves for a Boundary, and thence passes on till at last it comes to limit *Great Media*. Its whole length is accounted about a hundred Miles.

The Metropolis of this Province of *Schirwan* is by divers Writers differently nam'd, by *Bizarro* and *Barbaro*, *Sumachia*; by others, *Samachia*; and by the *Spaniards*, *Namachi*; but the common Name is *Schamachie*, of which Name here is but one City in *Media* or *Persia*, notwithstanding *Ferrarius* in his short *Geography* makes mention of two, one anciently call'd *Ciropolis*, and the other *Samunis*. It lies in 84 Degrees and 30 Minutes Longitude, and 40 Degrees and 50 Minutes Latitude, about six days Journey from the City *Derbend*, or *Demircapi*, by reason of the turnings and by-ways which you must travel through the Mountains; but it is not above two days Journey along the *Caspian Sea*, through *Bacuy* and the Mountains of *Lahats*, and very passable either on Foot or on Horseback. The Cammels commonly go the first Way, finishing the Journey according as they are laden. It is situate in a Valley betwixt Mountains, which prevent its being seen till you come just upon it. The Castle thereto belonging stands on a Hill near the City Walls, which together with the City, was built (as the *Persians* affirm) by King *Schirwan Schach*.

The Descrip-
tion of the
City *Scha-
machie*.

This City formerly was much bigger in circumference than at this day, having been much ruin'd in King *Abbas*'s time by the *Turkish Wars*: It was anciently divided into two parts, each being severally inclos'd with a Wall; but the fore-mention'd King seeing that the *Turks* aim'd at nothing but strong and well fortifi'd Places, for the better maintaining of their Conquest, and never medled with open Villages; also observing that the Forts lying in the middle of the Countrey and not on his Borders, did him more hurt than good, he caus'd the Walls of the Southern part of the City to be pull'd down, and likewise those that inclos'd the Cities *Tauris* or *Tabris*, *Nachtzuan*, and *Kentze*.

This South part of *Schamachie* lies like a peculiar Town, separated from the Northern by a

little Hill, which serves as a publick Market-place to both.

It is said, that when the *Turk* conquer'd this City, and went about afterwards to fortific it, he demolish'd the *Persian Tombs*, to repair the City Walls with the Material thereof.

The North part of the City lies at the foot of another Hill, and being somewhat less than the foremention'd Southpart, is surrounded with a sleight Stone Wall, so ruin'd, that though the Gates, which are five in number, be lock'd, you may get into the City at any time of the Night over the Walls.

The Streets in both Towns are narrow, and the Houses, built of Stone or Earth, are very low, after the Eastern manner.

Hard by the Market-place stand two great *Caravanseras*, or * Royal Inns, provided with many Galleries and large Rooms, in which the Merchants of other Countreys dispose of their Commodities which they sell by whole-sale. The one call'd *Schach Caravansera*, is appointed for the *Muscovites*, who lay up their Goods in the same. The other, nam'd *Losgi Caravansera*, is built for the *Circassian Tartars*, who also bring thither their Merchandise, which for the most part consists in Horses, Women, young and full grown Maids, and sometimes little Children, which they either buy, or take from the *Russians* on their Borders, or else from one another. Moreover, the *Jews* have their Residences in the *Caravansera Losgi*, bringing very fine Wooll thither from *Tabessaran*.

The *Caravansera's* or
Royal Inns.
* Built at the
Kings Charge.

There are likewise three publick *Hamans*, or Baths, in the City, which are very much frequented by the *Persians*; two of them stand open in the day-time for the Men, and in the Night for the Women. The third, call'd *Hammam Schech*, being onely for Men, near which stand two large Trees, which are held in great veneration by the *Persians*; as having been planted there by one of their Saints, call'd *Schich Murith*, who not far from thence lies bury'd in a *Metzit*, or Temple, to which the People flock more than to any other in the City, which contains in all six *Metzits*, or Temples. The Revenues which the Baths produce yearly, are bestow'd on those things which go to the setting forth of their Funerals, and what happens to be over and above; is distributed amongst the Poor.

The *Hamans*
or publick
Baths.

On the South side of the City is a *Bazar*, or Market-place, with several little Streets, or rows of Shops, furnish'd with all sorts of Cotton, Stuffs, Silk, Cloth-of-Silver, Bowes, Arrows, Simiters, and other Manufactures, which are all to be bought at easie Rates.

The *Bazar*
or Market-
place.

The Inhabitants are generally *Persians*, *Armenians*, and *Georgians*, speaking each their peculiar Languages besides the vulgar Tongue of *Scervan*, which is the *Turkish*.

There is nothing remarkable, or of Antiquity in this City, excepting the great Tower, which Mr. *Cartwright* affirms to be built of Free-stone and Flint, intermixt with the Sculls of their ancient Noblemen, who being overcome

The Kingdom of Persia.

and taken Prisoners in a War against the King of Persia, were put to death, and had their Heads so fixt for a signal Mark of terror, to prevent future Insurrections: But this Assertion is by some deny'd, and judg'd to have been groundd upon the appearance onely of Heads carv'd there in Stone.

Half a League Northward from the City, on a pretty high Hill call'd *Caleculistan*, appear the Ruines of a decay'd Fort, where there is a large Cave, Vaulted with Free-stone, and near it a deep Well.

Culistan,
whence denominated.

The Persians have a Tradition, that *Schirvan*, an ancient King of this Province, caus'd this Castle to be built in memory of *Culistan*, one of his Concubines, from whom it also took Denomination. They add moreover, that it was taken by *Alexander* the Great, and afterwards by him demolish'd. But it is more probable, that it receiv'd the Name of *Culistan* from an adjacent Valley, made very fruitful by a Brook, and exceeding pleasant in the Spring, from the variety of Tulips, and other diverse colour'd Flowers, *Culistan* signifying a Valley of Roses, Tulips, or whatever sort of curious Flowers, and *Cale* a Castle, or Fort.

Amaleck Canna's
Tomb.

Not far from *Cale-Culistan* towards the side of *Schamachie*, stand two Chappels on another high Hill: In the first and chiefest, which is built in form of an oblong Square, appears a high Sepulchre Rail'd about, each Bar arm'd at the top with an Iron Spike, and adorn'd with Tassels, or small Pennons of divers colour'd Cloth. In the other Chappel are other Tombs, bedeck'd after the same manner, being the Sepulchres of their Saints, to whom the Persians often kneel, and pay their usual Devotions. This last Chappel leads to a deep Vault, in which (they say) *Amaleck Canna*, one of their King's Daughters lies bury'd, who being forc'd by her Father, contrary to her Inclination, to Marry a Tartar Prince, slew herself, and some have reported, that all Virgins thereabouts come yearly to the foremention'd Burying-place of *Amaleck Canna*, to Mourn there over her Tomb. 'Tis true indeed, the Inhabitants of *Schamachie*, and those also of the neighboring Villages, in some Weeks in the Summer, do repair to the foremention'd Mountain, not for *Amaleck Canna's* sake, as some imagine, but rather for the coolness of the Air which at that Season they find upon the tops of those Hills, when at the same time it is intolerable hot below: Some Artificers, and those of the meaner sort that use Manufacture, go thither in the Morning, and having tarry'd there all day at their Work, return to their Houses in the Evening; but the Nobility commonly take up their Residences there for three Moneths together, during which time the Heat continues. The Cattel at that time also are driven to Mount *Elburs*, where there is not onely a temperate Air, but also good Pasturage.

The *Elburs* is part of Mount *Caucasus*, bordering on the side of *Tabasseran* and *Georgia*, and may plainly be seen from *Culistan* and other Mountains.

The Worshippers of
Orimasda fled to India.

It is said, that in ancient times the Persians preserv'd and worshipp'd their *Orimasda*, or ever-burning Fire, on this *Elburs*; but at this day neither the Fire nor the Worshippers thereof, are (according to *Texeira* and others) to be found in all Persia nor *Jesche*; but some relate that they

are fled from thence to India, where they affirm is at this day a fort of Fire-Worshippers.

At *Schamachie* is yet to be seen a Cross of hard black Wood, which some believe was a piece of *Noah's* Ark.

To this City belongs a Village call'd *Mordow*, which in the Turkish Language signifies *Morass*, because the Countrey about it is Fenny, and all drown'd with abundance of Water, which descending with the concurrence of many Brooks and Rivulets, falls with such violence, that the disturbed Waters never freeze in the hardest Winter.

The Village
Mordow.

The Rusticks live here like the Tartars in *Astracan*, in little Houses like Huts.

In the foremention'd Village, and in others thereabouts, dwell a People call'd *Pedar*, which speak a peculiar Dialect, though not much differing from the Turks and Persians, and are of their Religion, with some different Perswasions: for they account it a great Crime to eat their Meat hot, holding it as an Abomination that any should breathe upon it, which if any one chance to do, they will not touch it, but judge the same to be defil'd by their prophane Breath.

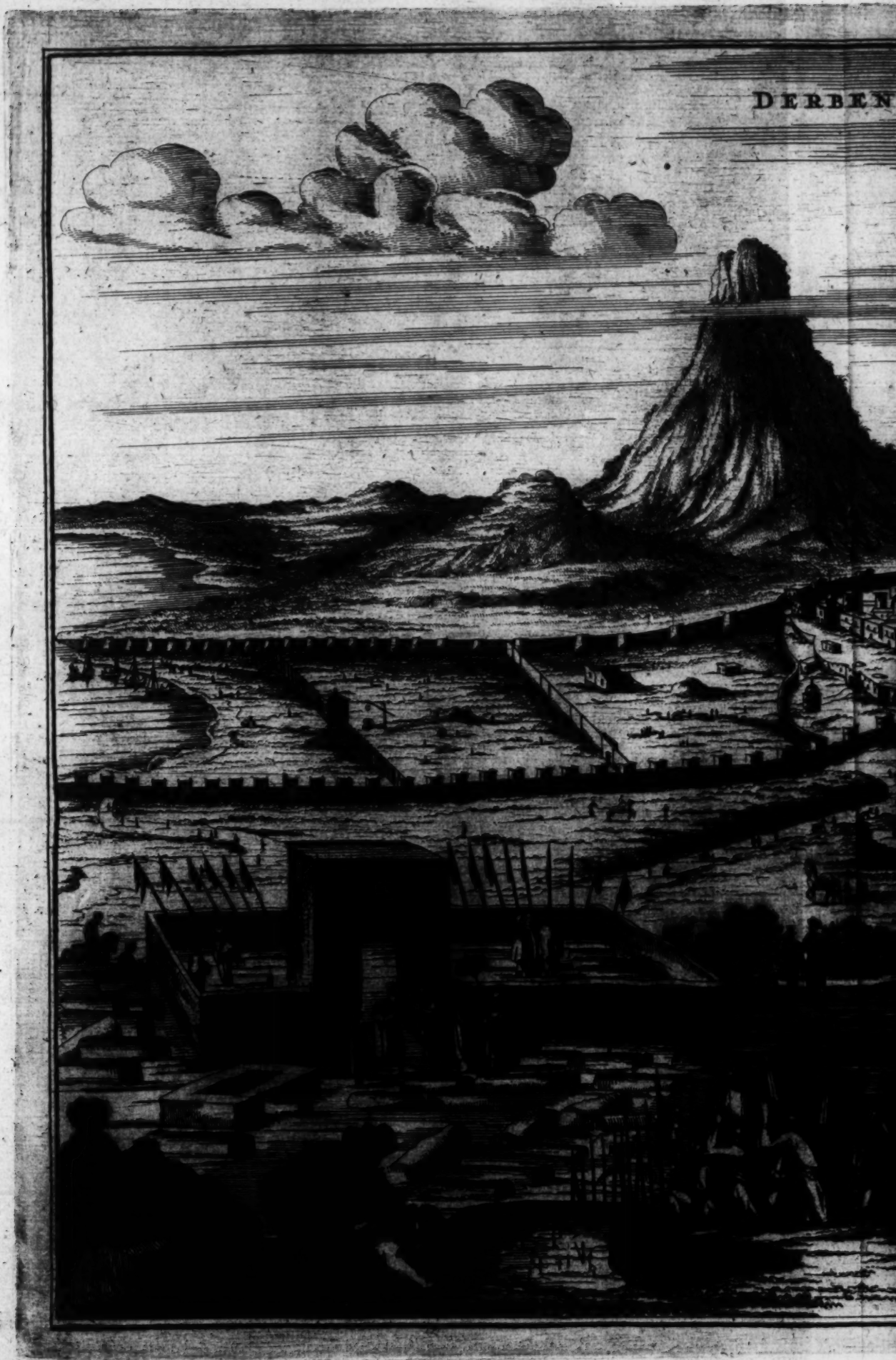
Three Leagues from *Mordow* lies the Village *Tachousie*, and three Leagues from *Schamachie* lies *Pymaraas*, in which is the Tomb of an eminent Saint, or Holy Man of Persia, call'd *Heid Ibrahim*, held in great veneration amongst the Persians, as a very ancient Monument, and left undemolish'd by *Tamerlane*, who destroy'd all things else hereabouts: It is, Chappel-like, inclos'd with a Stone Wall, having before the access to it, two fair Courts; in the first whereof appear many Tomb-stones, whereon are Engraven in Arabick several Inscriptions; under it are also divers Vaults, which receive a glittering Light through little low Windows: In one of the deepest Vaults stands a high Stone Altar with two Steps; on the one side a Door leads into a Penetrable, or Withdrawing-Room, the Floor whereof is cover'd with rich Tapestry; at the upper end hangs a Table of Stone, with this Inscription in Arabick, *To God I commit my Actions, he is my Helper*. On the right-hand is another Vault, which contains eight Chappels, or sepulchral Monuments; and from that you enter into a third, wherein stands the Tomb of the Prophet himself, round about which are plac'd great Candlesticks with Wax Tapers, which are kept continually burning; and from the Roof hang also Lamps. So choice are the Persians of this Tomb, that they do not willingly admit any Strangers to see it.

Heid Ibrahim's
Tomb.

Near the Village *Pymaraas* stands another celebrated Monument in a Rocky Mountain, in which lies bury'd a Saint call'd *Tirihabba*, the Master or Instructor of *Heid Ibrahim*; over the Door of it stands written, *O God, open this Door*. This *Tirihabba* (as the Persians say) was always on his Knees incessantly praying, clad in a grey Coat, upon which his Disciple *Heid Ibrahim* obtain'd from God, that his Tutor after his Decease, as well as in his Life-time, might be found in a zealous and praying Posture; whereupon it is reported, that after his Death he continu'd in that Posture, as if he had been living; with other such like Stories, not over easily to be credited. Round about *Tirihabba's* Tomb are divers Caves cut in the same Rock, furnish'd with Beds, where the Pilgrims Lodge when they come to make their Offerings.

Tirihabba's
Tomb.

Some Rocks hereabouts are stuck full of Musle-



ERBENDT.



Musle-shells, so that they seem compos'd of Clay and Shells petrifi'd and incorporated together. The like are to be seen near the Caspian Sea.

By the said Village, next to *Ibrahim's Tomb*, is a Cavern seventy two Foot long, and twenty broad, Vaulted with square Stones, in which the Inhabitants preserve Snow, Ice, and Water, in the Winter against the Summer, for themselves and their Cattel, because there is little good Water else thereabouts.

Pyr Mardechan's Tomb.

Two Leagues and a half from *Schamachie*, towards *Ardebil*, stands the Tomb of a Saint call'd *Pyr Mardechan*, whose Memory is also in great Adoration amongst the *Persians*.

The City *Eres*.

On the Borders of *Armenia* lies the City *Eres*, or *Aras*, near the River *Aras* (whence it takes Denomination) at this day call'd *Arisbar*, once the first City of *Serwan* on that side of the Countrey, but much ruin'd, and in a manner quite desolate.

On the Borders of *Serwan*, towards *Georgia*, stands the City *Sequi*, and on the Confines of *Media*, the City *Giavat*.

The Situation of the City *Derbend*.

The City *Derbend*, by the *Turks* call'd *Demircapi*, or rather *Temircapi*, that is *Iron Gate*, lies West of the *Caspian Sea*, in 85 Degrees Longitude, and 41 Degrees and 30 Minutes Northern Latitude, according to *Olearius's* observation: It extends in length from East to West, half a League; and hath in breadth from North to South, and from one Gate to the other, onely four hundred and fifty Paces: The Waves of the *Caspian Sea*, upon which it stands, beating against the Walls, blocks up the Passage on that side, which, together with the inaccessible Mountains on the other side, gives it the foremention'd Name of *Temircapi*, or *Iron Gate to the Kingdom of Persia*, it reaches on one end to the foot of the Mountains, on the other to the Sea.

Not onely several Writers, but also the Inhabitants to this day affirm, that this City was built by *Alexander the Great*, (whom they call'd *Islander*) as a Retreat or place of repose for his Army, and from his own Name call'd *Alexandria*, whereas in truth he onely erected the Castle and Wall on the South side; but that on the North side was built by *Nawschirwan*, an ancient King of that Countrey: The Walls are high and broad, built of that sort of Stone before mention'd, which seems commix'd with broken Musle-shells: Over one of the Gates of the Wall which was built by *Alexander*, are certain Lines written in *Syriack* Characters, and in another place *Arabick*, with some strange Hieroglyphicks, worn out by Time, and not legible.

See Description of the City.

This City is divided into three parts, the uppermost stands upon an acclivity of the Mountain, being the Residence of the Governor, fortifi'd with Guns, and Garrison'd with five hundred Soldiers of two several Nations, viz. *Ajrumlu* and *Coidurscha*. The middle part inhabited by *Persians*, hath been several times ruin'd; once by their own King *Emir Emse*, *Chodabende's* Son, when he re-took the City from the *Turkish* Emperor *Mustafa*, to whom the Townsmen had freely surrendred it. The lower part, being not five hundred Paces long, hath at this day very few Houses left standing, being now nothing but a parcel of Gardens, Orchards, and Plough'd-Lands. It is said, that this part was formerly inhabited by the *Greeks*, wherefore it is to this day

by the *Persians* call'd *Schaber * Funan*, that is, *The Greeks City*: Both the Walls are founded on Rocks. The Shore also about *Derbend* being all very Rocky, is altogether unfit for Anchorage, and unsafe Harbor for Shipping.

On the Mountains, which are very woody, above the City, appeat the Ruines of a Wall, which (as they say) extended fifty Leagues along the *Caspian Sea*: it appears by some parts of it yet remaining of six Foot high, to have been of equal breadth with the present Walls of the City, which are so broad, that a Coach may drive upon them. Moreover, on the upper side of the City stand several Castles apart on several Hills, whereof two, the nearest to the Town, being built square, are kept in indifferent good Repair, and well Garrison'd. There are also divers wooden Watch-houses, from whence they have a clear and large Prospect, and can timely see the approach of any Enemy, there being continual Watch kept in them.

Amongst other Remarks near the City, is the Tomb of *Tzumtsume*, of whom the *Persians* relate this following Story:

"*Eissi*, a great Prophet amongst the *Persians*, passing by there on a certain time, and finding a Man's Scull lying on the Ground, desirous to know whose Scull it was, pray'd to God to make it again a living Person; whereupon he became immediately so inspir'd, that he breathed the Breath of Life into it; and asking who he was? he reply'd, *Tzumtsume*, once a wealthy King of this Countrey, who possess'd a great City, abounding with all things; That he had spent daily forty Cammels load of Salt, had forty thousand Head of Kine, forty thousand Stage-players, forty thousand Servants, who wore Pearls in their Ears, and as many more inferior Servants. Then said *Tzumtsume* to *Eissi*, Who are you? and what is your Religion? To which the Prophet answer'd, I am *Eissi*, who teach the true Belief. *Tzumtsume* reply'd hereupon, Then I will embrace your Belief. After which he begg'd of *Eissi*, that he would permit him to die again; for he rather chose to die, than to be depriv'd of that happy Life he formerly enjoy'd: Whereupon his Request was granted by *Eissi*, and *Tzumtsume* suffer'd to return a lifeless Carcase to his Grave.

A certain number for an uncertain.

Near the same Tomb stands an old Tree, on a Bank rais'd in form of a Stage, inclos'd within a Wall four Yards high and seven in the square, to which there is an Ascent by several Degrees or Steps.

One side of *Derbend* is noted for Tomb-stones and Monuments, amounting to several thousands, most of them three Foot broad, and on the top of them *Arabick* and *Syriack* Characters Engraven.

The *Persians* relate the following Story of the foremention'd Tomb viz. "That not many Ages after after *Mahomet*, a King call'd *Cassan* Reign'd in *Media*, who in a Battel against the *Tazestan Tartars*, whom the *Persians* call *Leseji*, losing many thousands of his Men, caus'd the chiefest of his Officers to be bury'd in the foremention'd place, with Tomb-stones and Inscriptions to perpetuate their Memory.

There is yet another peculiar *Cameterie*, or Burying-place, towards the Sea, surrounded with a Wall, within which are to be seen four of the foremention'd kind of Tomb stones together, by

The Kingdom of Persia.

the *Persians* call'd *Tziltenan*, and by the *Turks* and *Tartars*, *Kerchler*. They say also, that forty Princes, all devout Men, who dy'd in the aforesaid Fight, lay bury'd there: Wherefore the *Persians*, both Men and Women, come daily to kiss the Tomb-stones, and laying their Hands upon them, Pray very devoutly.

In the City *Derbend* dwell no *Christians*, but onely *Mahumetans*, and *Jews* of the Tribe of *Benjamin*.

There is no considerable Trade driven here, except that the *Tartars* bring their stoln Children, as also full grown *Turks* and *Russians*, to sell, which afterwards are sent farther into *Persia*.

The Tombs of Pyrrh Muchar, and Imam Chur-chud.

A quarter of a League from the City, where the Borders of *Persia* and *Tagestan* are separated by a small Brook, are two Sepulchres of *Mahumetan* Prophets: The first being that of *Pyrrh Muchar*, stands in a Plain; and the other of *Imam Chur-chud*, in the Mountains, of whom the Tradition goes, that he was ally'd to *Mahomet*, and that being always with him, he was instructed by him, and liv'd three hundred years after him. Moreover, that going to the King of *Cassan*, he so prevail'd with him by playing on a Musical Instrument, and Singing, that he drew him to side with the *Lesgi*, or *Tagestan Tartars*: But when he undertook to Convert the *Lesgi*, who were *Heathens*, and began to Preach amongst them, they conspir'd against him and murder'd him: His Grave is in a great Cavity, cut in a Rocky Mountain, the Coffin being onely four Planks nail'd together without any Ornaments, and to be seen by all People, onely with the leave of an old Woman, who sits continually by to watch it. But when they come hither to make Offerings, they cover the Floor with Straw Mats, and hang Tapestry before the Cavity in which the Coffin stands. Women and Maids repair thither in great numbers from the City, and other remote places, and go bare-footed into the Sepulchre, kiss the Chest, and kneel down to Pray by it; which done, they make their Offerings to the old Woman, who is reverenc'd as a holy Person, and keeps a Lamp burning all Night long in the Tomb. Their Offerings consist in Cheese, Butter, Milk, Bread, Money, Wax, and the like.

The City *Bacuse*.

Another City call'd *Bachu*, or as others write, *Bacuse*, lies also near the *Caspian* Sea, and is a safe Harbor for Ships, infomuch that some Writers have given this Sea the Name of *Mare de Bacu*, or, *The Sea of Bacu*.

The Mountain *Barmach*.

Three Leagues from the Village *Tachoufi* lies the Mountain *Barmach*, which appearing at a great distance is round, and hath a very high steep Rock on the top, which in the *Turkish* Language they call *Barmach*, that is, *A Finger*, because it reaches above other Mountains like a pointing Finger. From the Valley there leads a Way up to the same, which is dangerous to be ascended by those that are unacquainted with it.

On the top of this Mountain the Air is so cold, that the Grasse and Herbs are as it were candy'd or crisp'd over with Ice, when yet it is very pleasant and warm Weather below: The broken Walls and other pieces of Ruine, sufficiently testify, that it was anciently crown'd with a strong Castle, and is said to have been built by *Alexander*, and ruin'd by *Tamerlane*; for at the foot of the high Rock is a Plain of fifty Rods square, about which are to be discern'd the Foundations of an ancient thick Wall with Bulwarks: In

the middle thereof is a deep Well wall'd about, and not far from thence two Tombs cover'd with great round Stones. On the North side also, and at the going up to the Rock, stands a great piece of a Wall, and heaps of Stone, which without doubt are the Ruines of another Castle, from whence several Steps lead to the top of the Rock, where there is another Arch, which serves for a third resting place. Near the old Wall on the Stone Rocks, grow Fig-trees in several places.

The Inhabitants of this Countrey drive a great Trade in Silk, especially in the City *Serwan*, where it is sold in such abundance, that it is Transported from thence through all *Muscovy* and the East Countrey. The City *Eres* also was formerly famous for the abundance of white Silk, which the Merchants call'd *Mammodees*; but through the long Wars, and destruction of *Serwan*, both Staples, formerly so famous, are now fail'd.

The Trade of this Province

The Military Strength of this Province of *Schirwan* herein chiefly appears, that the City *Schamachie* alone is able in time of need to set forth eighteen thousand Horse. The natural Fortifications are also no less considerable, the chief whereof is that foremention'd Pass call'd *The Iron Gate*, being one of the strongest Bulwarks in the whole Province, securing the Way against the *Albains*, *Russians*, *Turks*, and *Tartars*.

The Military Strength.

The ancient Kings of this Province, with their several Dynasties and Revolutions, are sufficiently known in History; but the last of the native *Median* Kings was *Aydar*, who was slain by *Farrock Tacar*, whose Son *Xa Ismael Sophi* reduc'd the Kingdom to a Province, since which time it hath been Govern'd by his *Chans* or Lieutenants.

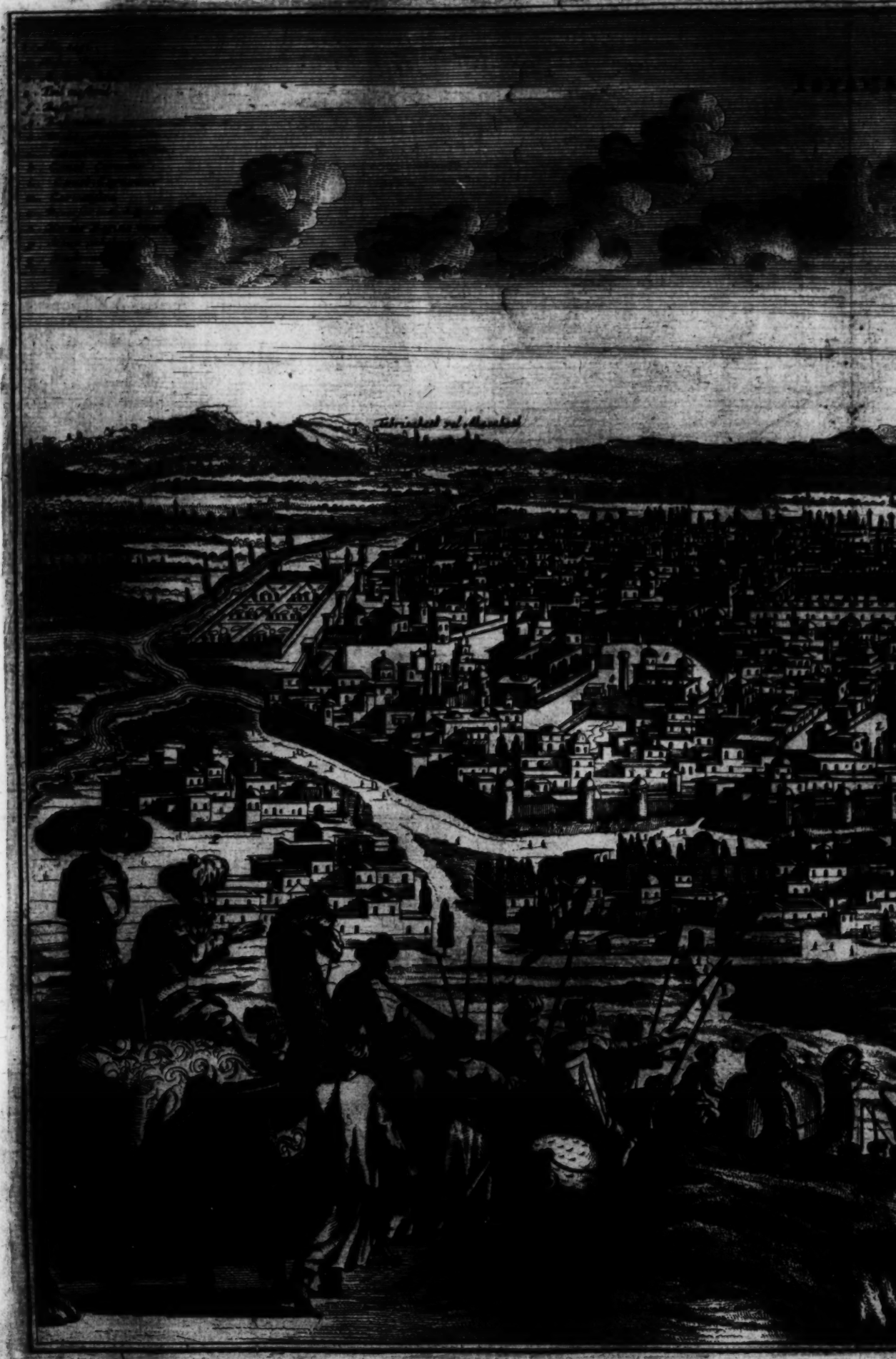
Change of Government.

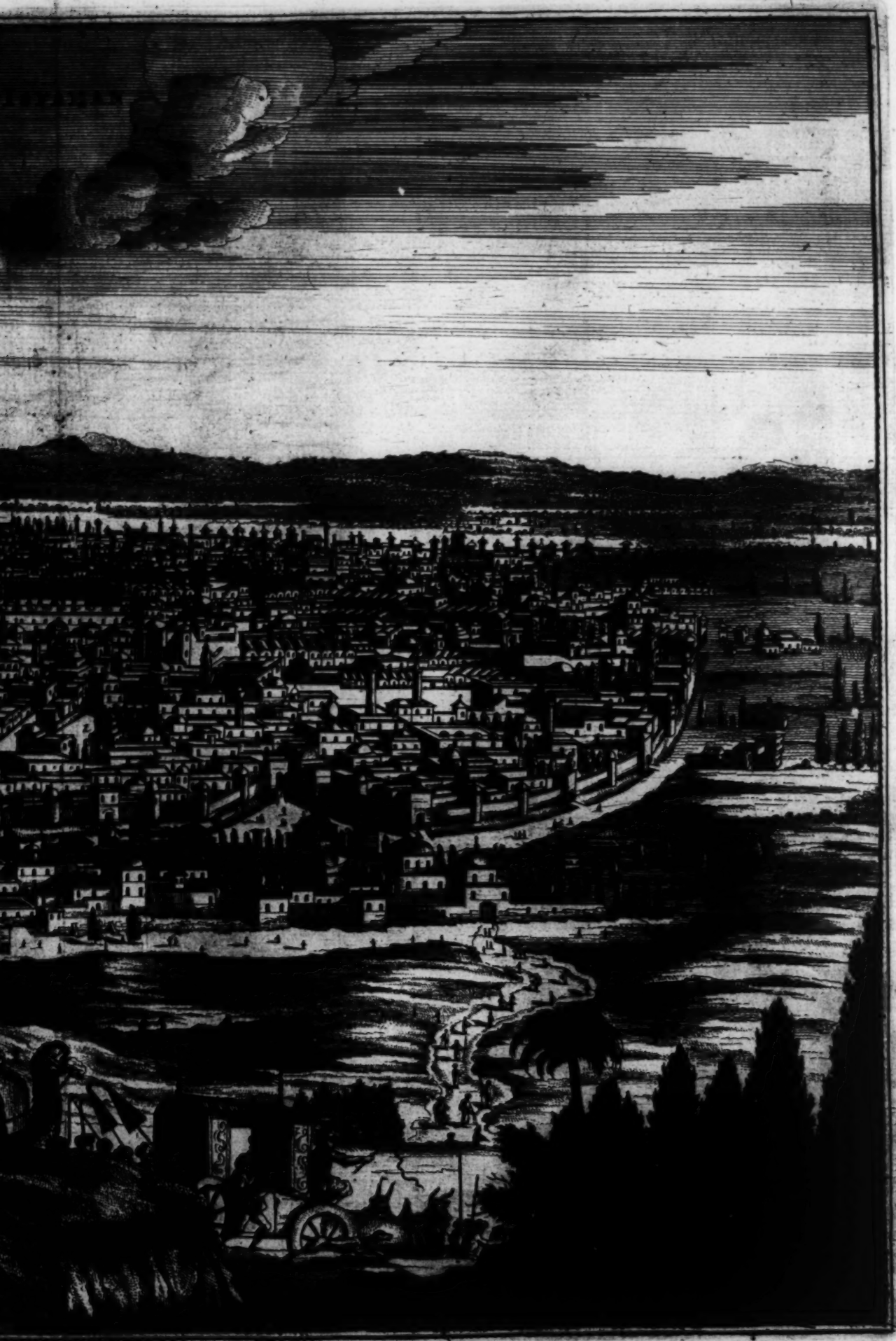
There belong to the Province of *Schirwan* the Territory call'd *Muscov*, extending along the *Caspian* Sea from *Derbend* to *Kilcan*, comprising two hundred Villages. But the chief Town in this Territory, which is Govern'd by the *sultan* of *Derbend*, and lying near the Sea, is call'd *Schabran*.

This Countrey of *Muscov* is every where very pleasant to the Eye, affording a green Prospect till *November*. The Soil is fertile, producing plenty of Barley, Rice, and Wheat, besides all manner of excellent Fruit, and Trees of delightful shade, and harbor to melodious Birds. The Cattel lie abroad in the Fields as well in Winter as in Summer, so that they have little need of providing Hay, more than what just serves for Travellers and Strangers. The Vines grow up and down without Planting, and run upon the Elms, or such like Trees, as in *Italy*. There is likewise variety of wild Fowl here, especially Pheasants, also store of Hares, and a sort of Foxes, call'd by the Inhabitants *Schacal*, having thick Wooll on their Backs, white Hair under their Bellies, black Ears, and a less Tail than ordinary, which they call *Tulki*. In the Lakes and Pools about the Village *Mardov* are abundance of wild Swans, which are commonly taken in the Winter, much esteem'd for the fineness of their Down. The Rusticks keep Buffalo's, which are us'd in their Draughts, their Fodder is *Schenbile*, or *Grecian* Hay, with which whole Fields are Sow'd; it is Mow'd when green, and given Seed and all to the Buffalo's, which makes their Milk so rich, that it yields Cream two Inches thick, of which is made excellent Butter. They never make Cheese of Cows Milk, but all of Sheeps.

Description of the Countrey of *Muscov*.

The





The Province of Parthia or Erack.

The modern
Names and
Bounds of
Parthia.

THe Province anciently nam'd *Parthia*, is at this day call'd *Arach*, *Harach*, or *Erack*, as also in the Countrey Language *Erack*, and by some *Fex*; but (according to *Texeira*) its proper and true Name is *Hyerack*, or (as *Olearius* will have it) *Erack*: But it is to be observ'd, that the Name *Hyerack*, or *Erack*, is given to two distinct Provinces, one whereof lies in *Arabia*, or (as *Olearius* says) it comprises *Bagdat* or *Babylon*, and was anciently *Assyria*, and is by some nam'd *Eracain*, the other lying in the middle of *Persia*, and is generally call'd *Erack Agemy*, or *Erack Atzem*, whereas the first hath the Denomination of *Erack Araly*.

This Province of *Erack* borders Eastward at *Arie*, and by a long Road at *Corazan*; on the West it conterminates with *Media*, on the North, with *Hircania*, and juts Southerly towards the Wilderness of *Caramia*.

The Metropolis of *Erack* is *Ispahan*; the other chief Towns are (according to *Olearius*) *Caswin*, or *Casbin*, *Solthanie*, *Sencan*, *Caschan*, *Ebbeher*, *Saway*, *Rey*, *Hemedan*, *Com*, *Scha-Herrisur*, *Dercasin*, and *Theheran*.

The City *Ispahan*, by *Josaphat Barbaro* is call'd *Spahan*; by *Contareno Spaa*, or *Spaam*; by *Peter Bizarro*, *Aspacham*. *Spaha* was by the ancient Greeks for its largeness nam'd *Hecatompolis*, that is, *A hundred Cities*: A little before *Tamerlane's* time it was call'd *Sipahan*, partly from its populousness, and partly because there the Armies had their Rendezvous; for *Siphan* is the same with the ancient Persian word *Sipa*, which signifies an Army, wherefore they at this day call the General of an Army, *Sipesalar*; but since *Tamerlane's* time it hath had the Denomination of *Ispahan*, by transposing the Letters, and placing the *I* before the *S*. An Arabian Writer call'd *Ahmedbin Arab-scha*, who writ the Life of *Tamerlane*, calls this City *Ispahan*, and some modern Writers of the Persians, *Iffahan*.

Situation and
Bounds of the
City *Ispahan*.

This City, lying in 32 Degrees and 26 Minutes, North Latitude, and 86 Degrees and 40 Minutes Longitude, is situated upon a Plain, and half environ'd with Mountains at three or four Leagues distance, viz. towards the South and South-West, with the Mountains *Demawend*, and towards the North-East, those of *Feilack Perjan*: It is eight Leagues in circumference, with its Suburbs; but it is fence'd onely with a slight Wall of Earth, six Yards thick at the bottom, and not above a Foot on the top, with several Stone Redoubts: The Moat about the same is almost quite dry, insomuch that one may go over it dry-foot in several places both in Winter and Summer. The Castle, which is also the Treasury, is built pretty strong, and Plaister'd over with Lime. On the South-West side of the Town runs an indifferent large Stream, call'd *Senderuth*, which springing out of the Mountain *Demawend*, divides it self into two several Branches, call'd *Haws* and *Burke*. Besides which, there are divers Wells and Springs up and down, so that the whole City is very well serv'd with Water. Out of the same River runs a third Branch just above the City, into a Park of Deer, call'd *Hazartzirib*; and in another place it is convey'd in Pipes under Ground, into the King's chief

Garden, call'd *Tzarbag*, a little below which *Al-laverdich*, Chan of *Schiras*, built a fair Stone Bridge cross the Stream. *Schach Abbas*, during his fourteen years Reign, made it his principal Business to lead another Stream (which passes on the other side of the Mountain *Demawend*) through the said Mountain, though in a manner all Rock, into the River *Senderuth*, employing daily a thousand Men about it, allowing each man four *Abas* a day; but by reason of the excessive Cold, and abundance of Snow which falls thereabouts, they were never able to work above three Moneths in a year, which very much retarded the Work; yet through the alacrity of the Nobles and Grantees in assisting the King, it was brought to a great forwardness, and had been quickly finish'd; had *Schach Abbas* liv'd, but after his Death his Successor never employ'd a Man about it.

This City was also twice laid waste by *Tamerlane*, first when he conquer'd it, and next when it rebell'd against him: In *Schach Ismael's* time it began to flourish a little, but when *Schach Abbas*, by reason of its pleasant Situation remov'd his Royal Seat from *Caswin* thither, he not onely enlarg'd and beautifi'd the City with fair Buildings, but also made it very populous, by reason of the great concourse of People that flockt thither from all parts, insomuch that at this day the Inhabitants thereof are estimated to be above five hundred thousand. Every House of the City (which much enlarges it) hath two fair Gardens, being generally much esteem'd by the Persians, who though they beautifie them not so much with all manner of various colour'd Flowers, as is usual in *Europe*, yet they Plant them very handsomly with divers sorts of Fruit-trees, Vines, and especially the *Tzinar* Tree; besides which, they adorn them with pleasant Fountains, and conveying the Water from one Pipe to another, cause them at their pleasure to overflow the whole Garden. Persons of Quality have also commonly two or three Pleasure-houses in every Garden, which are better furnish'd than their Dwelling-houses. Besides the Citizens ordinary Habitations, there are several Palaces in the City, which are not so beautiful without as within; they are for the most part built of Sun-dry'd Brick and square Tile, and after the Persian manner, many two, some three, and others four Stories high, each having a peculiar Name; the Cellar they call *Sirfemin*; the lower Story, or Hall, *Chane*; the Rooms or Chambers above it, *Cush*; the third Story, *Tzaufe*; the fourth, *Casser*; and the upper Chambers or Garrets, being built like Galleries, winding about the top of the House, *Eiman*, which by reason of their coolness serve them for Sleeping-Rooms in Summer: the Windows, which are almost as big as their Doors, and reach down quite to the Floor, have no Glasse, but are onely Bars or Rails like Balconies, which in the Winter they close up with Oyl'd Paper: Their Winter Rooms are commonly below, and have Stoves in them: Most of the Houses have Courts, through which they go into their several Apartments. It is said, that the Lanes and Streets were formerly so broad, that above twenty Men could Ride abreast in them; but since *Schach Abbas* built more Rows of Houses, most of them are become

The Description
of the
City.

so

so narrow, that two can scarce pass one by another, especially not far from the *Maidan* and *Basar*, where there commonly walk many People, who are forc'd when Mules come loaden, which frequently happens, twenty or thirty one after another, to stand still till they are all pass'd by.

Description
of the *Mai-
dan* or Mar-
ket-place.

On the East side of the King's Palace is a *Maidan* or Market-place, of seven hundred Paces long, and two hundred and fifty broad; the like whereof is not in any other City. On the West side, where the King's Court stands, are two Arches built along the *Maidan*, one against another, under which Goldsmiths, Jewellers, and other Handicrafts, drive a Trade in *Eimans*, or open Shops; before which stand Trees, by the *Persians* call'd *Schin-schad*, which with their large Boughs shade the Shops; before the Trees are long Troughs or Gutters of Stone, by which fresh Water is convey'd all about the *Maidan*. The East side, which is opposite to it, hath a broad Walk Arch'd and supported with Pillars; under which also all manner of Artificers have their Working-places; for the *Persians* seldom or never work in their Dwelling-houses. Against this Walk, near the King's Court, is a Structure, which having two Entries, is call'd *Nacarachane*, where the Kettle-Drums, Sackbuts, and Cornets, are play'd on every Evening at Sun-set, and whenever the King passeth either in or out. This playing at Sun-set, us'd through all *Persia* in those places where *Chams* and great Lords dwell, hath been in use ever since *Tamerlane* was Lord of this Country.

Description
of the King's
Palace,

The King's House or Court, which is near the *Maidan*, by the *Persians* call'd *Dowbet Chane*, or *Dor Chane Schach*, hath a high Wall about it, but is not otherwise fortifi'd against any Assault: Before the Palace Gate lie several great pieces of Ordnance, which *Nicholas Hemming*, a *Hollander*, who travell'd through most parts of *Persia*, affirms to have been brought from *Ormuz*, the least carrying a Bullet of thirty six Pound weight, the biggest, of forty eight: Over the Gate is a large *Forum*, or place of Judicature, where the *Diwanbeki*, or Judge, commonly Executes Justice: In the day-time the Gate is guarded by three or four, and in the Night by fifteen Halberdeers; but at the King's Chamber thirty Men, most *Chans* Sons, Watch, whilst as many more go the Rounds. The *Kischickrzi*, or Captain of the Guard, delivers the King an Account every Evening, of such Persons as are to Watch that Night, that so he may know what People are near him. The said *Forum* over the Gate is a very high Room, glittering with fair Windows on all sides, and adorn'd with rich Pictures, and gilded Carv'd work. The other chief Rooms of the Court, are first the *Tabchane*, or great Hall, in which the King with his *Chans* and other great Lords keeps a splendid Feast on *Naurus*, or *New-years-day*: next, an open Room, call'd the *Divan-chane*, that is, *House of Justice*, in which the King hears and determines all Businesses of State, and gives Entertainment to foreign Princes. The *Tabchane*, or Banqueting-house, ascended by three Steps, is twelve Yards long, eight broad, and about six high: The Pillars which support the Roof, being eight-square, are of Wood, and Gilded: The Room within is also adorn'd with Gilded Sculpture, or Carv'd-work: The Floor is commonly cover'd with rich Carpets, and hath a Fountain in the middle of it: Before the *Divan-*

chane is a long narrow Walk, Planted with *Tzinar*-Trees: These kind of Walks they call *Chiewan*. The third is the *Haramchane*, or Hall for the Women, in which his *Casseha*, or Concubines, which are at other times kept up in private Apartments, come together to Dance before the King, to the Musick of several Instruments, or the Voices of Eunuchs. The fourth is the *Deke*, or place in which the King spends his time most part of the day, and ever, but at Festival times, or when busied about State Affairs, Dines with his Queen and the rest of his Wives. Besides these there are other fair Apartments, which contribute to the splendor and accommodation of a King's Palace, besides divers brave Banqueting-houses and pleasant Gardens. But above all the rest, about forty Paces from the chief Gate, is a Door on the right-hand which leads to a great Garden, in the middle whereof stands a Chappel. This Garden being a priviledg'd Place, is by the *Persians* call'd *Allacapi*, that is, *Gods Gate*. Hither Debtors, Man-slayers, and other Malefactors, flee for sanctuary, and so long as they can maintain themselves there at their own Cost and Charge, they are unmolested; but Thieves they will not suffer to be there long.

Behind the Palace is the *Taberick Cale*, or Treasury, being rather a Castle than a House, for the word *Cale* signifies a Castle: It is an indifferent large Structure, encompass'd with high Walls and Redoubts of Earth, which *Nicholas Hemming* takes to be Towers. This Castle is constantly Garrison'd with divers Companies of Soldiers; and the King having a considerable Magazine, often keeps his Court in it. Moreover, on the other side of the *Maidan*, in a peculiar Street, is another Sanctuary, or priviledg'd House, call'd *Tsche hil Sutun*, so call'd from forty Beams or Pieces of Timber, all which resting upon one single Pillar, which stands in the middle of the *Metzid* belonging to it, support the Roof thereof.

Hither the *Persians* flock'd in great numbers, when *Tamerlane*, going to destroy the rebelling Citizens, resolv'd to spare onely the Temple and all those that were in it, for he put to the Sword them that were in the Temple Court, and caus'd all the Houses thereabouts to be pull'd down, which *Schach Abbas* re-building, made it a priviledg'd Place.

On the South side of the *Maidan* is a large and sumptuous Mosque, which being begun by *Schach Abbas*, and almost finish'd, his Successor completed it, and overlaid the Walls with a rich sort of Marble, brought from *Erwend*. Anno 1037. this Mosque was Consecrated to *Mehedi*, the last of their twelve *Imams*, or Saints of the Race of *Aali*, of whom it is vulgarly believ'd, that he lies slumbering in a Cave near *Cusa*, from whence he is expected to return at the *Day of Judgment*, and Riding about the World on *Dul-dul Aaly's* Horse, to convert all People to the *Alcoran*; wherefore it is call'd *Metzid Mehedi Sahseman*, which words are inscrib'd over the biggest Gate in *Persian* Characters.

At the end of the great *Hejat*, or Court, before the *Metzid*, is a Gallery or rais'd place, Pav'd with square Stones, in the midst of which is a large Cistern of Water, where those that go to Pray wash themselves. Behind this Cistern you ascend by Steps to a Porch through a Row of Marble Pillars; and one Step higher, to the Temple itself, that being very large and high, and supported

The *Persians*
Belief con-
cerning *Mehedi*.

ported with large Marble Pillars, where the *Meherab* or Altar, and the *Cahib* or Vestry is: The Gate is of fine Marble, and as high as that at *Sulthanie*, at the *Meschaich* of *Chodabende*; the entrance through which is under an Arch of an exceeding height, of blue Stone Gilded, beyond which is a broad Walk, the Floor whereof is spread with Mats, on which the *Persians* kneel when they Pray. Over the lower Walks are lesser ones like Galleries, supported by Marble Columns gilded. On the right-side of the *Mosque* is a large Garden.

The greatest splendor and magnificence of this *Mosque* is, that all the Walls, Galleries, Gardens, and the chief Temple, are from the bottom four Yards high upwards, cover'd with polish'd Marble, each piece, which is for the most part white, and excellently well polish'd, being five or six Foot square: The Marble is all cut out of one Stone, except the two Pillars on each side of the Pulpit.

Schach Abbas caus'd the like *Mezid*, though smaller, to be built at *Tabris*, in honor of the same *Mehedi*, all of pure white Marble, and as slick as Glass, being fetch'd from the Mountain *Erwan*.

Places of Games and Exercises.

In the middle of the City, not far from the King's Palace, stands a Pole, not unlike our Posts in which we put the Rings that are to be run at, on which they often put a Melon, *Arupus*, or Apple, and sometimes a Silver Plate with Money upon it, at which the King and his *Chans* run full speed for great Wagers, and whoever hits off the same, comes off with great honor and applause; but the Money which falls from the Plate, is taken up by the Pages and Footmen.

Great Lords also have another Exercise call'd *Kuit Schaucan*, which they perform in the same place, viz. Riding full speed, they strike a Ball with a crooked Stick to a set Mark, and also tofs the *Tziud*, or Bar.

Near the *Maidan* stands a little wooden Hut nam'd *Chaneschin*, which is set upon four Wheels, for the conveniency of its moving from place to place, in which the King often sits a Spectator of the foremention'd Games.

Hereabouts, especially on the West side, not far from the *Dewlethane*, sit divers Soothsayers.

Houses of Entertainment.

Opposite to the Northern part of the *Maidan* stand several Houses of Entertainment, the first whereof is the *Schire Chane*, to which resort the most loose and debauch'd sort of People, who hire the *Surkers*, or Dancing-Boys, as also common Strumpets, to Dance before them naked, with all kind of leud and obscene Postures.

The second is the *Tzai*, or the *Chattai Chane*, that is, *The Catayan*, or *Chinese Tee-house*, in which they generally play at *Cheß*.

The third is the *Caweh Chane*, or *Coffee and Tobacco-house*.

These three Houses are also frequented by their Pot-Poets and Comedians, who commonly sitting in the midst of the House on high Stools, tell all manner of pleasant Tales, and talk continually with a little Stick in their Hands like our Juglers.

Barbers Shops.

Not far from these Houses two sorts of Barbers keep their Shops, some whereof practising Chirurgery, and call'd *Texerrah*, never shave or Trim Men; the other call'd *Dellack*, shave and cut Hair, and are made use of to Circumcise Children. To this last sort of Barbers there is continual resort of People, because they always keep

their Heads shav'd, and every one brings his own Rasor with him, because the *Persians* fearing the Venereal Distemper, will not suffer a strange Rasor to touch their Heads.

From the North part of the *Maidan* you go directly to the *Bazar*, or Street full of Shops, where there is a square large *Portico*, under which are all manner of rich Merchandise to be sold; over the Entrance of which is a stately Dial, which is said to have been made in *Schach Abbas*'s time by an *English* man, call'd *Festy*, which at first (there being then no Clocks nor Dials in all *Persia*) was look'd upon as a great Wonder.

The *Bazar*, or Market-house it self, is divided into many Divisions, with Passages between them like little Lanes, which are most of them cover'd on the top, where all manner of Goods that the Countrey affords are to be sold, every thing in a peculiar place.

In the *Caravansera* near the *Bazar*, where the King receives foreign Ambassadors, is a House, which is one of the fairest in the whole City *Ispahan*, and call'd *The Coffee-house*, from the Liquor which is sold in it. In this House also are brought up Youths of several Nations, but most *Mahumetans*, though some are of *Christian* Parentage, as *Circassians*, *Georgians*, and *Armenians*, who are taught all manner of Dances. At the Entrance of this House is a Court with a Fountain in the midst of it. The King oftentimes Dines here with foreign Ambassadors, but is satisfi'd with few Dishes, having sometimes but two, whereof one is Mutton, the other roasted Poultry, which whilst he is eating, the Youths Dance before him in a very strange and ridiculous manner.

The famous Coffee-house in Ispahan.

In *Ispahan* dwell also Merchants and Shopkeepers of several Nations, of which some sell their Goods by Wholesale, others by Retail; for besides the *Persians*, *Indians*, *Tartars* from *Chuaressam*, *Chineses*, and those from *Buchare*, there are *English*, *Dutch*, *French*, *Italians*, *Spaniards*, *Portuguese*, *Turks*, *Jews*, *Armenians*, and *Georgians*. The *Indians*, who generally have their Shops next to the *Persians*, Trade in Silk, Cotton, and other such like Stuffs.

By reason of the great Trade in *Ispahan* there are many *Caravansera's*, where the several Commodities are dispos'd of by Wholesale.

Amongst other places, the Kings Parks for wild Beasts are none of the meanest, having towerd Lodges, call'd *Kelemenar*, inclos'd with Walls, made of several sorts of Deers, and other Beasts Horns, mix'd with Earth.

Without the City Walls, not far from the great Bridge, on the South side, is a Garden call'd *Tzarbag*, which hath not its equal for curiosity and delight in all *Persia*. *Tzarbag* signifies a Garden, or whatsoever else divided into four parts, this being so branch'd into four Squares by cross Ways, and a Brook nam'd *Vendemith*, about a Mile in compass, and having four Gates and four stately Banqueting-houses; one on each side. On the South side stands a Hill, plain on the top, in the middle whereof, and on each side, are three Aqueducts of Stone, whose Channels are a Yard broad, which lying very steep, cause the Water to descend in great abundance; from whence there are lesser Pipes that convey the Water under Ground, which supplies with much variety several artificial Fountains, which gliding from thence, fall into a Lake on the farther side of the Garden.

The Garden Tzarbag.

The *Cheivan*, which signifies a pleasant Walk, is Planted

The Cheivan.



Planted thick with a great number of *Tzinar* Trees, which afford a delightful shade, and intermix'd with all sorts of Fruit-Trees that may enrich a Paradise, especially with Vines, which the *Persians* call *Hallage*, which *Schach Abbas* first Planted there, bearing a very large and delicious Grape without Stones. This Garden or Orchard hath forty Gardners daily to prune and dress it, and when the Fruits are ripe, all *Comers*, paying onely four *Casbekies*, may taste and eat whatever they please untill they are satisfi'd, but are not allow'd to carry any away.

The Suburbs
of *Ispahan*.

About this City of *Ispahan* are several Suburbs, the greatest of which they call *Tzulpha*, having in it three thousand Houses, and twelve *Mosques* or Churches, which in beauty are not inferior to any within the Walls, being the Residence of rich *Armenian* Merchants, whom *Schach Abbas* remov'd from *Armenia* thither, they pay the King yearly two hundred *Tomans* for Tribute.

On the other side of the River *Senderuth* lie the Suburbs *Tabrisabath*, otherwise *Abasabath*, so call'd, because *Schach Abbas* brought the Inhabitants thither from *Tabris*.

Another part of the Suburbs call'd *Hassenabath*, is inhabited by *Castilians*, brought thither from *Georgia*, they are great Merchants, and, like the *Armenians*, travel from one Countrey to another.

The Manners
and Religion
of the *Kebbers*.

Another eminent part of the Suburbs lieth on the West side, and is call'd *Kerabath*, and the Inhabitants thereof *Kebbers*, who are also rich Merchants: they have long Beards, and wear other fashion'd Clothes than the *Persians*, viz. long wide Coats, which are open in no place but about the Neck and on the Shoulders, where they tie them together with Ribbons. The Women go without Shoes, and bare-fac'd. They are accounted a civil and courteous People, Extracted from an ancient *Pagan* Family, and to this day suffering themselves neither to be Baptiz'd nor Circumcis'd: They have neither Temples nor Priests, neither do they (with *Hottinger's* good

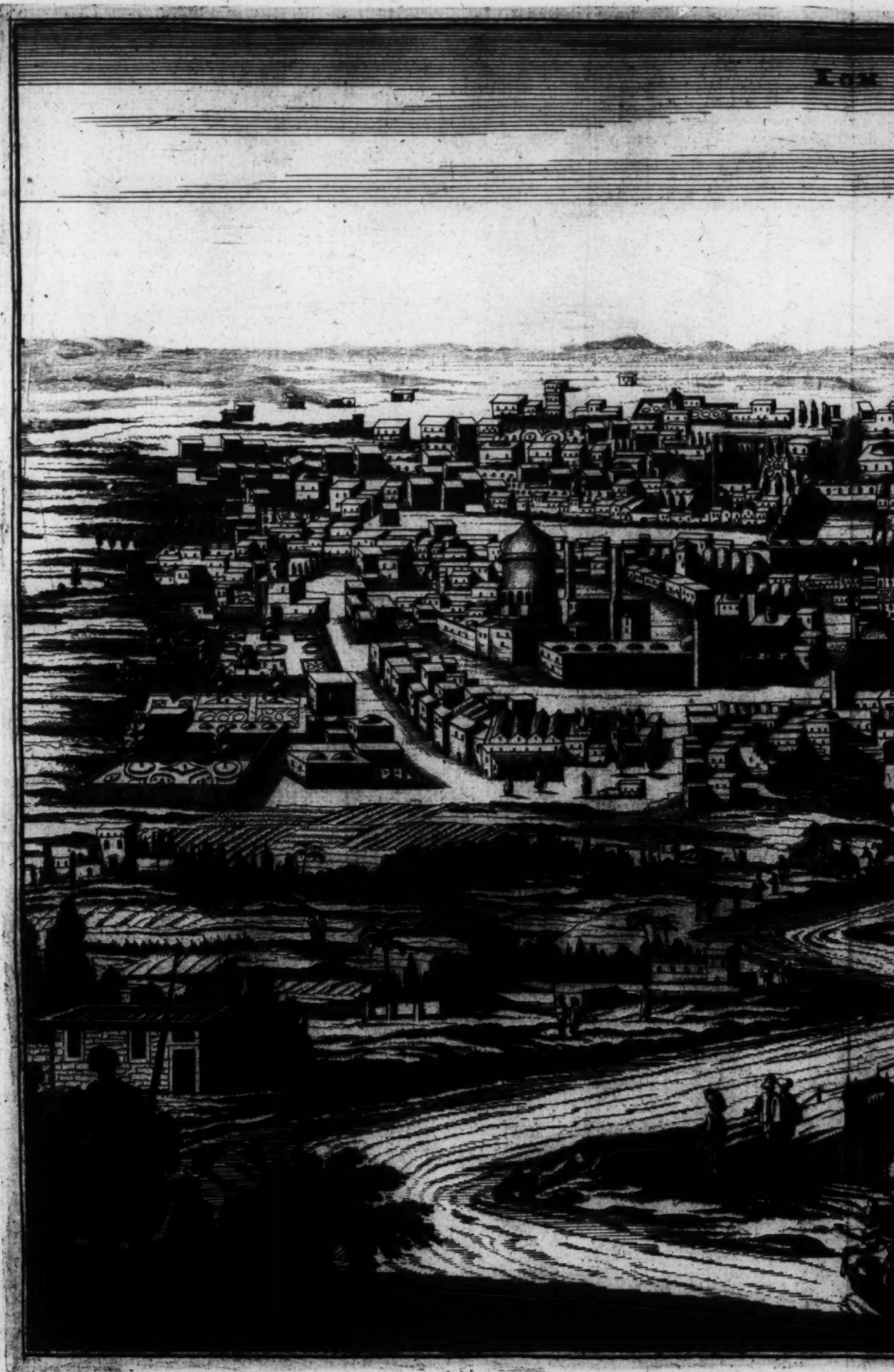
leave) worship the Fire, as the ancient *Kebbers* did. When any one dies, they drive a Cock into the Fields out of the House of the Deceased, which if it be caught by a Fox, then they believe that the Soul of the Deceased is taken up into a better World; but if this proof chance to be hindred by any Accident, then they try another way, on which their assurance chiefly depends, viz. they carry the Corps clad with their best Apparel, and adorn'd with Gold Chains and other Ornaments, to the Church-yard, where they set the Body up against the Wall, propping up the same by placing a Pole under the Chin, where if the Fowls of the Air pick out the right Eye, then they assuredly believe the Soul to be ascended to Heaven; but if the left, they judge it to be gone to Hell. They have also two sorts of Graves, in one they tenderly lay the Bodies of their supposed Saints; and into the other, those whom they believe to be Damn'd are thrown headlong.

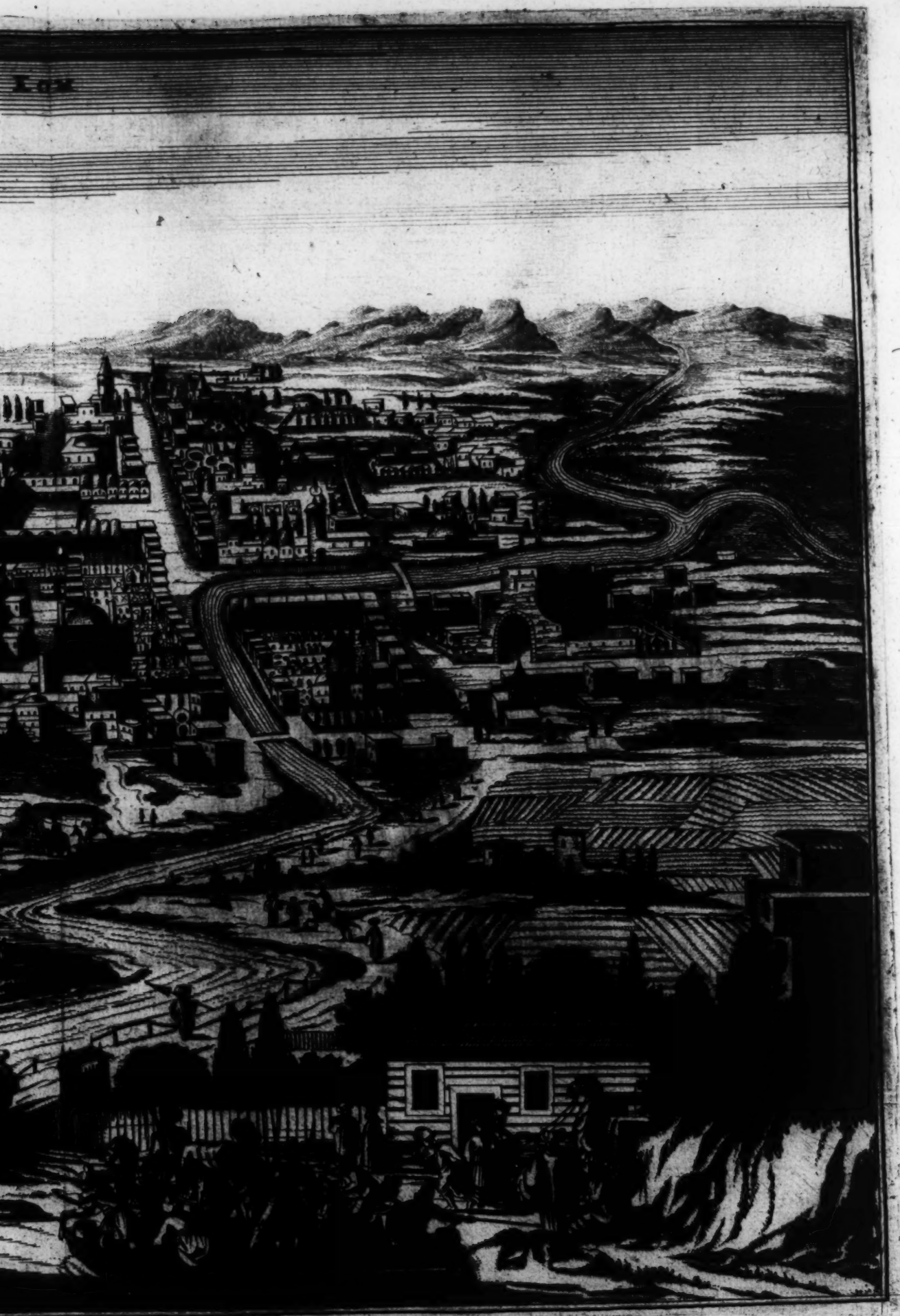
In a small circumference about the City *Ispahan*, are reckon'd a thousand four hundred and sixty Villages and Hamlets, all inhabited by Weavers.

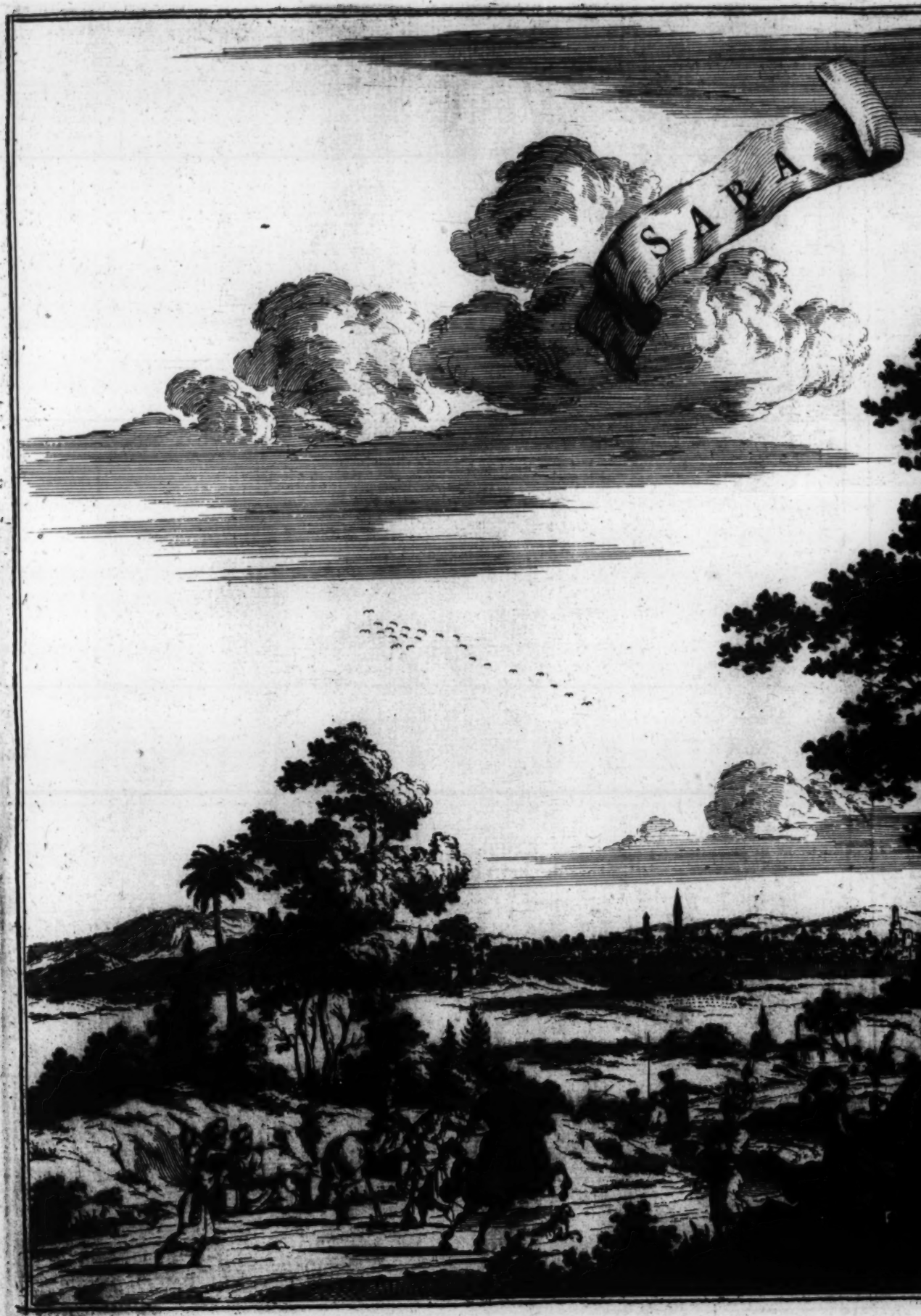
A League from *Ispahan*, and seven from the Village *Mahier*, lies the City *Faruhan*, pleasantly situated, as it were in the midst of a Garden, on the Bank of a River: It is full of Inhabitants, and hath plenty of all manner of Provisions, and several fair Structures, but one more magnificent than all the rest, surrounded with a Gallery, and containing many handfom Rooms; the biggest and chiefest whereof is built after the fashion of the Chappels belonging to the *Jesuits* Cloysters in *Europe*, with many Windows on the top. The *Persians* tell us, that this Structure was formerly a Colledge, where in *Schach Thomas's* time Disputations were held. Near this House is also a Garden with several Springs and Fountains in it, but not always flowing.

About three days Journey from *Ispahan* is a Coun-

The City
Faruhan.









Countrey-house with a brave Garden, call'd *Taintabas*.

In the Way from *Casbyn* to *Ispahan* are several Places whence Salmon is brought, salted from *Kilan*, where the best Salmon is caught in the Mouth of the River *Araxes*.

From *Ispahan* runs a straight and pleasant Way, on both sides of which are several fair Houses and delightful Gardens.

Situation and Description of the City *Casban*.

The City *Caschan* or *Casban*, lies (according to the *Persians*) in thirty five Degrees Longitude, and thirty four Northern Latitude: But *Olearius*, after three days observation, found the same to lie nine Minutes more Southerly. It being built long, extends half a League from East to West, and is surrounded with Walls and Bulwarks of a clayie sort of Earth; round about the same is good arable Land. On the South side of the City is a kind of a Tilt-yard, with a Post in the middle, where the *Persians* use to run at the Ring.

On the left side of the foremention'd Way is one of the King's Orchards, in which are two Banqueting-houses, one near the High-way, and the other in the middle, which hath very many Windows, which (according to the manner of the *Persian* Gardens) open the Doors into as many Walks: two Doors amongst the rest generally stand open opposite one against another; the Walls are a Yard thick. When the King comes hetherabouts, he commonly takes up his Residence in this Garden.

Casban is one of the most populous and greatest Cities of Trade in all *Persia*, having many fair Houses, stately *Caravansera's*, and above all, a magnificent Bazar and Maidan, set out with arch'd Portico's and Rooms, and being every where so neatly built, that no City in *Persia* is comparable to it: It is inhabited by all manner of People, but especially *Persians* and *Indians*, who have every one their peculiar Trade or Manufacture, which they exercise in Shops open to the Streets; but most of them are Weavers of Cloth-of-Gold, and Silks.

The several Names, with the Description of the little Town *Natens*.

Twelve Leagues from *Caschan* lies the little, but pleasant Town call'd *Natens*, but by *Contareno* in the Description of his Travels, *Nethas*; and by *Clavius* and *Herbert*, *Natan*; by *Ananias*, *Jesidi*; by *Texeira*, *Tazd*; and by *Thevet*, *Fex*; from whence it is said that this Province hath receiv'd the Name of *Fex*. The several Streams of fresh Water which run through the same, make the Countrey very fertile in the production of Corn and Grapes: It lies in a pleasant Valley, at the end whereof towards *Ispahan* appears a fruitful Mountain, over which they travel to *Ispahan*: The Valley is full of little Villages, interspers'd with neat Gardens, and lying at so small a distance from each other, that they seem to be one entire Town, and therefore have no peculiar Names. Opposite to the City lie two high spiring Rocks or Mountains, on the highest of which stands a Tower, which *Schack Abbas* built in commemoration of a Falcon that conquer'd an Eagle: for the foremention'd King travelling by this Place, took up one of his Falcons, which spying an Eagle, broke loose, and flying at him, after a long and fierce Combat, brought him down. According to *Mandeflo's* observation, the Tower on the foremention'd Mountain is built of eight-square Brick, or Coctile Stone, and runs up sharp with a glaz'd Roof, about which is a narrow Walk: The Arch underneath is eight Paces crossways, and by the

multiplicity of Windows and Doors, is very light.

Besides this there are several other Structures (upon what occasion built we find not) on the said Mountain; but the greatest Wonder is, how such a quantity of Brick or Stone could be carry'd up such a vast height, it requiring above three hours time to get to the top, by reason of the steepness of the Mountain.

The City *Saba* is by the *Persians* accounted to lie in eighty five Degrees of Longitude, and in thirty of Northern Latitude; but *Olearius* hath found the same to lie fifty six Minutes more Northerly; and *Rui Gonzales de Clavaco* places the same in thirty Degrees and eighteen Minutes Northern Latitude. The Plains about the City are in some places Morassy; the City it self built on a Plain, which on the right side hath the Mountain *Elwend*, which rising exceeding high, appears very pleasant at a distance.

This City, which is not very big, lies inclos'd with a slight Wall, and hath many ruin'd Houses.

The glory of this City is the Gardens and Orchards, which are full of Pomegrate and Almond-Trees. Not far from the City the Inhabitants plant Rice and Cotton, in which their chief Trade consists.

A day and a halfs Journey Eastward from *Saba* in the same Latitude, lies a City call'd *Rhey*, now very ruinous, and the adjacent Countrey red and infertile, occasion'd (as the *Persians* say) from a War rais'd against *Hosseyn*, one of their great Saints, by *Omar sand*, who getting the better, and having possess'd the Countrey by right of Conquest, suddenly had a Curse upon his impiety, in shedding innocent Blood (for he had slain *Hosseyn* in Battel,) whereupon the City, then populous, and the Countrey fertile, suddenly became desolate and barren.

Eleven Leagues from *Saba* lies the City *Com*, which (according to the *Persians* observation) lies in 85 Degrees and 40 Minutes Longitude, and in 34 Degrees and 40 Minutes Northern Latitude; but *Olearius* makes the same to lie 18 Minutes more Southerly, viz. in 34. Degrees and 23 Minutes Northern Latitude.

Com, an ancient City, and by *Ptolomy* call'd *Guriane*, was formerly very big, as appears by several Ruines of Houses, and of an old Wall at a good distance round about it: It lies in a Plain like *Saba*, and being inclos'd within a Wall, hath the Mountain *Elwend* on the right side, which appears white with sandy tops at a great distance; from whence descend two Streams, which are convey'd through the City in a broad Chancel, which by melting of the Snow in *March*, often overflows much of the Town; and some years the Flood hath been so great, that it hath wash'd away many Houses; but in the Summer it is pretty dry. The Suburbs belonging to the City extend half a League.

When any Strangers come into this City, the Women, either through Superstition, or the Jealousie of the Men, are not suffer'd to shew themselves, and especially to *Frenchmen*; yet nevertheless they make shift sometimes to procure private access.

A days Journey from *Com* lies the great Village *Casmbath*, where the Houses are most of them joyn'd to one another with Arches. Four Leagues from *Com* lies another Village, call'd *Cacm Abao*.

Situation and Description of the City *Saba*.

The City *Rhey*.

Situation and Description of the City *Com*.

Description of the Village *Casmbath*.

According to *Texeira*, *Erack* comprises also the Cities *Nahaoand*, *Targazin*, and *Damaoand*, formerly counted within the Jurisdiction of *Aderbajon*. *Davity* tells us, that *Damaoand* is the City which *Minadoi* names *Diagman*, and places the same on the Borders between *Persia* properly so call'd, and great *Media*.

Texeira also writes, that the City *Taharon* is the same with *Giem*, which *Davity* would have to be *John* the Persian's *Guiche*, being the Metropolis of a Kingdom near *Aderbajon*.

Swaert also places in this Province the Countrey of *Thaparstam*, which he supposes to be the ancient *Pathienne*, a Countrey lying Northward, and the Passage through inaccessible Mountains and troublesome Ways, into *Hircania*; but this is certainly the Countrey *Tabelstam*, which *Texeira* onely names, with *Himel* its Metropolis.

The City
Casbin.

Casbin (as the same *Texeira* and *Olearius* have it) is a City belonging to the Province of *Parthia* or *Erack*; notwithstanding *John* the Persian makes it a peculiar Kingdom, and is in some Maps plac'd near *Aderbajon*, in others farther towards the North-East than *Rey Xarear*.

Its Situation
and Descrip-
tion.

The City *Casbin* or *Caswin*, by others call'd *Casbin*, and formerly *Arsatia*, lies (as the *Persians* and *Arabians* inform us) in 85 Degrees Longitude, and 36 Degrees and 15 Minutes Northern Latitude, as *Olearius* hath also observ'd: It is situate on a barren and sandy Plain; about half a days Journey from which, on the South side, begin the high Mountains *Elwend*, which extend South-West towards *Bagdat* or *Babylon*. The City is a League in circumference, hath no Walls, nor any Soldiers in Garrison, because it lies a great way from an Enemy, yet (as they say) hath a hundred thousand Inhabitants, out of which on all occasions a good Army might easily be rais'd. The ordinary Houses are built of Stone after the *Persian* manner, which, though they seem mean on the out-side, yet are handsome and well contriv'd within, having several Apartments, white, or else curiously Painted. All the Streets being unpav'd, and the Ground naturally sandy, the least Wind raises Dust, and makes it very troublesome walking to the Inhabitants. There are no Springs nor Wells, but all the Water is convey'd from the Mountains in Pipes laid under Ground into publick Cisterns, where it is free for every ones use. There are also many Conservatories, wherein they keep Ice and Snow to use in Summer. The City hath two great *Maidans* or Market-places, the chiefest whereof is call'd *Atmaidan*, being somewhat longer than that of *Ardebil*, though not so broad. On the South side thereof stand large and magnificent Structures, built most of them by the Princes or *Chans* of *Persia*. In the *Bazars* or Shops of this Market-place, as also in the *Senke Maidan*, which lies more Westward, commonly all manner of Rarities and rich Merchandizes are to be had at reasonable Rates, especially *Turkoises*, Rubies, and Granates: But after Sun-set another kind of Trade is driven on the East side of the *Maidan*, viz. divers *Cabbeha*, or Girls of Pleasure, stand in a long Row with cover'd Faces, holding up their Coats, and behind every one of them an old Woman call'd *Delal*, who carries a Cushion and Blanket, or Cotton Quilt on their Backs, and an unlighted Candle in their Hands, which, as soon as any one comes and discourses with the *Cabbeha*, she lights, and presents the Party; whereupon he turning up their Vails, bids her whom he fancies best follow him

In this City are likewise above fifty *Metzids* or Temples, whither the *Persians* daily go to their Devotions; the chiefest is *Txame Metzid*, towards the South, not far from the *Maidan*, where their Sabbath or *Friday* Meeting is principally celebrated. There are also many well built *Caravanse-ra's* for strange Merchants, and likewise many publick Baths.

The King's
Palace.

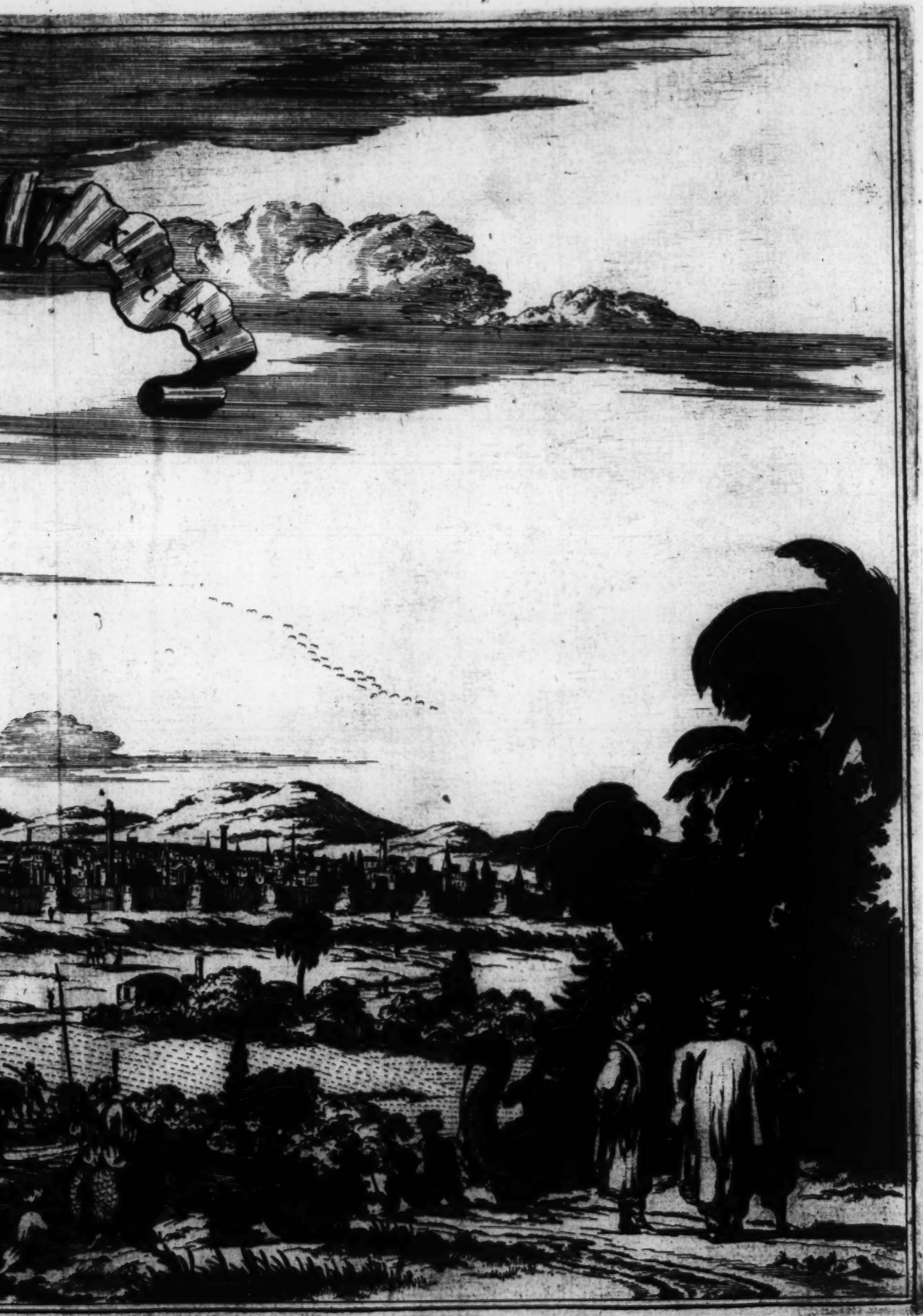
Near the great *Maidan* is a large and Royal Palace, with an Orchard of vast extent belonging to it, built by *Schach Ismael*, some say *Schach Thomas*; the Portico's and Arches are of Stone, Painted and Gilded; but the Rooms within are adorn'd with Sculpture and Imagery, richly Gilded also and Painted, all in Grotelque-work after the *Persian* manner.

Over against this Palace is another Orchard, a Mile in circumference, in which are divers Banqueting-houses, and handsome Walks Set with all sorts of Fruit-Trees, as Apples, Pears, Peaches, *Morello's*, Granates, Almonds, and the like; but the cross Ways are the pleasantest, being nearly Planted with tall *Txinar* and *Cypreis*-Trees, which make a very delightful Prospect.

The Bath
Haman Charabe
made famous by the
Story of
Lockman.

Behind the King's Palace and Garden is an old decay'd Bath, which they call *Haman Charabe*, and tell the following Story of it, viz. That at *Caswin* there formerly dwelt a famous Physician call'd *Lockman*, an *Arabian* Black born, whom the *Persians*, not onely for his excellent Books of Physick which he writ, but also for his great Judgment in all things, had in great veneration. This *Lockman* was believ'd by the *Mahumetans* to have liv'd amongst the *Israelites* in *David's* time, and to have been a Servant or Slave of one *Abyssine*, and that he was no less deform'd. Some will have him to be the same with *Esof*; others, that he liv'd in the time of *Solomon*: *Texeira* is of opinion, that he liv'd in the time of *Cyrus*, the first grand *Persian* Monarch. It is farther deliver'd, that when this *Lockman* being arriv'd at the utmost period of old Age, perceiv'd the hour of Death approaching, he gave his Son three Glasses full of precious Water, with advice, that the same would fetch a dead Corps to life again, provided it were not putrifi'd; that if they sprinkled the Water which was in the first Glas on the Dead, it would make them breathe again, and stir their Limbs; that the second Water would make them rise, and the third restore them to perfect health. But *Lockman* alledg'd, that it was a great Sin for a Man to undertake that which belong'd onely to God, viz. to restore Life to the Dead, and therefore he would not suffer this piece of Art to be often practis'd, but onely in time of need, to shew what the profound knowledge of Nature could do, and therefore strictly commanded his Son *Lockman Sade* to forbear the practise of it, who accordingly would not try the Vertue of the Water on his deceased Father; but soon after falling sick himself, he commanded his Servant to try the Experiment upon him as soon as the Breath should be departed out of his Body, having first laid the Corps in a warm Bath, where the Water was to be us'd, according to the foremention'd Instruction. After *Lockman Sade's* Decease, the Servant, to perform his Master's last Command, carry'd the Body to the *Haman* or Bath, and pour'd the two first Glasses of Water on him, whereupon the dead Body began to move and rise up; but as he was preparing to poure out the third Viol, the half recover'd Body cry'd suddenly *Bris, Bris*, that is, *Poure,*







Poure, Poure, which sudden and unexpected calling so affrighted the Servant, that the Glas falling out of his Hands, broke in pieces; so that the Body dropping down again, was found totally depriv'd of Life, and immediately bury'd. Some say that an Angel struck the Glas out of his Servants Hand: Moreover, a Voice crying *Bris, Bris*, is (as the Inhabitants confidently affirm) heard at this day near the foremention'd Bath, call'd *Haman Charabe*.

Scabesade's Tomb.

On the East side of the City is a Church-yard, near which *Scabesade*, one of *Hosseins* Sons lies bury'd in a handfom *Metzid*; and because he is accounted one of the chief Saints, the *Persians* are usually cited to this Tomb, as to several others where their Saints lie bury'd, to make Oath of such Matters as require solemn attestation, and also upon common occasions; if one Party doubts what the other saith, he immediately calls him thither, and puts this Question to him, *Hossein Pile Musef*, that is, *Dare you affirm what you say by this holy Tomb and the great Alcoran?*

This City *Casbin* hath been the Residence and Seat of the Kings of *Persia* ever since the Reign of *Schach Thomas*, who is said to have been the first that remov'd his Seat from *Tabris* thither.

The Village *Achibaba*, whence denominated.

About four Leagues from *Casbin* lies the Village *Achibaba*, at the foot of the Mountain near the Road to *Sultania* and *Ardebil*. This Village receiv'd its Denomination from an old Man nam'd *Achibaba*, to whom *Schach Sefi* gave the Village, because he got a Ceild after he was a hundred years of age, by a Woman almost as old as himself. This *Achibaba's* Tomb is seen to this day in a great Vault.

Temperature of the Air.

It is almost incredible how cold it is in *Ispahan* from *November* till *March*, notwithstanding the City lies in one and thirty Degrees and a half of Northern Latitude; but of this no other reason is generally given, but the pureness and thinness of the Air.

Nature of the Soil.

The Soil about *Ispahan* is much lower than the

Stream *Senderuth*, by which means Nature prevents the great inconveniences which the excessive Heat would occasion here in Summer, the Inhabitants being able to overflow their Lands and Gardens when they please, which *John the Persian* says infects the Air; but this is contradicted by *Davuty*, and it is certain that the Air about *Ispahan* is the wholesomest of all *Persia*, except in some places near the *Caspian* Sea.

In and about *Ispahan* is plenty of all sorts of Provisions; and the Mountains lying on each side of the City, are also very fruitful, and the Way from *Ispahan* to *Arabia* full of great Woods. The same Countrey also produces excellent Wine, the best whereof is as good as *Canary*; and of all sorts of Fruits, the best in the World. Moreover, the Countrey about *Caxion* abounds with all manner of Fruits.

About the City of King *Xarear*, the Inhabitants gather abundance of *Manna*, but it is not so pure and good as that of *Hrey*.

This Province likewise abounds with Horses and Mules, and such lusty strong Cattel, that they carry near double the Burthen of others.

There is no place in all *Persia* that is more infested with Scorpions than *Casbin*; wherefore if they would with any ill to befall a man, they commonly say, *Acrab Casbin de Bester stener*, that is, *May Casbin Scorpions sting you in the Head*: Some that are most poysonous are Coal-black, and about the bigness of a Man's Finger in thickness and length; They run very fast, and are in shape not unlike a Cra-fish, onely they have a blunter Head, and less Body. By reason of these Animals the Inhabitants never sleep in Ground-Rooms, but in upper Stories, call'd *Tzarmi*. The Townsmen say, that a Stranger coming into the City, and crying, *Men Caribem*, that is, *I am a Stranger*, the Scorpions will not meddle with him. The most general Cure against the Stings of these Scorpions, is a piece of Copper suddenly clapt on the Wound; wherefore the Inhabitants continually carry the

The Kingdom of Persia.

Copper Coin call'd *Pull* about them, which they immediately lay on the place where they are bit, and letting it lie a pretty while, they afterwards anoint it with Honey and Vinegar.

The *Tarantula* of Persia.

There is likewise another sort of Animal about the City *Cashan* almost like a Spider (for some hang by Threds and Cobwebs on the Trees,) and are by the *Persians* call'd *Eubureckhan*, and by the *Italians* and *Spaniards*, *Tarantula*; they breed in Rocky places for the most part, under a certain Shrub with broad and strong scented Leaves, by the *Persians* nam'd *Tremne*, and by the *Turks*, *Fauschan*. These Vermine touching any part of a Man's Body, leave a drop of Poyson on it like a drop of Water, which causes great pain, and strikes into the Stomach, makes the Head to ache, and benumbing all the Limbs, casts the Party into a deadly Sleep, out of which he cannot be awak'd by any means whatsoever, so long as the Poyson remains upon him, being for the time bereav'd of natural Sense. The best Remedy is to kill the Animal, and lay the same on the benumm'd parts, which (they say) draws out the Poyson again; but if none of them can be got, then they lay the Patient on his Back, poure as much Milk down his Throat as possibly they can, notwithstanding he immediately disgorges the same; then they put him into a Trough, which hanging up by three Strings, they turn round till the Patient's Head being very giddy, he is provok'd to vomit up all he hath in his Stomach, and to Urine (though not without great pain) a white and thick Water, which eases the Patient, who nevertheless at certain times in the year endures great pain, occasion'd by the remaining Poyson. But that which is the greatest wonder of these Animals is, that the Sheep run very eagerly after them, and eat them without the least hurt.

The *Tarantula* of *Puglia* in Italy.

These *Tarantula's* of *Persia* seem to differ very much from those of *Puglia* in the Kingdom of *Naples*, both in the strange operations they produce in the Persons stung by them, as their admiring and being enamour'd of Colours, especially Green, their delighting to walk about, some with a naked Sword, others with a Glass of Water in their Hands, their desire to paddle in Tubs of Water wherein green Leaves lie floating, and such like fantastick Humors, as also their wonderful manner of Cure, namely by the Sound of Musick, which stirs them up to such a furious fit of Dancing, that by the violent motion of their Bodies they sweat out by Degrees the virulence of the Poyson, and by often repetition of the Action at last recover their Health; but of these things *Athanasius Kircher* hath a more full Discourse in his Book *De Arte Magnetica*, and we shall have occasion to speak more largely thereof when we come to treat of the Provinces of *Italy* in our Volume of *Europe*.

The Gardens about *Com* abound with Fruit, especially Melons.

Both within and without the City *Com* are Gardens full of all sorts of Fruit, and amongst others, a sort of Melons about the bigness of an Orange, speckled with all manner of curious Co-

lours, and of a sweet smell; wherefore they are call'd *Shammane*, and carry'd in the Hand to smell to like a Nolegay; but their taste is not so good as that of other Melons, which there are as sweet as Sugar. The same sort of Melons are to be found in several other places in *Persia*, as also a very strange kind of Cucumbers, which are near three Yards long, crooked, and about the thickness of a Man's Arm, and therefore call'd *Schunchiar*, or Crooked Cucumbers, which, like Gurkins, are laid in Vinegar and Salt, and eaten raw.

Several Fields about the City are Sow'n with all sorts of Grain and Cotton.

Till within six Leagues to the Northward of *Sultanie*, the Countrey is exceeding pleasant and fruitful, the Fields being either Planted with Fruit-Trees, or flourishing with Corn: They belong to the Lords, or Possessors of the several Villages thereabouts.

Four days Journey from *Ispahan*, near the City *Niris*, the Mountain *Demawend* incloses an Iron and Steel-Mine.

The Inhabitants of *Cashan* and *Com* are accounted a very thievish sort of People.

The chief Trades in these Cities are the Sword-Cutlers and Potters, the best Sword-Blades in all *Persia* being made there, the richest whereof are valu'd at twenty Crowns apiece. The Potters Bake all manner of Earthen Ware, and especially Cruises and Jugs, which are sent from thence to all the Cities hereabouts: that which sets the greater value on them, is the Water thereabouts, with which being fill'd and let stand a while soon after they are made, they are exceedingly cool'd, and consequently much hardned. Besides the foremention'd Manufactures, there are a great number of People employ'd in making of Silk Clothes, Embroider'd with Birds, and sorts of Imagery, as also Lanships, and the like.

Cutlers and Potters the chief Trades of *Cashan* and *Com*.

Ispahan, as being a Place of great Trade, hath many large *Caravansera's*, that is to say, Inns or Store-houses, where the Merchants, with their Horses, Cammels, and other Beasts of burthen, take up their Lodging, and lay up their Goods, for which the King receives a certain Revenue: But the places where the great Riches of this City appear most visibly, are the several Shops of the *Maidan* and *Bazar*, where there are continually to be seen Bars of Gold and Silver, Damask, Pearls, Precious Stones, raw Silk, and Cloths of all sorts. There are also vend'd here great quantities of Anniseeds, and divers other Drugs, which the *Jews* and others put off at a dear Rate.

The rich Trade of *Ispahan*, *Tafse*, and *Caxom*.

The Carpets from *Tafse*, made after the *Turkish* manner, are the richest and finest in the whole World. The same Place also produces abundance of Silk and Rose-water.

Caxom also is very famous for the abundance of Silk which comes from thence.

Lastly, this Province is noted for Horses of an excellent kind, both for shape and swiftness of foot, which the *Parthians* for the most part make use of in their Wars.





LTANIE.

The Province of *Aderbeitzan*, or *Aderbajon*, formerly
Great Media, or *Satrapene*.

The several
modern
Names of
Great Media.

THe Countrey of *Aderbeitzan*, or (according to *Della Valla*) *Adherbaigan*, or (as *Texeira* will have it) *Aderbajon*, was anciently call'd *South*, or *Great Media*. *Castald* (who names it *Adilbegian*) takes it onely for a Tract of *Media*, by *Ptolomy* call'd *Daretis*, and *Della Valla* for a great part of *Media*; but the Places which *Aderbeitzan* compriseth, sufficiently testifie that it is *Great Media*; yet by some modern Writers this Countrey is call'd *Franck-Armenia*, because the *Franck-Armenian Christians* inhabit the same. The *Geography* of *Nubius* makes mention, that it was anciently the Northermost part of *Assyria*, for it borders on *Curdistan*, the ancient *Assyria*.

The Bounds
of *Aderbeitzan*.

Aderbeitzan borders in the North and North-West, at *Schirwan*; in the South, at *Persia*; in the East, at the Countrey of *Kilan* and *Parthia*, or *Hierack*; and in the West, at *Great Armenia*: But according to *Olearius*, it juts against *Curdistan*, and is separated from *Schirwan* by the Desert of *Mogam*, and a by certain nameless River, from *Carabach*: It is accounted ninety Leagues in length, and compriseth several other lesser Counties, viz. *Erscheck*, *Chalchal*, *Meschin*, *Tharumat*, *Kermersuth*, *Suldas*, *Serah*, *Utzan*, and others. The chief Cities are *Tabris* or *Taurus*, *Sencan*, *Sultanie*, *Ardebil*, *Merraga*, *Nachtschuan*, *Merend*, *Rumy*, *Chouy*, and *Selmaseck*.

The Description
of the
City *Tabris*.

The Metropolis of this Province is *Tabris*, commonly call'd *Tauris*, and by the *Turks*, *Tebri*, and is the City *Tervu* of *Paulus Fovius*, the *Tigranoama* of *Nigro*, but according to *Ortelius*, the same with the ancient City *Ecbatane*, formerly the Seat of the Kings of *Persia*; which is also affirm'd by *Ananias*, *Schrotterius*, and *Hornius*, with many demonstrable Reasons out of *Minadoi*: It lies at the foot of the Mountain *Orontes*, (perhaps the Mountain *Carabag*, which *Texeira* places by *Tabris*) eight days Journey Northerly from the *Caspian Sea*, with which it conterminates on the West, and on the South with *Persia*: It hath no Walls but lies open on every side, as most of the Cities in *Persia* do, and was formerly (according to *Minadoi*) inhabited by about two hundred thousand People (but *John* the *Persian* lessens the number above a half part) before its destruction by the *Turks*. There are many Caves under Ground; and most of the Houses, being very low, are either built of a kind of *Bitumen*, or Clay hardned by the Sun.

Within the compass of a hundred and fifty years last past, this City hath undergone sundry Mutations, both by the great *Turk* and the *Persians*: for in the Year 1514. it was surrendred to *Selymus* the *Turk*, who contrary to his Word exacted a great mass of Money from the Inhabitants, and carry'd away with him three thousand Families, amongst whom were the best Artificers in the City. Afterwards in the Year 1535. it was by *Solyman* wholly given up to merciless rage and avarice of his Soldiers, who left neither House nor Corner thereof unplunder'd, abusing the miserable Citizens with all manner of insolency; besides, the most stately Palace of King *Thamas*, together with the most sumptuous and rich Houses of the Nobility, were by the great *Turk's* Commandment all ras'd down to the Ground, and the greatest part of the best Citizens, and beautifullest Per-

sons of what Condition or Quality soever, were carry'd away Captives. And in the Year 1585. it was miserably spoyl'd by *Osman*, Visier unto *Amurat* the Third, and remain'd near four and thirty years under the *Turkish* Slavery; during which time the poor Inhabitants suffer'd most unheard-of Miseries, through the countenanc'd Outrages and barbarous Cruelties of *Osman's* Soldiers. But in the Year 1603. *Abbas* having obtain'd the Crown of *Persia*, march'd with great expedition to *Tauris*, and (what with the inclination of the Citizens towards him, by reason of their extream aversion to the *Turkish* Government, and the use of the Cannon he brought with him, which till that time the *Persians* scorn'd, as not becoming valiant Men) after six Weeks Siege took the City.

Notwithstanding all the several Brunts that this City underwent, *Minadoi* affirms, that Anno 1607. it had six Leagues in circumference; but since that time also the Calamities and Ruines of War have fall'n heavy upon it, especially in the Year 1618. wherein *Schach Abbas* caus'd it to be wholly deserted and left desolate, upon the *Turkish* Armies approach.

The Countrey about *Tebri* may all be overflow'd.

The most eminent Places near this City, are 1. *Salmas*, not far from which *Scander* and *Foonxa*, Sons to *Cara Issuf*, defeated *Xarock*, the Son of *Tamerlane*. 1. *Maragag*, or *Mararga*. 3. *Cuzaculan*. 4. *Sancan*. 5. *Sofian*, perhaps the ancient *Sofia*. *Sancan*, by the common People call'd *Sengan*, but by the Learned *Persians*, *Zengian*, that is to say, *Sighing of the Soul*, was of old, before its destruction by *Tamerlane*, and divers Invasions by the *Turks*, a great City for Commerce and Trade, and full of handsome Buildings, and had also another Name; for it receiv'd this Denomination of *Sencan*, from a *Tartarian* King of the Family of the *Usbechies*, who having taken and demolish'd it, put all the Inhabitants to the Sword, and thereupon it is become at this time a little unwall'd Town, and meanly built; It lies on a Hill between *Tebri* and *Sultanie*, upon a parching sandy Ground, and in some places overgrown with low Brambles.

The Towns
and Places of
note in *Aderbeitzan*.

Half a League from the City, on the right side, runs a Ridge of the Mountain *Taurus*, in the Countrey Language call'd *Keider Peijamber*, from one of their old Prophets, who is said to lie there bury'd: It extends from North to South, as far as *Curdistan*. At the foot of this Mountain lies a pleasant Valley, wherein are several Villages, as *Keintze*, *Hazimur*, and *Camal*.

By *Sengan* run two Ways Northerly, though the one, which leads to *Tebri*, bends more Westerly; and the other on the right hand, leading to the City *Ardebil*, more towards the East.

Three Leagues Northward from *Sengan* flows a Brook, in the Countrey Language call'd *Sarmusack Ciai*.

The City *Sultanie*, a Boundary between the Province of *Arack* and *Aderbeitzan*, lies in 84 Degrees and 5 Minutes Longitude, and in 36 Degrees and 30 Minutes Northern Latitude, three days Journey Northward from *Caswin* or *Cashin*, on a pleasant Plain: It hath on each side pretty high

The Situation
of the City
Sultanie.

The Kingdom of Persia.

high Mountains, especially on the right side, where stands the foremention'd Mountain *Keider*: It is much more in length than breadth, and appears at a great distance, by reason of its many high Houses, Spires and Turrets, but the Walls very much decay'd and ruinous: It is said, that in former times it was one of the most eminent and stateliest Cities in this Country.

Sultania
built by *Sultan*
Muhammed Chodabende.

About half a League from this City, on the right hand of the Way which comes from *Hamedan*, stands a large Stone Gate and Tower, belonging to the City, and is said to be the remainder of an old Palace, which, as likewise the whole City, was built by *Sultan Muhammed Chodabende*, a Tartar of the Family of the *Usbechies*, out of the Ruines of the City *Tigranocerta* (of which *Tacitus* makes mention in several places,) as appears by the Name of *Sultania*; for till after his time the Kings of *Persia* did not Intitle themselves *Schach*, but *Sultan*, as the *Turks* do at this day; as also from an Inscription on his Tomb yet to be seen.

The Fields about this City (as the Inhabitants relate) were formerly very unfruitful; but King *Chodabende* Cultivating the same, made it not onely very fertile, but also exceeding pleasant, moistening it with Water, which was convey'd a great way under Ground in Pipes. They add moreover, that the same Night that the foremention'd King dy'd (who was going about to add to the Building of the City, and to fill the same with a new supply of Inhabitants, fetch'd from other Countries) the People that were then in it began to leave it, insomuch that in that Night fourteen thousand Women march'd out of the same on seven thousand Cammels, two on each Cammel: Nevertheless after this it flourish'd for some time, and was daily increasing in Riches and Repute, when *Chotza Reschid*, King of *Persia* (whom *Josaphat Barbaro* calls *Giausam*) upon a Mutiny of the Inhabitants, destroy'd a great part of it; and not long after *Tamerlane* compleated the destruction thereof: There remains a great part of the Walls of a very strong and sumptuous Castle, which was also the King's Palace, built of Free-stone, with many square Towers, of which some are yet to be seen; but the onely Structures standing yet in view, are two *Meschaiches*, or *Mosques*, wherein *Sultan Mahumeth Chodabende* lies bury'd, the Inscription on whose Tomb (as we said before) speaks him the Builder of *Sultania*, all things about the same being exceeding curious, and above all, its three Gates, though not of Copper (as *Bizarro* writes) yet of polish'd Steel. The greatest Gate, which is opposite to the *Maidan* or Market, cannot (as they say) be open'd, though never so many Men endeavor it, unless they speak these words, *Beask Aly Buckscha*, that is, *Be open'd for Aly's sake*, and then it turns so easily upon the Hinges, that a Child may open it. The Roof is very high, and rises by degrees towards the middle into a round Tower: The Walls are overlaid with white and blue glaz'd Stones, form'd into several Shapes and Characters: It hath a Gallery or long Walk jutting out like a Balcony, over which are certain Repositories, where there lie several *Arabian* Books, some a quarter of a Yard deep and three quarters long; the Characters in them are three Inches long, and every second Line nearly written with Gold and Ink, all transcrib'd out of the *Alcoran*. Several Leaves of one of these Books came to the hands of *Olearius*, who kept them as a great Rarity.

The Description
of *Chodabende's*
Tomb.

At the farther end of this Temple, in the Way towards the *Meherab* or Altar, the Tomb of the *Sultan Mahumeth Chodabende* appears through a very fine polish'd Grate, which is accounted a great piece of Art, because it is made of *Indian Steel*, each Bar about the thickness of a Man's Arm, and all of them so neatly joyn'd together, that no Joynts are seen; it is said that it was cut out of a whole Piece, as also the Gate, and that seven years were spent in *India* about the making of them. Moreover there are two great Guns to be seen in the same *Emerad* or *Mosque*, with a Mortar-piece, each plac'd on Carriages with four Wheels, besides Demi-cannons, and other Field-pieces, which belong to the Castle: On the Mortar-piece is the Figure of a Spread-eagle, and over it two Letters, *A* and *Z*: The Bullets thereto belonging are of Marble. The Tower which crowns this Structure is eight-square, and surrounded on the top with a Gallery; a little above which stand eight little Spires like Pillars, to which there is an Ascent by winding Stairs. Before the Temple is a great square Well, which receiving its Water from the Mountain *Keider*, is inclos'd within a Wall, behind which is a large pleasant Garden, Planted with Rows of high and low Trees, and a stately Banqueting-house in the middle.

The other *Metzid* was built by *Schach Ismael* the first: the Entrance into the same is through a very high Door, over which stands a round Tower; near which also rises a high Pyramid, surrounded by eight Marble Columns. The Temple itself hath lofty Arches and Pillars, as also Galleries round about, and in the middle a very high Pulpit. To this Structure belongs a very pleasant Garden, and in it a Tower, whose top ends in the form of a Pyramid. But the most beautiful part of the *Mosque* is a peculiar place built like a Chappel, and separated by a Partition from the rest of the *Mosque*: In the middle of it, opposite to the Door, stands like an Altar, a large Tomb, built for one of the *Sultans*, and cover'd with rich Cloth-of-Gold and Silk. This Chappel is enter'd at an Iron Door, nearly Carv'd and Gilded.

Schach Ismael's Mosque.

Not far from this Temple stands a high Arch, which seems to be the Ruines of an old triumphal Arch, built between two Towers above a hundred Foot high:

A days Journey from *Sultania* lies the Village *Chorademb*, pleasantly seated among shady Woods and Gardens, and by a sweet River.

The City *Ardebil*, by the *Turks* call'd *Ardevil*, and in the Maps wrongly spell'd *Ardonil*, is an ancient City, and of great repute amongst the *Persians*, partly for being the Seat and Burying-place of divers ancient Kings, especially of *Schach Sefi*, who also was born there; and secondly for its great Trade to all parts: It is said that *Alexander the Great*, in his Journey to *Persia*, kept his Court there for a considerable time; and it appears the more probable, in regard of the affinity of its Name with *Arbela*, of which *Quintus Curtius* makes mention: It lies in 38 Degrees and 5 Minutes Northern Latitude, and in 82 Degrees and 30 Minutes Longitude, thirty seven Leagues Westward from *Sultania*, on a Plain three Leagues over, and surrounded with high Hills, the highest whereof, call'd *Sebelahu*, lies Westward, and is never without Snow; but towards the South-East is the Mountain *Bacru*.

Ardebil is somewhat bigger in circumference than *Schamachie*, though without Walls: Each House

House hath an Orchard belonging to it, which makes it seem rather a Wood than a City; yet there is no Timber there fit for Building, but what is brought thither from the Province of *Kilan*. Through the City flows a little Brook call'd *Bacuchlu*, which coming out of the Village *Schamashu*, a League Southward from the City, and having over it several Stone Bridges, divides it self into two Branches just before the Town; the one runs quite through, and the other gliding about by the left side, falls into the Stream *Carasu*. By reason of the abundance of Snow, which melting in *June*, and running down from the Mountains, this Brook swells into a great Stream, so that if it were not led in time over an adjacent Plain (which is done by casting up a Bank before the River,) it would quite drown the City, as it hapned in the time of *Schach Abbas*, when the Water breaking through, carry'd away a great number of Houses, and drowned many People and Cattel.

The chief Streets.

The Market-place.

The Caravanserai's, or Royal Inns.

Temples.

Description of Schach Sefi's Tomb.

Besides many little Streets, this City hath five eminent ones, viz. *Derwane*, *Tabar*, *Niardavar*, *Cambalan*, and *Casircutze*, all of them pretty broad, and Planted with Ash and Willow Trees, which afford the Inhabitants a pleasant Shade in Summer. There is also a great *Maidan* or Market-place, three hundred Paces long, and half as broad, full of Shops on each side, wherein Tradesmen of sundry Vocations have their Shops apart, each Trade by it self; wherein at the Entrance thereof, on the right side, behind *Schach Sefi's* Tomb, is a *Metzid* or Temple, wherein *Imam Sade*, one of their twelve chief Saints, lies bury'd. If a Malefactor escape thither, he is secure from being Apprehended, and may from thence immediately get to *Schach Sefi's* Tomb, which is a place of greater privilege. Behind the *Maidan* is a *Bazar* or Exchange, where under a high square Roof call'd *Casfere*, are sold all manner of Gold and Silver Works, Precious Stones, rich Silks, and other Commodities. Out of this place passing three Gates, you come to a close Street, where all manner of ordinary Commodities are to be had at low Rates. There are likewise several *Caravanserai's* or Royal Inns, in which foreign Merchants as *Turks*, *Tartars*, *Indians*, *Chinenses*, and others, Lodge and put their Goods. Moreover, there are many *Humans* or Baths; and also *Metzids*, the biggest whereof is the *Metzid Adine*, built in the middle of the City on a little Hill: it hath a round and pretty high Steeple, and is much frequented on *Fridays* (the *Mahumetans* Sabbath.) from whence it hath its Denomination, for *Adine* in the *Persian* Tongue signifies *Friday*. Before the Temple is a Well, which a prime Minister of State call'd *Saru Chotze*, otherwise *Mahumed Risa*, caus'd to be made, and led the Water thither out of a Mountain, lying a League South-West from the City, in Pipes under Ground. Those that go into the Temple to Pray, first wash themselves in this Well, according to the Custom of the *Mahumetans*.

Not far from the *Maidan* is the foremention'd stately Tomb of *Schach Sefi*, one of the most renowned of the late Kings of *Persia*. The Gate through which you must go into the first Court is exceeding large; from the top of which hangs a great Silver Chain, which the *Chan* of *Merraga* is said to have Offer'd with great Devotion: The Court, which is very large, and Pav'd with great square Stones, hath on each side long and high

Arch'd Walls, under which are several Shops; and behind the Court a pleasant Garden, where every one may freely recreate themselves. Not far from hence is another Gate, over which hangs also a Silver Chain in a Triangle, plac'd there by *Mahumed Chan* and *Kentz*. No man is permitted to enter into this Temple with any manner of Weapon, not so much as with a Knife, upon pain of Death: The Threshold of this Gate is of white Marble, Carv'd round in form of a Pillar, and not to be trod upon, but stept over with the right Leg foremost, because many thousands coming to the Tomb kiss the same. On the right side of the Garden is a Fountain of excellent clear Water, which through a great Copper Spout made fast in the Wall, is convey'd thither in Pipes from the Mountains, lying a League from thence, and serves those for Drink that are Dieted there. At the end of the Garden on the same side, is a fair, spacious, and round Arch of green and blue Stone, in the middle whereof are two great Copper Candle-sticks. Round about the Walls are Seats, wherein the Priests, Cloth'd in white Apparel, us'd to Sing. It is a Tradition, that *Schach Sefi* us'd to sit every year forty days together here, Fasting and Praying, his daily Sustenance being onely one Almond and a little Water, from whence it is call'd *Tschillachane*. Out of this Court you pass through another Gate, where there also hangs a Silver Chain, given by *Allican Chan* of *Gappan*. The Entrance into the Tomb is under a pretty large Room over which is a round Tower, through a Door Plated with Silver, and adorn'd with thick Silver Rings: The Floor at the Entrance is spread with Carpets, on which those that will pass to the Tomb must walk barefooted. When *Schach Abbas* came to visit this Tomb, he pull'd off his Shoes half a League before he came to the City, and walk'd thither barefooted, in testimony of the great zeal he bore to this Saint. This Entry hath a little Wicket on one side, cover'd with Plates of Gold, which leads to a stately Room. It is said that *Schach Abbas*, made this Door, as also another at the *Meschet* in *Chorazan*, before *Imam Risa's* Tomb; upon the making of a certain Vow at the time of his marching against the *Uzbekies* in *Chorazan*, viz. That if these Saints would help him to drive the Enemy out of *Chorazan*, he would give each of them a Golden Door: which he accordingly perform'd after his Victory. The Vault is forty eight Foot long, and thirty broad, and set round with many Silver and Gold Branches for Lamps, of an extraordinary large size; near which commonly sit twelve Singing Priests call'd *Hafisan*, with little Stools before them, on which lie great Parchment Books, in which as they look, they move their Bodies after the same manner as those in the *Tschillachane*. Passing through this Vault you come into a kind of *Sacristy*, ascended unto by three Silver Steps, with Rails and Balusters likewise of Silver. The *Persians* commonly kiss these Stairs before they go up the same. This Room is exceeding costly, and rises with another Step, upon which a Rail of massy Gold runs cross the Room, and behind it the Tomb of *Schach Sefi*, made of polish'd Marble (not of Gold, as some say,) three Foot high from the Ground, about nine long, and four broad. The Door of the Golden Rail is always lock'd, and may not be open'd to any mortal Man, not to the King himself. On the left hand of this Room is another Vault, in which *Schach Abbas*, the First, with

with several other Kings, lie bury'd. On the right side of the foremention'd Entrance is a great Vaulted Room, curiously Gilded, and resembling a Church, the Cieling adorn'd with several pieces of Carv'd Work, but not supported by any Pillars. This Room, being call'd *Tzenetsera*, is the Library, where the Books lie in several Chests, not set side by side, but heap'd one upon the other, and lock'd up; they are most of them in *Arabick*, but some in the *Persian* and *Turkish* Language, written neatly either on Paper or Parchment, and the Histories adorn'd with various Sculptures. In divers corners of this Room are Shelves and Cupboards full of *Porcelane* Dishes, and other Vessels, of which some contain the quantity of three Gallons, wherein the King and other Lords are serv'd when they come hither; for this being a sacred Place, and a holy Gift, no Silver or Golden Vessels are to be us'd in it: and it is said, that *Schach Sefi* was wont, out of zeal and humility, to eat here out of wooden Platters. Opposite to the Library or *Tzenetsera*, is the Kitchen, the Door whereof *Schach Abbas* caus'd also to be Plated with Silver: Every thing in the same is kept very neat; divers large Cauldrons or Boiling-places are made in the Wall, with great Covers to them: The Water convey'd in Pipes round about the Kitchen, and let into great Vessels by Copper Cocks. Out of this Kitchen above a thousand Servants belonging to the Temple, besides a great number of Alms-People, receive their Allowance three times a day, namely, Morning, Noon, and Night: The two first times of Serving are from *Schach Sefi's* Donation (in which are daily spent about a hundred and fifty *Aba's*, or three *Tomans*, which is fifty Crowns,) but the third Service is on the King's Account. These Meal-times are proclaim'd by two Officers, who go about beating on Kettle-Drums, which (as 'tis said) were us'd by *Mahumed*, and brought thither by *Schach Sedredin*, together with *Medine's* Flag; upon which Signal every one repairs thither, and receives from the Butlers and *Manciples* in a Dish, Broth, Flesh, and Rice, in such plenty, that many not able to eat all themselves, sell it to those that are asham'd to fetch it. Out of the Kitchen you go into the Garden, where are the Graves of *Sultan Aider*, *Schach Thomas*, and other Kings that lie bury'd under the open Skie, without either Tomb-stone or any thing else.

The chiefest Persons that lie bury'd in several places of this *Meschaich*, are *Schach Sefi*, Son of *Seid Tzeibrail*; *Schach Sedredin*, Son of *Sefi*; *Schach Tzinid*, Son of *Sedredin*, in the *European* Histories by a mistake call'd *Guined*; *Sultan Aider*, Son of *Tzinid*, who was slay'd alive by the *Turks*; *Schach Aider*, Son of *Sultan Aider*; *Schach Ismael*, Son of *Aider*; *Schach Thomas*, Son of *Schach Ismael*; *Schach Ismael*, the second Son of *Schach Thomas*; *Schach Mahumed Chodabende*, Son of *Ismael*; *Ismael Myrsa*, and *Chodabende Hemsa Myrsa*, Brothers, and Sons to *Schach Abbas*.

The *Persians* relate, that a Platform of this above described Tomb, was dictated by *Schach Sedredin*, to the chief Architect, whom he employ'd in building it after a wonderful manner; that is to say, he caus'd him to shut his Eyes, and shew'd him, as in a Dream, a stately Edifice, according to which he built the foremention'd Structure; which *Schach Tzinid* hath enlarg'd, adding a base Court and several Houses to it, so

that now it is like a great Castle, with a continual concourse of People walking up and down there, as in a little City: It hath great allowance from the King, besides other Revenues and daily Presents, which makes it worth many Millions; nay, 'tis said that this *Metzid* is able in time of War, with ready Money to raise more Men than the King; for besides the great Sums in yearly Money, it hath many Houses and Lands belonging to it, which either pay Rent or Taxes to the same, which amounts in all to a considerable Treasury, viz. in *Ardebil* are two hundred Houses, nine *Hamans* or Baths, eight *Caravanse- ra's*, the great Vaulted Exchange; with all the Shops and Walks about it; a hundred other Shops in the *Bazar*, the Cattel, Corn, Salt, and Oyl-Market; the *Afrabnischins*, which are those that sell their Goods in Tents; of the Villages belonging to *Ardebil*, thirty three belong to the said Tomb, as also five Houses in *Serab*; in the City *Tabris*, fixty Houses and a hundred Shops, besides two Villages near the City; several *Caravanse- ra's* and Baths in the City *Caswin*, as also in the Provinces of *Kilan* and *Astara*; in the Plains of *Mochan*, the Villages *Abchur* and *Elefchur*, with divers others in the Countries *Chalchal*, *Kermuth*, and *Hafcheruth*, besides what comes out of *Tartary* and *India*, where several Places inclin'd to the *Persian* Religion, pay also Tribute to the same. Moreover, it is a Custom amongst the *Persians*, that when they go to Travel, or undertake any Business of concernment, or when they are in Sickness or Trouble, they make great Vows to *Schach Sefi*, which they perform as surely and willingly, as they would desire to be sav'd, nay, many of them, when they come to celebrate the annual Obsequies of their Saint, bring great Presents with them, and often in their Wills and Testaments leave their whole Estates to the foremention'd Tomb, where also there are daily Offer'd Sheep, Horses, Camels, Money, and other things. Those that bring the Presents, receive a handful of Anniseed, in testimony that their Souls shall receive an extraordinary Consolation for the same. The Presents are receiv'd by two sworn Stewards, by them call'd *Nessurtzian*, from the *Arabick* word *Nessurt*, which signifies a Promise or Vow: they sit every day in a House on the left side, near the *Metzid Tschillachane*, where between them stands a round Coffer, cover'd with red Velvet, into which is put the Money through a slit at the top. The Camels, Horses and Mules that are Offer'd, are immediately sold, and converted into Money; but Sheep and Oxen are kill'd and distributed amongst the Poor.

To these Stewards *Schach Ismael* gave the Revenue of a large Village call'd *Sultanabeth*, a League from the City *Ardebil*, for their Maintenance; but Anno 1618. this Village was demolish'd by *Schach Abbas*, upon the approach of the *Turkish* Army, together with the City *Ardebil*.

In the Village *Kelheran*, half a League from *Ardebil*, is a Tomb erected in honor of *Seid Tzeibrail*, *Schach Sefi's* Father: It is built round, in the midst of a great Garden, and rising with ten Steps from the Ground, hath long Glafs Windows of several colours, with Iron Bars; on the top of it stands a round Tower, made of blue and green glaz'd Stones; the Arch'd Roof is Gilded and Painted blue, and the Floor cover'd with fine Carpets; round about are little Chambers for Youths,

The great Revenues belonging to it.

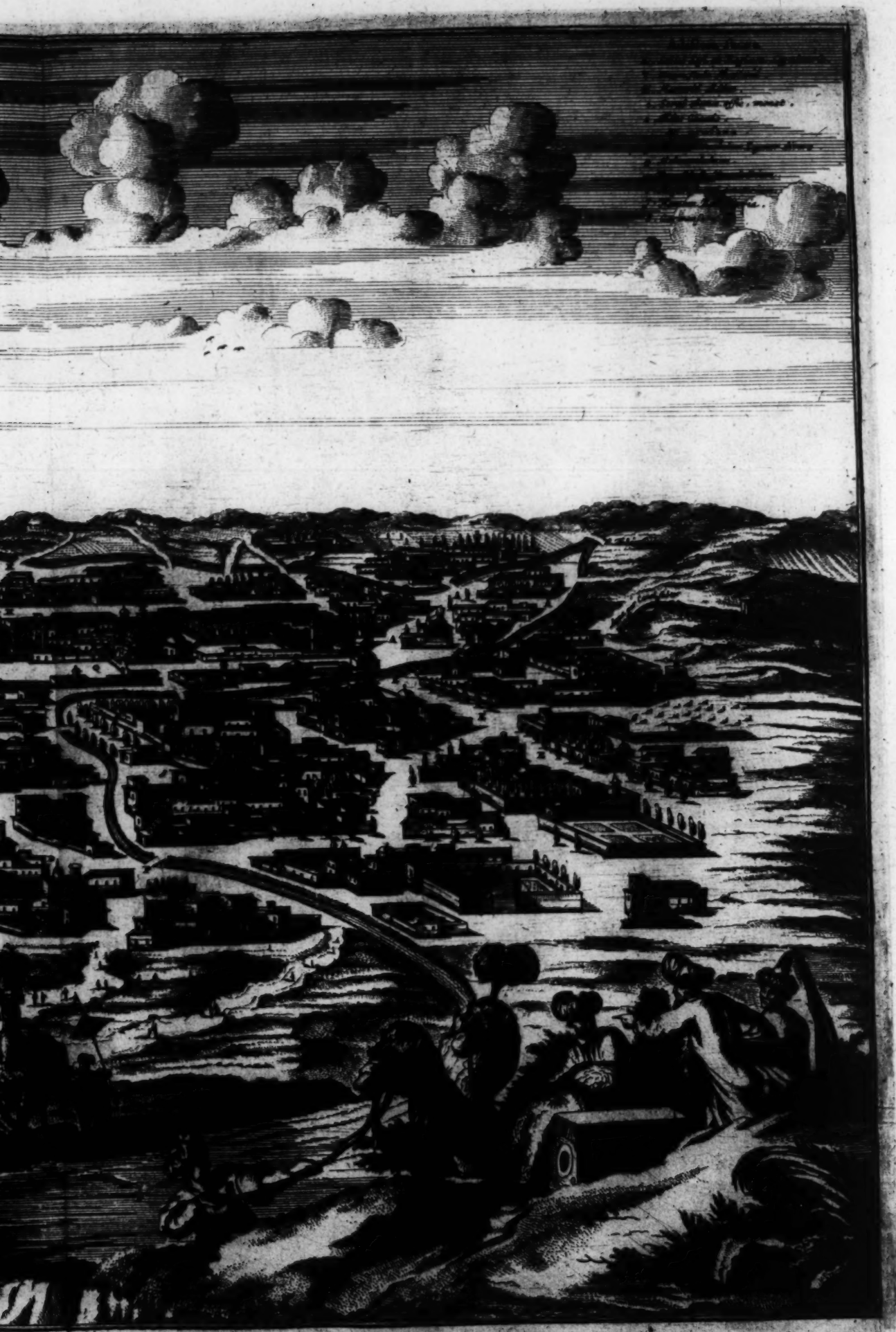
By whom this Tomb was built.

Description of the Tomb of Seid Tzeibrail.

Plan of the City of Constantinople
as it appeared in 1660

- A. The Palace of the Sultan
- B. The Seraglio
- C. The Topkapı
- D. The Sultan's Mosque
- E. The Aya Sophia
- F. The Hippodrome
- G. The Forum
- H. The Hippodrome
- I. The Hippodrome
- J. The Hippodrome
- K. The Hippodrome
- L. The Hippodrome
- M. The Hippodrome
- N. The Hippodrome
- O. The Hippodrome
- P. The Hippodrome
- Q. The Hippodrome
- R. The Hippodrome
- S. The Hippodrome
- T. The Hippodrome
- U. The Hippodrome
- V. The Hippodrome
- W. The Hippodrome





Youths, who are taught to Sing some Portions of the *Alcoran* by the *Hafisan*, or Keeper of the Tomb; there lie also several Books written in *Arabick* on little Stools, out of which the Priests, as in *Schach Sefi's* Tomb, Sing at certain times: In the middle of the Chappel stands the Tomb made of Wood, neatly Inlay'd, and joyn'd together with Copper Plates; it rises six Foot from the Ground, and being three Yards wide, is hung with rich Embroidery; and over it are two Silver, and two Golden Lamps, onely lighted and kept burning in the Night.

Opposite to this Tomb is another little Chappel, in which several eminent Persons also lie bury'd.

Village *Busun*.

Four Leagues from *Ardebil* near *Sultania*, lies *Busun*, a large Village, with several other smaller thereabouts, in a Valley full of good Pasturage for Cattel.

Sengoa.

Five Leagues from *Busun* is another Village call'd *Sengoa*, beyond which are several steep Mountains; and four Leagues farther another pleasant Valley, with a remarkable Fountain.

Not far from this Valley Northwardly, appears the Mountain *Taurus*, by the *Persians* thereabouts call'd *Perdelis*, near which on the South side is a Cavity, which is worn by time above three Miles deep from the top of the Mountain, and two Miles broad, and serves for a Receptacle or Den for Thieves, by whom Travellers sustain great mischief, if they have not a considerable Party in company with them. Through this Chasmic or Gap runs the River *Kisilosein*, which from thence precipitating it self, and descending through *Kilan*, at last disembogues its white Water into the *Caspian* Sea.

River *Kisilosein*.

Four Leagues from this Valley lies the Village *Keintze*; and two Leagues from thence, on the right hand, a Village call'd *Hatzimir*; and six Leagues farther there is another Town call'd *Kamal*; beyond which lies *Sencan*; to the Southward whereof appears a large Sandy barren Desert.

The City *Caxem*.

Caxem, which *Texeira* calls *Cabem*, and which *Davity* places in *Margiana*, is the first City in *Media* upon the Road from *Persia*. It is considerably large, comprising at least five thousand Houses, standing on a Plain, where sometimes they feel excessive Heats, being under 32 Degrees and 5 Minutes Northern Latitude. In this City is a very long Street, being rather a Market-place full of Shops, with all sorts of Commodities, which though it be not so long as that of *Schiras*, yet is much broader, and beautif'd with Trees that stand ranging on both sides, and are a shade to the Houses. But that which is most ornamental to this City, is their stately *Caravansera*, built *An. 1610.* being able to Lodge very many Strangers, with all accommodation and convenience of Reception. Near this stands a stately Palace, erected by King *Abbas*, which though but indifferent on the out-side, yet magnificent and beautiful within, and indeed one of the best contriv'd Houses that the King hath in his whole Dominions; within whose Walls having pass'd one Garden, you enter into another larger than the former, being the *Haram* or *Seraglio* for his Women, and

surrounded with a Hedge of delicate Fruit-Trees.

The City *Caxem* is none of the biggest, nor the least in this Province, yet the Kings of *Persia* always held the same in great esteem, partly because the People were civil and quiet, and in their Dealings just and honest; and partly for its Wealth and flourishing Trade in all manner of Silk-Stuffs, but especially the best and fairest Carpets of all *Persia*, made in the Villages belonging to the Jurisdiction of this City, none in all *Persia* comparing with them, except those of *Ispahan*. The Weavers live all together in a little part of the City, inclos'd with a Wall, and all those other Workmen who prepare and make ready the Silk. But the Suburbs are much more pleasant than the City it self, being full of delightful Gardens, and having many fair *Caravansera's*, for the reception and accommodation of Strangers. There is no Water about this City, but what is in Wells, which nevertheless is very wholesom. Moreover, there is little good Water all the way between *Ispahan* and *Casbin*, by reason of the thirsty and hot Earth; but this want is supply'd by the abundance of Snow, which lies thick on the tops of the Mountains all the year.

A days Journey from this City is a Village, call'd *Cencem*, whose adjacent Hills exhale bituminous and sulphureous Vapors, which makes the Air very unwholsom, especially in the Night, when these Vapors chiefly rise; they also make the Summer Heats extream sultry. This Town hath onely one small *Mosque* in it, and that not remarkable for any thing that may require a Description: In the Year 1617 it had a hundred and fifty Families, but the next year following they had been all swept away with a pestilential Distemper, had not the Spanish Agent *Garcias de Silva*, coming there by chance in his way to *Ispahan*, given them advice to be Let-blood, which prov'd a present Remedy.

Village *Cencem*.

In the Way from *Ardebil* to *Casbin* (according to *Della Valla*) lie these Places, viz. Half a League beyond *Ardebil* is a Village, in the Turkish Language call'd *Task-Chiefen*, that is, *Stone-cutters Town*, from the Artificers that Carve there in Stone. Four Leagues farther stands *Tagi Bujur*; and five Leagues beyond that, *Chirvi*, where the Way which leads to *Casbin* parts into two Roads, one whereof runs through the troublesome Valley of *Perdelisk*, and the other extends Eastward. Three Leagues from *Chirvi* lies another Village call'd *Hoin*, and beyond it a Valley that is scatteringly inhabited. Five Leagues from the before-mention'd *Hoin* appears the City *Scial*, at the foot of a Mountain, so inconsiderable that it is scarce worth the mentioning; from whence you go through narrow Roads, very foul and troublesome, which brings you first to *Derram*, in the Countrey of *Taron*, where all the Fields quite to *Casbin* are Planted with Cotton. Eight Leagues from *Derram* is the Village *Ibrahim*, so denominated from the Builder thereof. A League farther runs the Stream call'd *Chizil-Uzen*, which augmented with several Brooks and Rivulets, falls into the *Caspian* Sea: From thence you soon arrive at *Casbin*.

Places lying between *Ardebil* and *Casbin*.

The Province of Iran or Carabach.

Situation and Description.

THe Province of Iran, by most, especially by the Vulgar, call'd Carabach, lies between two famous Rivers, viz. the Araxes and Cyrus, now call'd Aras and Cur: It compriseth part of Armenia and Georgia, or Gurtz, and is divided into sixteen Counties, viz. Cappan, Tzulfa, Schabus, Sifian, Keschtas, Sarsibil, Ernan or Irnan, Kerchbulach, Achstawa, Aberan, Schorgel, Sarschat Intze, Thaback Meleck, Thumanis,

Alget, and Vzilder. In these Counties are several fair Cities, Villages and Fortresses, of which the best known are Berde, Bilagan, Schemcur, Kentze, Bercuschat, Nachtschuan, Ordebat, Bajefied, Macu, Magasburt, Tiflis, and Tzilder. It is a very fertile Countrey, abounding especially in Silk, and hath been often Invaded by the Turk, who borders upon it.

Drangiane or Sagistam.

Borders of Sagistam.

DRangiane, at this day call'd Sagistam, borders in the North and West, with Aria; in the East, with Arachosia or Cabul; and in the South at a part of Gedrosia.

The several Names of its Metropolis.

According to Olearius and Ananias, the Metropolis of this Province is call'd Siftam, which Ananias will have to be the City Propstasia of Ptolomy, otherwise nam'd Phrada; whereas Davity saith Siftan and Sagistam are two several Provinces, and will rather have the City which Ananias calls Asiam, to be the Propstasia of Ptolomy, by reason of the similitude in the Names, which will not hold good, if (as some are of opinion) Siftan be a contraction of Sagistam.

The other Towns (according to the same Ananias) are Bigui, which is the Begis of Ptolomy, Canafi, Mulete, Bachagi, Eloud, perhaps the ancient Aricada of Ptolomy, and Timocaim; of which last

Marcus Paulus Venetus makes mention.

The chiefest Towns in this Province (according to Olearius) are Siftan, Chaluck, Ketx, &c.

The chief Towns.

Ptolomy also places the River Drange in this Province, which glides Southerly from the side of the Mountain Bagoe. In the Maps, and by Ananias, this River is call'd Ilment, but the whole Countrey being surrounded with Mountains, hath so pent it up, that it can scarce find any Passage.

There are but few Towns in this Province: the People are under the Subjection of the Persian Sophi, and use Persian Manners and Customs.

Here Texeira makes us believe, contrary to the receiv'd Opinion, that there is a Mountain, on which some of the Persians, to this day, worship their ancient God Orimasda, or the never-dying Fire.

The Countrey of Nixabur, or Nisabur.

Situation of Nixabur.

THe Countrey of Nixabur is by Texeira plac'd between that of Carason, Usbeck, Tartary, and Turkestan. The Metropolis is also call'd Nisabur, and (according to Olearius) not far from Mesched, being in 102 Degrees and twenty Minutes Longitude, and in 38 Degrees and 40 Minutes Northern Latitude.

The Countrey is full of Sandy Defarts, which are in a perpetual motion, as if they boyl'd, though there be no Wind.

Near the City Nisabur lieth a Mountain, on which are found excellent Turkoises, so call'd perhaps from the Name of the Countrey in which the Hill lies, namely Turkestan.

The Province of Kilan or Gilan.

Denomination and Situation of Kilan.

THe Province of Kilan, or Gilan, by the Ancients call'd Hircania, hath receiv'd that Denomination from a peculiar People nam'd Kileck: It lies between high Mountains and the Caspian Sea, like a Crofs on an even Plain, which being clayie Ground, is much fertiliz'd with many Brooks and Rivers that fall from the neighboring Mountains; but in some places it was heretofore unpassable, by reason of the Water, untill King Abbas rais'd a Cawsey, which crosses the whole Countrey from Astarabath to Astara, so that you may now travel with great ease. It conterminates in the South, with the Province of Erack; in the North, with the Caspian Sea; and in the West and North-West, at Schirwan, or the Mountains of Schamachie and the Plains of Mocan.

Division.

This Province of Gilan is divided into twenty Counties, in which there are several Towns, Villages, and Hamlets, viz. Kislagatsch, Maschischan, Buladi, Cilekeran, Disekeran, Rihk, Lahetzan, Deschtewend, Lengerunan, Schichkeran, Howe,

Lissar, Kesker, Masanderan, Marancu, Astara, Nokeran, Lemur, Tzenlandan, Rescht, and Astarabath.

You enter this Province on the South from Erack, through a narrow but well known Road, by Writers call'd Caken, or The Strait of Hircania; but in the time of Alexander it was call'd Pyle, and is the same which Olearius calls now The Caspian Gate.

The Way is very narrow through which you come into the Province of Kilan.

At the Mouth of this Pass are two Streams that coming from the right and left side of Erack, conjoin their Waves, and gliding along, come at last to a Stone Bridge, which being Vaulted, and accommodated with several Rooms of Entertainment, supplies the place of a Caravanjera; and passing thence, divide again and fall by two Mouths into the Caspian Sea. Beyond the Bridge you come into a fair Road, which presently divides it self into two Ways, one leading to Ardebil, and the other to Kilan; the first is very troublesome and dangerous, by reason of many Rocky Descents, and

and steep Passages, incumbered with great Stones, and often so narrow, that a Camel and a Horse can scarce pass one by another; but the right Way that leads to *Kilan* is rather worse, having such Caverns and Precipices, that Travellers are forc'd to walk afoot and lead their Horses over the Mountains, of which, at the same Season, one side is very cold, and the other extrem hot; but more Northerly through *Kilan*, are very pleasant Shades, with all manner of Fruit-Trees, and others fit for Timber.

In a Valley near the Stream *Isperuth*, lies a Village call'd *Pyle Rubar*, encompass'd with Hills. Though this Village be at the Entrance into *Kilan*, yet the Persians will not allow it to belong thereto, but to the Mountains of *Tarum*.

A League from *Pyle Rubar*, in the middle of the River *Isperuth*, are to be seen the Ruines of an old Wall and Bridge, destroy'd (as they say) by *Alexander the Great*.

The County
of *Rescht*.

The County of *Rescht* borders North, on the *Caspian Sea*; West, with *Kesker*; and East, with the River *Isperuth*. It hath a City of the same Name, which is also the Metropolis; it stands two Leagues from the *Caspian Shore*, and half a League Eastward from the *Perfichan*, by the *Arabians* call'd *Husan*, plac'd in 85 Degrees and in 10 Minutes Longitude, and in 37 Degrees Northern Latitude, to which *Olearius* adds 35 Minutes. The Houses in the City are not so beautiful as in other places, though most of them are cover'd very artificially to keep out the Rain, which falls there very often, and in great abundance. About the Houses are Planted Orange-Trees, which bear twice a year. There is also a *Maidan*, or great Market-place, which is very well supply'd with all sorts of Provision for the Table, to be had at a very cheap Rate.

The Villages that belong to this County, are *Kisma*, *Pumen* or *Fumen*, *Tallum*, *Scheft*, *Dilum*, and *Mussula*.

This County hath several Rivers, which descending from the Hills are very well stor'd with Fish, which yield the King a good Revenue, by granting Licences to such as take them: They discharge their Waters into the *Caspian Sea*. The chiefest *Perfichan*, half a League Westward from the City *Rescht*. More Westward, *Chestecan*, a little League farther Westerly, *Pischeru* and *Lissar*, over which lie several high Bridges; and at last follows the Stream *Tzomus*.

The County
Kesker.

The Territory *Kesker* borders Eastward, with *Rescht*; Northerly, with the *Caspian Sea*; and in the West, with *Lissar*.

In this County are three and twenty Towns and Villages; the first and chiefest is *Kesker*, which gives Denomination to the whole Countrey; the rest are *Schacherruth*, *Curab*, *Enfeli*, *Dulab*, *Schab*; and more Northerly *Ruesseru*, *Mianschaker*, *Sengerhasara*, *Howe*, *Choscekkadebene*, *Lenkeran*, and *Kisilagatz*; and between the Mountains, *Kuawer*, *Marancu*, *Deschtewend*, *Subel*, *Drich*, *Malule*, *Bufter*, *Dubilcha*, *Tisebihi*, and *Talischeran*.

The City
Curab.

Curab, vulgarly call'd also *Kesker*, is situated like *Rescht* in a Wood, two Leagues from the *Caspian Shore*, yet hath great Respect and Privileges, as being the Birth-place of *Schach Sefi*, the Son of *Sefi Myrsa*, whose Queen fell in Labor as he went his Progress that way.

This County of *Kesker* hath store of fertilizing Streams, the chiefest whereof are *Feslei* and *Nasseru*; and boasts also a great Lake call'd *Enfeli*, abounding with Fish.

The Countrey of *Kilan* in the South is full of Woods, and juts with two Promontories into the Sea; one Eastward from *Maranderan* and *Feyahath*, and the other Westward from the Province of *Astara*.

In the Province of *Lissar*, Westward from the Stream *Nasseru*, run fourteen Rivulets, the chiefest whereof are *Dinasar*, three Leagues from the Stream *Nasseru*; *Schibern*, *Chalesera*, *Alarus* and *Nabarrus*; which last runs in the Province *Lissar*, by the Village *Sengerhasara*. More Westerly are many other Rivers, the eminentest whereof in the Counties of *Howelemur*, *Nokeran*, and *Astara*, are *Lome*, *Conab*, and *Beskeschan*, over which lie great Bridges.

In the Province *Astara* the Stream *Choskedebene* disembogues into the Sea, near a River of the same Denomination: *Choskedebene* signifies properly *A Dry Mouth*, because the Sea in that place is so shallow, that no Fish can get over the Sands into the River.

In the Territory of *Astara* lies the Town *Astara*, which though it be the Residence of the *Chan*, yet it hath no Walls.

Description
of *Astara*.

Westward beyond *Astara* lies the Mountain *Schindan*, before made mention of, and upon it a Village call'd *Schach Sahadan*.

The County of *Langercunnan* borders in the East, with the Sea; in the West, with *Astara*, and in the North at *Maschischan*. This County hath a narrow Passage towards the side of *Astara*, because at the foot of the woody Mountains, which reach down to the Shore, it is border'd by a deep Morass, through which onely runs a narrow Cawsey; at the farther end whereof a River call'd *Serdane* glides from the Mountains, beyond which is the Village *Lenkeran*, wash'd by a Brook nam'd *Warajaruth*. This County and Village hath the Denomination of *Anchor-Ground and Haven*, notwithstanding there is onely a little Inlet, where the Land runs into the Sea with two Horns like a Half-Moon; one of them lying before *Lenkeran*, is cover'd with Woods, and the other before *Kisilagatz*, with Canes. None but small Boats can go into the same, by reason of the shallow Water, and is also very dangerous to Anchor in, the Wind blowing hard from the North-East, wherefore the Boats are generally hal'd ashore. The *Curtzibachi* or Governor, hath this Harbor and adjacent Villages for a part of his Revenue; notwithstanding others say it belongs to *Ardebil*.

Borders of
the County
of *Langer-
cunnan*.

Through this Countrey, from the Village *Lenkeran* to *Kisilagatz*, four indifferent deep Brooks, under several Bridges, run into the Sea.

In the County *Kisilagatz*, about half a League from the Shore, lie three or four Isles, in the Sea; viz. *Saru*, so call'd from the redness of the Soil, *Alibaluch*, and *Kellechol*; all which, as also the main Shore, are cover'd with Reeds.

The unwall'd Town *Kisilagatz*, signifying *Red Mold*, lies two Miles North-West into the Countrey, on a Plain near a Brook call'd *Willechi*: It was formerly bought by *Sulsagar*, *Chan* of *Ardebil*, and after his Decease Inherited by his Son *Hosseini Sultan*, who had possession of it in the Year 1635.

The *Kilan* Mountains extend from hence North-Westerly; and lessening, stretch to the Desert of *Mocan*.

At the foot of these Mountains lie several Villages; the chiefest whereof are *Buladi*, *Matzule*, *Bufter*, and *Thalischecran*; near which lies that



which (according to *Olearius*) must needs be the same which *Strabo* makes mention of, as lying near the *Caspian Gt.*, and which is call'd by him in the *Greek Tongue*, *Ἰππόβοτο*, that is, *A Pasture for Horses*; but he seems very much to transcend the grounds of truth, when he affirms, that above fifty thousand Horses could Graze here.

Not far from hence, in a Hilly Countrey, lie the Counties *Cuaver*, *Marancu*, *Deshtewend*, and others; and in the neighboring Mountains, the Village *Dubil*, otherwise call'd *Chatifekekis*, which Village those People that inhabited it in the time of *Schach Abbas*, were for their leud manner of living, their promiscuous Sensualities, Rapes and Incests committed one amongst another, rooted out by the said King, and the Village re-peopled with new Inhabitants.

Nature of the Soil.

The rich Countrey of *Kilan* hath a fat clayie Soyl, and in some places where it is low, deep Morasses. Moreover, between the Mountains and the *Caspian Sea* is a smooth Plain, moistned by many little Brooks and Streams, which fall out of the Mountains into the Sea: It was formerly a troublesom Way to travel; but *Schach Abbas* caus'd a Cawsey to be made through all *Kilan*, from *Astarabash* to *Astara*, by which means it is both safe and convenient to travel either on Foot, by Horse, or with Camels.

Productions of the Countrey.

The most peculiar Products of this Countrey, are Silk, exceeding large Grapes, Tobacco, Oranges, Pomegranates, Figs, and *Calabashes*.

The Stock of the Vines about *Astara*, grow generally to the thickness of a Man's Body; the *Calabashes* are guided up by Poles, like our Scarlet Beans, for if they lie on the Ground, they are apt to rot.

Wild Beasts.

The Mountains which look upon the *Caspian Sea*, are overgrown with Woods, wherewith indeed the whole Countrey of *Kilan* is environ'd; and they abound with wild Beasts, as Hogs, Deer, Goats with Horns of an exceeding length, but not so crooked as those of *Enrope*, besides Beasts of

prey, as Tygers, Leopards, Wolves and Bears; the first of which are so numerous, that they are brought ten or twenty at a time to be sold, and taught to follow the Chace, in regard of their swift running, and withal made so tame, that the Huntsmen carry them on their Horses; and most Gentlemen keep them as we in *England* do Mastives, for the security of their Houses.

The Rivers abound with all sorts of Fish; so that *Kilan* hath not onely sufficient for her own Provision and Store, but enough to furnish both her Neighbors, and Strangers at remoter distance.

Fish.

The Inhabitants of this Countrey are of two sorts, viz. the *Talians*, who for the most part possess the Mountains; and the *Kilaneans*, who inhabit the Plains.

Constitution of the Inhabitants.

The *Kilaneans*, by reason of the Climate they live in, are generally of a more fallow Complexion than the *Persians*, being a surly and self-conceited People, especially those that dwell between *Mazanderan*, and *Kesker*, who relying on the Strength of their Countrey, often bid defiance to the Kings of *Persia*.

The Habit of these People in general, is much shorter than of other *Persians*, occasion'd by the wetness of the Place wherein they live, onely herein they differ, that the *Kilaneans* wear Caps of course Linnen, and the *Talians* of black Sheepskins. The *Talian* Women being of a better compos'd Countenance than the other, wear not so many Head-clothes as their Neighbors. Virgins braid their Hair in many Locks, which hang down about their Shoulders, some above forty, but Women have onely eight or twelve. They wear in stead of Shoes, wooden Sandals, which are fastned on by a Button between their great Toes, yet they trip very nimbly with them, even in the most plashy Ways; And the Men go bare-foot, which is the cause that they generally have such broad Feet.

Their Apparel.

The Language of this Countrey, as the People,

Their Language.

ple, is two-fold: The *Kilanean* and the usual *Persian* differ onely in some few Letters; but the *Talian* hath so little resemblance with it, that they scarce understand each other: for proof whereof we give this Instance; *Speck* in the *Talian* Language signifies a Dog; in the the *Persian* they call it *Seck*, and the *Gilans* say *Seggi*. But in *Mazanderan* they speak the common *Persian* Tongue. There is no Province in *Persia*, wherein the Women have so much Respect, and do so little Work, as *Kilan*, where they employ themselves onely in points of Hufwifery, as Spinning, Weaving, making *Dubarsita*, or Sytrups (which they sell in great quantities to Houses of publick Entertainment,) for in other Places they Till the Ground and Sowe Rice; and whilst the Man Ploughs the Ground, the Woman in her best Apparel brings the Seed into the Field in Baskets, which he takes and scatters abroad; she Weeds, whilst he Waters the Land, and as he Reaps the Corn, she binds it up in Sheaves, which being brought home by him, she Threshes, Sifts, and Scells: And here we are to observe, that every mans particular Ground lies behind, or about his Dwelling.

This Countrey, by reason of its strong Situation, seems almost invincible, being surrounded by a continu'd Ledge of Rocky Mountains, through which there are but four Passages; the first whereof runs Northward by the Desert of *Mocan*, through the Province of *Lengercunan*; the second South-West, through *Mazanderan*, *Ferahath*, and by *Astarabath* through *Chorazan*. These Ways or Passages are (as *Oleareus* supposes) the *Porta Caspia*, or *Caspian Gates*, mention'd by *Strabo*, *Pliny*, *Solinus*, *Ptolomy*, and others of the Ancients; and they might so be call'd, because they led out of *Persia* to the *Caspian* Sea, and are indeed so narrow, that through some of them two Horses

or Camels cannot go abreast, and in others scarce one, as particularly appears by the Description of *Pyle Kubar*.

Within this Province is reckon'd the City *Derbend* near the *Caspian* Sea, where there is also a narrow Passage (being the *Iron Gate* before mention'd) out of *Tartary* into *Persia*. Camels go with ease along this Way to *Gilan*, but Men that ride that way (excepting some desperate People) are forc'd to lead their Horses over the Mountains; wherefore a few Men plac'd at these Entrances, may keep a great Army out of the Countrey. And that the Way over the Mountains might be kept secure, a great Wall was built from that City fifty Leagues in length down to the *Caspian* Sea, and onely one Gate through it; and this in part is manifested by the Name *Derbend*, for *Der* signifies a Gate, and *Bend* a Line. Moreover (as we hinted before,) whoever takes notice of this City, and the Countrey about it, will certainly conclude, that *Derbend* is the strongest and safest Door to those that will travel by Land through *Persia*; and that if the same be secur'd, it is impossible for any on that side to come thither: And they are no less safe by Sea, in regard no Ships can approach the Shore, by reason of the many Sands and shallow Water; the *Cossacks* onely now and then with their small Vessels pilfer along the Sea-Coast.

Most of the Inhabitants are either down-right *Mahumetans*, or of the Sect of *Hanifa*, and keep *Auly's* Feast on the twenty fifth of *January*. Their Religion.

This *Kilan* was heretofore under the *Heptarchy* of seven petty Kings, yet all having, or at least assuming to themselves an arbitrary Power, and as they gain'd an opportunity, took advantage of each other; and yet some of them continu'd in Power, till *Schach Abbas*, a little before his Death, subdu'd the same. Their Government.

The Plains of *Mocan*, or *Mogan*.

Description
of the Plains
of *Mocan*.

Northward from *Kilan*, near the Sea, lies a Champain Countrey, water'd by several narrow, but deep Rivulets; the chiefest whereof are *Uskorn* and *Butaru*, which have Bridges over them towards the Sea. The whole Tract of Land ere you come to the Mountains, is very full of Villages, Garrison'd with the King's Soldiers, each under a peculiar Captain, to resist the Invasions of the *Turks*; to which purpose those Villages are assign'd for their Maintenance, and the Rusticks not onely pay a certain Tribute to them, but they have Lands also set out, which they must Till for the Soldiers.

This Champain contains sixty Leagues in length, and twenty in breadth, bordering in the South at *Kilan*, and in the West verging the Province and Mountains of *Betziuran*.

On this Plain (which the *Turks* call *Mindualuck*, that is, *A thousand Chimneys*, and the *Persians*, *Mogan* or *Mocan*) dwell several sorts of People, which in the Reign of *Hosseini* making an Insurrection under one *Fesid*, being vanquish'd, were condemn'd thither, and not permitted to live in any other Towns or Villages; they are by one general Name call'd *Sumeck Rajeti*, that is, *The Kings Villains*, because from Generation to Generation they are the King's Slaves, and have small Allowances, according to that most inferior Qualification.

According to
our Law-
Term, they
hold in Vill-
nage.

Their chief Support is gain'd by keeping of Cattel, which they drive in the Summer to the Mountains, where they find good Pasturage and wholsom Air; but in the Winter they return to the Plains.

Their Children go stark naked in Summer, but the aged People wear Cotton Coats. They are taken to be a kind of Salvages, divided into several Tribes.

The Habitations on this Plain, are little Cottages, and very mean, according to the Nature of the *Persians*, by the *Tartars* call'd *Olack*, built of Straw and Bushes, and within furnish'd with as bad Implements.

Five Leagues from the Entrance upon the Plain, from the South towards the North, stands a Chappel, wherein lies bury'd *Bairam Tecle Obasi*, who in the time of *Schach Abbas*, when the *Turks*, under the Command of the Bashaw *Tzagal Ogli* fell into *Persia*, was a famous Robber, and having under his Command a great company of the like Shifters, turn'd his Predatory Practise upon the Enemy; for which the King not onely pardon'd his former Crimes, but made him General of an Army of twelve thousand Men, with which he did the Enemy more mischief, than the King with all the rest of his *Persian* Forces, and withal rais'd him to the Dignity of a Prince, and gave him many Villages hereabouts.

On

The Kingdom of Persia.

On this Plain breed also a sort of wild Beasts, not seen any where else in *Persia*, which keep together in great Herds, and are by the *Turks* call'd *Tzeiran*, and by the *Persians*, *Abu*; they are very swift-footed, and shap'd like a Roe-Buck.

In most places of *Mocan* grows abundance of Liquorice, to the thickness of a Man's Arm; the Juice boyld out of the same is much better than our *English*, or that which grows in *Germany*.

Ten Leagues up into the Plain from the River *Cur*, flows a Brook call'd *Baharu*, where many * Tortoises are found, which lay their Eggs on the high Banks, and in the Fields in Holes made in the Sand against the Hills, but always towards the South, that so they may be the sooner hatch'd by the heat of the Sun.

* Vulgarly
call'd *Turtles*.

Stream *Aras*.

Through *Mogan* or *Mocan* runs a River, now call'd *Aras*, and by the Ancients, *Araxis*; but not the *Araxis* in *Persia*, by the Inhabitants call'd *Cur*, and by some miscall'd *Beademir*. The Ancients have perhaps given the Stream *Araxis* that Denomination from the *Greek* word *Ἀράξαις*, that is, *To break off*, or *Rent asunder*, because by the violence of its Course it often takes away pieces of the Land, leaving the Banks steep and jutting. It springs from the Mountain *Ararat* in *Armenia*, and carries the Water of many Streams along with it, the chiefest whereof are *Carasu*, *Senki*, *Kerni*, and *Arpa*, and at last sinks into the

Ground near *Carasu*; afterwards appearing again not far from *Ordabath*, falls with great noise and violence, which may be heard into the Province of *Mocan*, for *Mocan*, in respect of *Armenia* and *Schirwan*, lies very low; through *Mocan* it runs very slow towards the *Caspian Sea*, and unites about a quarter of a League beyond the Village *Tzawat*, six Leagues from the Sea, in 39 Degrees and 40 Minutes Northern Latitude, with the Stream *Cyrus*, now call'd *Cur*, which comes out of the North from *Georgia* or *Gurstan*.

Both these Rivers are very large, each being a hundred and forty Paces broad; the Water thereof smooth, deep, and brown-colour'd, runs between two high Banks.

The conjoyn'd Streams of *Aras* and *Cur*, are by the Inhabitants call'd *Causchan*.

The Village *Tzawat* hath receiv'd that Denomination from the *Arabick* word *Tzawas*, which signifies a Passage or Through-fare, because at the same place there also lies a Bridge crosses the River, over which none are permitted to come into *Persia* without a Pass. Every Spring, in *March*, when the Water rises, they have an Art to remove this Bridge, lest it should be broken, for then the River overflows its Banks and the adjacent Plain above a League; so that none can travel during that time.

The Village
Tzawat.

The Province of Betziruan.

Description
of *Betziruan*.

ON the West side of the Plains of *Mocan*, lies a Countrey and Mountain call'd *Betziruan*, which is water'd by a winding River, so that those which travel through this Countrey to *Ardebil*, are forc'd to cross the same.

Amongst several others, there is one Village, call'd *Schechmuras*, where the Front of the Houses are built of Stone, and the Back-parts cut into the Mountain, but cover'd over with Canes, Straw, and the like.

On the top of the Mountain rises a clear and sweet Spring, which passing between the Rocks breeds abundance of Craw-Fish.

Not far from hence are other Mountains of two Leagues long, and behind them a Village call'd *Disle*, in which the *Indians* that come to Trade at *Schamachie* built a *Caravanfera*, Anno 1639.

Between these Mountains in divers place grow abundance of Fig-Trees.

Five Leagues from *Disle* lies the *Caravanfera* *Aggis*, built very large.

In this Way the Travellers never suffer their

Horses or Camels to eat, by reason of the poisonous Quality of the Grass, of which some that have tasted dy'd soon after.

Somewhat farther lies the Village *Tzanlu*, near a pleasant Hill surrounded with Gardens and Orchards.

Beyond *Tzanlu* lies *Tzizetlu*, a Mountain three Leagues over. By the foot of it glides the River *Carasu*, which coming out of the *Kilanean* Mountains, falls into the *Aras*: It also runs by the Village *Samiam*, under a Stone Bridge with six Arches. Half a League from which, and two little Leagues from the City *Ardebil*, is the Hamlet *Tzabedar*.

Little Fewel is to be had hereabouts, wherefore the Inhabitants burn Cows, Horses, and Camels Dung, in stead thereof, having first dry'd the same sufficiently in the Sun.

Having in this our Relation hitherto often made mention of the *Caspian Sea*, it will not be amiss to give a short Description of it.

The Caspian Sea.

The several
Denominations
of the
Caspian Sea.

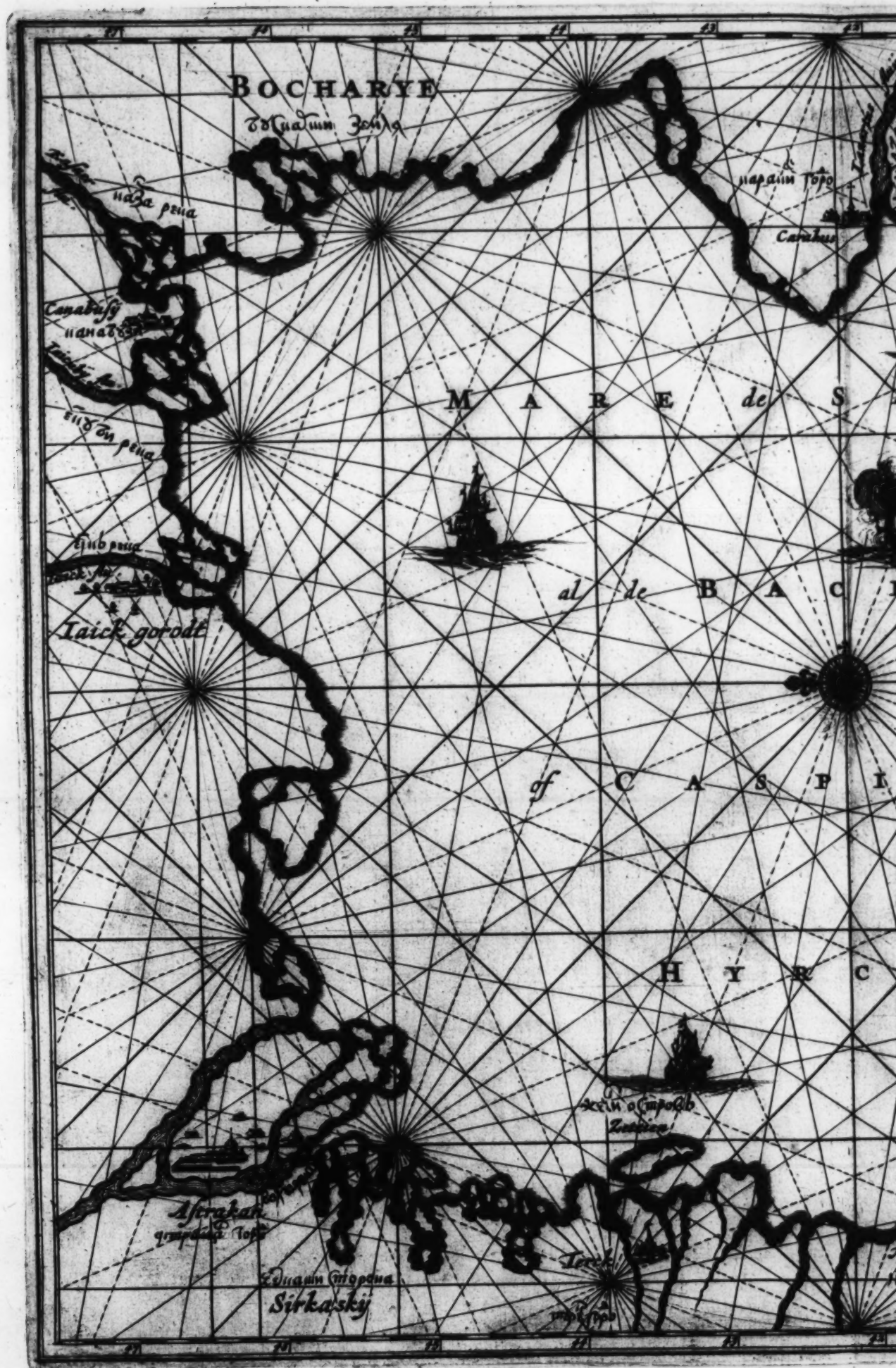
THE *Caspian Sea* or Lake, hath several Denominations from the divers adjacent Villages and Countreys, viz. The *Russians* call the same *Chualenca* or *Gualenscoi More*; the *Moors*, *Bohar* *Corfun*, that is, *Inclosed Sea*, (which Name they also give to the *Arabian Gulf*;) the *Persians*, *Culsum*, a Name agreeing with the *Red-sea*; the *Latines*, both ancient and modern, following the *Greeks*, *Mare Caspium* and *Hyrcanum*, as others from the City *Bacuse* in *Schirwan*, *Mare de Bacu*; also *Kilan*, *Giorgia*, *Terkestan*, *Corasum*, and *Cunfar*.

Its length and
breadth.

The length of the *Caspian Sea* is by most Wri-

ters accounted fifteen days Voyage; and the breadth eight, in Boats with Oars, without the help of the Wind. The length from the Mouth or Entrance of the Sea from *Astrachan* to *Ferabath*, is accounted eight Degrees, or a hundred and twenty *German* Miles, and the breadth from the Province *Churesin* to the *Circassian* Mountain, six Degrees, or ninety Leagues.

This Sea neither Ebbs nor Flows as others, though *Curtius* seem to affirm the contrary; for true it is, that the Water rises sometimes, not onely on the Shore, but also runs over the Countrey, especially on the West side, occasion'd by the





The Kingdom of Persia.

31

the Wind, which blowing from the Sea, drives up the Water upon the contrary Coast: for it hath been observ'd, that in calm Weather it keeps at a certain height. In the middle it is so deep that it cannot be plumm'd with a fifty or sixty Fathom Line. Hundreds of Rivers discharge their Waters into the same, for between *Rescht* and *Schamachie*, being distant about twenty days Journey from each other, it receives of great and small Streams, above fourscore; the chiefest of them are the *Volga*, anciently call'd *Rha*; the *Araxis* or *Aras*, united with the *Cyrus* or *Cur*, *Kisilesein*, *Bastro*, *Acjai*, and *Coisu*; from the North comes the *Faik*; from the South and East, the *Fems*, *Nios*, *Oxus*, and *Orxantes*, by *Curtius* call'd *Tanais*. It may seem a Wonder, that this Sea, which receives the Water of so many Rivers, should have no apparent place for Discharge of the same; and therefore some have affirm'd, that it percolates into the main Ocean through invisible Pipes or Channels. *Olearius* says he was inform'd by the *Persians*, that there is a great Mouth between *Tabristan* and *Mazanderan*, not far from *Ferabath*, into which this Sea falling, sinks away under the Mountains; but we insist not thereon. The Water near the Shore is sweet, by reason of the many fresh Streams, which (as we said) fall into it, but in the middle is very salt, and (according to *Petrens*) as black as Ink; but *Olearius* affirms the contrary to this last Point from ocular experience; neither is there any Island replete with Towns and Villages, onely *Ensil* near *Ferabath*, affording good Pasturage for Cattel, hath some few Huts for Herdsmen. Nor are any great Serpents caught in this Sea, as *Curtius*, nor red Fish, as *Pedro Bizarro* relates from *Ambrosius Contarenius*, being without a Head, yet an Ell long; out of whose boyl'd Fat the Inhabitants extract Oyl; and make Salve for Camels; but the People hereabouts want not the foremention'd Oyl, for they have great plenty of *Nefia*, being another sort of liquid Matter, which they burn in Lamps, and make use of on other like occasions.

The great Fish *Naca*.

There is a great Fish call'd *Naca* taken in this Sea, having a short Head and Belly, wide Mouth, and round Tail, three or four Yards thick. This Fish doth great mischief to Fishermen, for it will hang with its Head under Water, and overset a Boat with its Tail, if not opportunely prevented.

The White-Fish.

No less dangerous is the *White-Fish*, of which so many breed here, that the Fishermen dare not go into above four Fathom Water; which *Pomponius Mela* seems to have observ'd, when he saith in his *Geography*, *This Sea is more dangerous than*

any other, by reason of the many Monsters that breed therein. It hath been reported, that in *Kilan*, over against the Mountain *Sabebelan*, where they breed most, they are taken with Hooks, fastned to thick Lines, and Baited with Flesh.

Nor doth it onely breed Monsters, for (contrary to the Opinion of *Comareno* and *Bizarro*) it produces several sorts of excellent Fish, as Salmon, Sturgeon, Carps an Ell long, a sort of Herrings, great Breams call'd *Chascham*, *Scwit* or *Schivit*, and a sort of Barbels a Yard and a half long, but others less, which are tough, and not fit to be eaten.

Divers other sorts of Fish.

The Inhabitants there catch another sort of Salmon-Trouts, which they dry in the Smoak, and Dress after this manner, *viz.* They lay the smoak'd Fish, wrapt in a Linnen or Cotton Cloth, upon a hot Hearth, and then cover it with Ashes till it be enough, whereby it gaineth a most delicate taste.

This abundance of Fish breeding in the Sea, causes the King of *Persia* to Farm out the Fishing thereof towards the Mouth of the fresh Rivers, which brings him yearly considerable Sums of Money. This Fishing Farm begins in *September*, and lasts to the end of *March*; during which time the Rivers are shut up, to prevent Intruders, that have no right to Fish there, but all the rest of the year not onely the Rivers, but the Sea it self lies free and open to all Persons.

This Sea in the Summer the *Persians*, *Tartars*, and *Russians* Navigate in sleight and miserable Vessels, with which they dare not Sail but onely before the Wind, nor venture from the sight of the Shore.

There are but few Harbors, and those neither good nor safe; the place between the Island *Tzenzeni* and the main Land, is counted one of the securest, and therefore the *Persians* always Anchor there in the Night: they also us'd to Ride with their Vessels near *Bacu*, *Lenkeran*, and *Ferabath*, according as the Wind favors them: But the best in all that Sea, is towards the East on the *Tartars* side, and is call'd *Chuarefm* and *Minkischlack*, but by some nam'd *Manguslave*.

This Sea (according to *Herodotus*, *Ptolomy*, and *Aristotle*) is distinct from all other, being wholly inclos'd within the Land, so that it may justly be call'd a *Mediterranean*; from whence appear the Errors of *Dionysius* the *Alexandrian*, *Pomponius Mela*, *Strabo*, *Pliny*, *Solinus*, *Basilius Magnus*, and others, who would make it to mix with the *Scythian* or *Tartarick* Sea; or else a Bay of the Northern Ocean, and not totally surrounded by the Land.

The Province of Mazanderan.

Borders of the Province of Mazanderan.

THE Province of *Mazanderan* or *Mazanderon*, conterminates in the West with *Gilan* or *Kilan*; the East Borders upon *Estarabat*; the South touches *Erack*, *Media*, and a part of *Gilan*; and the North verges with the *Bacu*, or *Caspian Sea*: Its length is accounted to be thirty Leagues, and Compriseth twenty five Cities, the Metropolis of which bears the same Denomination with the Province; but *Della Valla* and *Olearius* name it *Ferhabad*, and aver, that formerly it was call'd *Tahona*.

Description of Ferhabad.

The City *Ferhabad*, which lies about two thousand Paces from the *Caspian Sea*, is in a great Plain,

and (as *Della Valla* witnesseth) in a few years after the first Building, grew to the bigness of *Rome* or *Constantinople*, but was not inclos'd with Walls; Nor have the chief Cities in this Countrey any such Inclosures.

The *Teggine Rude*, that is, *The Swift-River*, runs through the middle of the City, over which there is but one Bridge, but that neatly built, in that place where commonly the greatest concourse of People is; in other parts, a good distance from the Bridge, they Ferry over in flat-bottom'd Boats, made of one great Tree.

This Place, by reason of its nearness to the *Caspian*

Caspian Sea, and convenience of the beforemen- tion'd River, is accounted a Sea-port Town, be- cause the Ships Sail up to the aforenam'd Bridge, where they drop their Anchors, and though the Vessels are not very big, yet all that drive this Trade, viz. to the City *Gilan*, *Esterabad*, *Bacu*, *Demircapi*, and to *Astracan* in *Muscovia*, lade and un- lade here. King *Abbas* not long since call'd it *Ferhabad*, that is, *The City of perfect Joy*, which is an *Arabick* word, compounded of *Fer*, which signifies *Joy*, and *Habad*, that is, *Finished*. Two Reasons induc'd the King to build this City, the one was a desire he had to beautify his Kingdom, and extend the Limits thereof (for he built divers Cities in several other places,) the other was his kindness to this particular Region; partly because it was the Birth-place of his Mother, and partly because it was the strongest part of his Dominions: for it lies on one side surrounded with the unnavigable part of the *Caspian Sea*, and on the other with in- accessible Mountains, through which none can come but by narrow and craggy Paths; besides all which, this Countrey lay remotest from the Enemy, especially from the *Turks*. The Houses in the beginning were not above a Story high, and cover'd onely with Canes, to keep out the Weather: The Walls consist of a certain Stuff very common in this Countrey, which being mix'd with Straw is call'd *Calghil*, that is, *Straw and Earth*; to which a quantity of Sand being ad- ded, and beaten like Mortar, makes a most strong and durable Cement. But the King's Pa- lace is built of Sun-dry'd Brick, which in the time of a great Fire proving a safeguard to it self and all within, caus'd the King to command all the Hou- ses to be built of the like Materials.

The City
Eskef.

Eastward from thence lies a City call'd *Eskef*, about two Leagues from the same Sea, at the end of a large Plain, near the foot of a Mountain, which environs the same on the South side.

This City was also built by *Abbas*, at the same time with *Ferhabad*: It hath many Gardens, and a great *Bazar*, or Street full of Shops, besides di- vers other meaner Houses, standing without order among shady Groves in a delightful Plain, which is full of Inhabitants, sent thither by the King; and is much frequented, especially when the Court Resides there, which is the greatest part of the Summer; for in Winter *Ferhabad* was the Royal Chamber: and this the King did to draw Inhabitants thither, and cause a Trade; and likewise because it was well seated for Hunting, and other Recreations. The Houses are built un- der high Trees, and so shaded with the Boughs, that they are scarce to be seen, insomuch that one may doubt whether *Eskef* be a City erected in a Wood, or a Grove inhabited like a City. In the middle of the Gardens behind the Houses, stand Chambers, or rather, Galleries, (because they are onely cover'd on the top) which being about a Man's height above the Ground, are ascended to by Steps, and serve both for Eating and Sleeping Rooms in Summer, by reason of their coolness, and are in the Countrey Language call'd *Balachane*, that is, *A high House*: And this is so common, and the Inhabitants so us'd to repose in open Rooms, that they would incur great incon- venience by a more close retiredness. The Streets are broad, extending far in a straight Line; before the Houses are Channels, to receive and carry away the Water, which else, by reason of their even lying, would make them very dirty: In one

of which stands a Royal Building, the chiefest Gate whereof opens into a long and spacious Street. Upon one side of this Palace may be seen a square Court, crossing which you come to a Garden Door, into which none but *Grandees* are permitted to enter. This Garden lies behind the Palace at the foot of a Hill, beset with Trees, and adorn'd with Banqueting-houses built on the same by King *Abbas*. The Garden being one large Square, hath in the middle a *Dewanchane*, or Terrace-Walk, twice as long as broad, open towards the North, with an Ascent of two or three Steps, but behind, and on the other side, clos'd up with a Wall, wherein are divers large Windows. Through this runs a crystal Stream, brought from an adjacent Spring, opposite to the *Diwanchane*. The Floor of this *Diwanchane* is com- monly cover'd with Tapisstry at the time of Audi- ence, when any Persons of Quality kneel on the same before the King.

The Province of *Mazanderan* is inhabited by several sorts of People, which are of divers Tribes and Beliefs, sent thither by King *Abbas* after the building of *Ferhabad* and *Eskef*, particularly *Geor- gians*, who in some sort Profess'd Christianity, *Mahu- metans*, *Armenians*, and *Medes*, together with some of his own Subjects; where the King gave every one Land to Till and maintain his Family, and encourag'd them to follow such Employments as they had been accusom'd to in their own Coun- trey: and to that purpose accommodated them to their several Qualifications. The *Mahumetans* are the smallest number, and the *Christians* (being for the most part *Georgians* and *Armenians*) the biggest, who had all leave to build as many Hou- ses or Churches as they pleas'd, and are tolerated to enjoy their own Religion quietly.

Peopling of
Mazanderan

All these new Inhabitants of this Countrey wear long Breeches and short Coats, not reach- ing down to their Knees, with an upper Garment made fast about their Middle with a Girdle; they wear no *Turbants*, onely a little Cap, in the *Persian* Tongue call'd *Cork*, made of Leather, and Lin'd with Cloth, sharp on the top, and broad at the bottom; which were invented by King *Abbas*. These kind of Caps are very common, and worn within Doors in stead of *Turbants* by Persons of Quality, but when they go abroad they put on their *Turbants*, yet their Servants carry these after their Masters.

Their Appa-
rel.

The Language which is spoken in this Pro- vince, is the vulgar *Persian*.

Their Lan-
guage and
Government.

The supreme Command of the whole Province belongs to a Vice-Roy or Lieutenant, who bears the Title of *Chan*, and keeps his Court in *Ferha- bad*. But in former times this Province was Gov- ern'd by a peculiar King, which paid Tribute to the *Sophy*; but he rebelling, *Xa Abbas* sent his Ge- neral thither to reduce him.

This Province is surrounded with great Woods, cut through by several Brooks, and inclos'd with Mountains overgrown with Trees, insomuch that *Della Valla* affirms, that this Countrey bore so great a resemblance with those of *Europe*, that he saw not the like in all those Parts through which he travell'd.

The Soil is very fruitful, and us'd to lie Fallow, through the neglect and idleness of the Inhabi- tants: The Earth being fat and Morassy, is en- compass'd by the *Caspian Sea* and River *Teggine Rude*.

Nature of
the Soil.

The temperature of the Air is much like that at *Rome*,

Temperature
of the Air.

Rome, viz. in the Winter moist, and subject to tempestuous Weather: moreover, they feel the same Heat or Cold there, which is no great wonder, because both the foremention'd Places lie almost in one and the same Northern Latitude, having great, and almost continual Winter Rains.

At the entrance on the South out of the Territory of *Arack*, into that of *Mazanderan*, lies a very narrow Valley at the foot of several Mountains, which after three Leagues Journey grows somewhat wider, and is wash'd by a little Brook. This Plain, though well cultivated, produces nothing but Rice, and the like do most places in this whole Province, being indeed most fit for that Grain, by reason of the abundance of Water and moistness of the Soil (for Rice requires moisture,) or else that it is the chiefest, if not only Grain of the Inhabitants, for they use no other Bread, not setting any esteem upon Wheat or Rye, neither use much Milk, Whit-meat, or Butter, because they think them unwholsom; but of Rice, which they boyl sometimes one way, and sometimes another, mingled with Flesh or Fruit, they make several savory Dishes, which they call *Pilao's*, according to their several Palats. This *Pilao* is convenient for Travellers, because it may be made ready in a short time, and keeps good a great while, and withal is a wholsom and palatable Food.

Nature of the Inhabitants.

The Inhabitants are of a fallow Complexion, occasion'd by the Heats of the Climate, and constant eating of Rice, and their Hair and Eyebrows very black. The Women are very handsome Body'd, and have good Features, which they grace with a courteous Behavior, and affability in Discourse; and this is the more pleasing, because (according to their Custom, in which they differ very much from other *Mahumetans*) they never cover their Faces, nor shun the Company of Men. Both Men and Women are hospitable, treating Strangers in their Houses with the highest Civility imaginable, not expecting any Return, yet refuse not any thing Presented to them; for there are no Inns or *Caravansera's* to give publick Entertainment, but every House (as we said, is free to receive Strangers; wherefore we may justly say, that there is no Countrey where the Inhabitants are more hospitable and civil; so that *Hircania* (which the Ancients reported to be full of Tygers and other wild Beasts,) if *Mazanderan* be compris'd in the same, is one of the most civiliz'd Territories that can be found in all *Asia*, and the Inhabitants thereof have a suitable commendation.

Of the Soil.

The Land between the City *Ferhabad* and *Eskerf* is even and plain, on which grow wild Artichokes, Parsnips, and the like.

Towns and Villages.

You may see here also many Towns and Villages, as you travel from *Arack* Southward to *Ferhabad*, particularly a Village call'd *Mynikell*.

Four Leagues from thence lies another call'd *Girn*; the Road between both which in the Winter is very bad and deep, by reason of the continual wetness of the Ground. A days Journey farther you come to *Tellara Peset*, a large Hamlet, having on one side many disperfed Villages, and on the other, a Hilly Countrey. Beyond these appears a great Wood, through which is a broad Way shadow'd by high Trees. This Road is very plashy, because many little Brooks run in it, which in the Winter makes it so deep and rotten, that the Camels, though they have long Legs, often sink up to the Knees. Four Leagues from this Village lies a strong, large, and populous Place, call'd *Saru*, where the King hath a magnificent Palace, and thereby has gain'd the repute of a City, though consisting chiefly of a sort of Thatch'd Houses, except a few scatter'd Dwellings that are Tyl'd: It is call'd *Saru*, which signifies *Yellow*, from the abundance of Oranges, and other yellowish Fruits that grow about the same. Beyond *Saru* lie several great Plains, which in former Ages were overgrown with Woods, but since that being clear'd and Manur'd, they are become very fertile, and the Ways, which then were very deep are now (the Ground lying open to the Sun) become very hard, and some places of late made into Pav'd Cawseys. These Plains are also inhabited by several People, most of them *Christians*, sent thither from divers Countreys *An. 1620.* to make several Plantations, especially from *Armenia* and *Georgia*.

The Way from *Saru* hath all along the sides, Houses rais'd onely of Boughs and Mud, viz. of the Trees which were cut down in the same place by the Inhabitants, to make the Countrey fit for Cultivation.

This Province is divided from the South to the North by the River *Teggine Rude*, which taking original out of the Mountains more Southward of the *Rice-Valley*, runs through it, as also the City *Ferhabad*; two thousand Paces from which it discharges its Waters into the *Caspian Sea*, having in the Way receiv'd so many Brooks, Streams, and Rivulets, that from the City *Saru* it is Navigable with flat-bottom'd Boats, made on purpose of the Bodies of great Trees to Row with Oars: Some of them can carry ten or twelve Men, or Goods of the like Burthen. The Townsmen of *Ferhabad* often go out a Fishing for their Pleasure into the *Caspian Sea* with such Boats, and make use of them in the City to go from one place to another.

About a League from *Ferhabad* glides the Brook *Cinon*, which also sends its Water into the *Caspian Sea*, and is somewhat broader than the *Teggine Rude*.

The Brook Cinon.

The County *Labetzan*, where the best Silk is to be had, compriseth the Towns *Lenkern*, *Cutzesbar*, and *Amelekende*.

The Countrey Labetzan.

The Countrey of Chusistan.

Situation of
Chusistan,
with its feve-
ral Denomi-
nations.

Chusistan, that is, The Countrey of Chus, lies between Fars or Persia, and the Stream Ditzel, and was anciently by Mercator, and since by Olearius, call'd Susiana, and (as the same Olearius believes) comprised Elam, from whence came the Elamites. Cluverius will have Chusistan to be the ancient Assyria; and Susiana the Countrey at this Day call'd Elaran, in which he partly agrees with Olearius.

Bounds of
Susiana.

Susiana (as Ptolomy saith) conterminates in the North with Assyria, in the West with Babylon, in the East hath Persia, and in the South Borders at part of the Persian Gulf.

* Properly so
call'd.

Susiana compris'd anciently Melitene, Elimais, Cabamene, Characene, Cissia, Chaltapitis, and the fertile Countrey of Dera.

Rivers.

The eminentest Rivers which water'd Susiana, were Moseus & Oroates, by Ptolomy nam'd Rhunates; by Ammianus, Vatrochites and Euleus; by the

Prophet Daniel, Ulai; both which had such exceeding clear Water, that the Kings would have no other to drink.

The Inhabitants of Susiana were Elamites and Cossites.

The chiefest City was anciently call'd Susa, mention'd by Daniel, in the place where he speaks of the destruction of Persia, and foretells the beginning of the Grecian Monarchy: It is now nam'd Desu; not far from which was the Royal Palace Susa, lying at the Stream Ulai, by Pliny call'd Ulenus, where Abassuerus, who Reign'd over a hundred and twenty seven Provinces, made the great Feast to all his Princes, mention'd in sacred Writ.

The other populous and Trading Cities are Alewas, Ramehormus, Schabur, Asker and Arhan. The Inhabitants, who have the Mountains to the Northward of them, are forc'd by the violent heat to retire amongst them during the Summer.

Carmania or Kerman, otherwise Kirman.

The several
Names.

This ancient Countrey, by Ptolomy call'd Carmania, is at this day nam'd Kirman, and by Niger, Kerman, from its Metropolis: According to Cluverius, it compris'd anciently these Territories, viz. Modomastice, Parepaphitis, Cabadine, and Chantonice; but at this day onely Kirman, Goadel, and Ormus. It is inhabited by the ancient People Isaticheans, Zuthians, Gadanopidrans, Camelobocians, Soxotes, Agdenites, Rhudians, Arians, Charadreans, Pasargades, and Armozens. The ancient Cities were Carmania, Samydace, Alexandria, and Armuze. It is water'd by one River nam'd Samydace, hath the Mountain Semiramis, and the Wildernesse Reobarle.

By what Peo-
ple inhabited.

Kerman or Carmania, is divided into two Parts; the one Great Carmania, which conterminates with the Sea, and is by the Persians call'd Erach Ajan; the other, which lies farther into the Country, and was anciently nam'd Wild Carmania, hath now the Denomination of Dulcinde, or (as Corsal saith) Rasignt.

Division.

Erach Ajan compriseth yet two Kingdoms, viz. Macran and Guadel.

Besides these two Carmania's, this Countrey comprehends Mogostan, and the Kingdom of Ormus.

Wild Carmania borders (according to Ptolomy) in the North, upon Parthia; the West verges Persia; the South looks upon Great Carmania; and in the East it lies terminated by Aria.

The old Wild Carmania compriseth the well known Kingdoms of Lara and Oessa, commonly call'd The Kingdom of Monbareca or Mombareck, from the Name of the Governor, besides the Countreys of Mogostan.

The Countreys which lie to the Northward from the Tigris and Euphrates, at the side of Persia, were formerly possess'd by one Mombareck, Son to a mighty Arabian, which Teixeira places hard by Bagdad or Babylon, where there are many good Cities, as Magdon, Oexa, and Ooreca, surrounded with rich Land, yet lying waste for fear of the Turks, who have many Garrisons in this Mombareck's Countrey, to guard those which pay him Tribute.

The greater Carmania borders in the North up-

on Wild Carmania, in the East faces Gedrosia, the West looks upon a part of Persia and a part of the Persian Gulf, and the South is limited by the Indian Sea.

The River Bagrada, so call'd by Ptolomy, and plac'd in Wild Carmania, is now nam'd Bintmir, or (as others) Budmir; by Niger, Biserti, and in the Arabick, as Thevet affirms, Biquelmick.

This Countrey, Davity tells, was possess'd by Zizaerian Arabians that formerly dwelt in Bassora. Wild Carmania, as Maginus writes, hath not one City; nor indeed doth Ptolomy mention any therein.

Great Carmania boasts the River Bassiri, and the Cape Fasquette or Fasques, about twenty five or twenty six Leagues from Ormus, near the Persian Gulf, opposite to Arabia Felix: Ortelius says Ptolomy call'd it The Cape of Ormus. Up into the Countrey lie the Towns Sirgian, Tesirco, Serent, and Kirman or Kirmon, the chief City of the Region.

According to Olearius, Kirman is a great Countrey, and lying between Farsi and Sagistan, extending Northerly to the Sea and the Isle of Ormus.

Beyond Kirman, Northerly, lies a great Desert; but Southward, towards the Sea, Kirman hath much till'd Land, and many fine Towns, the Names whereof are Bersir, Bermasir, Bem, Chabis, Tzirefft, and Gamron, which lying near the Sea, is often call'd Bender or Bander Gamron, that is, The Haven of Gamron, for Bender in the Persian Tongue signifies a Haven.

This Town of Gamron, or Bender Gamron, by Della Valle call'd Cambru, lies in 27 Degrees of Northern Latitude, West-South-West about three Leagues from the Isle of Ormus, being formerly a little Village, inhabited by Fishermen, who came thither for its convenient Situation near the Persian Gulf. But since the conquering of the famous Isle of Ormus, and driving the Portuguese from thence, Gamron being frequented by the English, Hollanders, and Moors Vessels, grew to a handsome Town, and is enlarg'd daily by the Merchants and Travellers which come thither in November, (for then the heat of the Weather is over), either from

Manner of
building their
Houses.

from the Court at *Ispahan*, or other adjacent Cities. The Houses are built (having the Foundation three or four Foot deep in the Sand) of Free-stone, joyn'd together after this manner: They take Clay, chopt Straw, and Horse-dung, beaten together with salt Water, and making Cakes thereof, dry the same in the Sun; then they lay Brambles or Straw on the Ground to cover them, over which again they lay Cakes, and so a Layer of Brambles and a Layer of Cakes, till it rises to the height of a Man, and then set fire on the Heap, which, when extinguish'd, they mingle and beat together with salt Water, and daubing the Materials therewith, make a good Mortar, which grows as hard as Flint; upon this Foundation they raise their Walls of square pieces of Clay dry'd in the Sun, after the manner of our Bricks, and then laid in moist Clay in stead of Mortar: they likewise make square Pillars of the same Clay after the same manner, for Supporters of the inner Roofs; and that the Rain may not soke through the Walls, they daube them all over with the beforemention'd hard Plaister, which makes them seem to be built all of Stone: With this Mortar also they make handsom Arches: Their Rooms of Office are even with the Ground, and for want of Stone, unpav'd: Over these are their Lodgings, open round about for coolness. The Streets are very crooked, narrow and dirty. The chiefest Houses, as those of the *Sultans*, the *English* and *Hollanders* Store-houses, stand on the Shore, against which the Sea oftentimes beats with great violence; yet they are very convenient to lade and unlade Goods. The Ships Ride about a Cannon shot from the Land, in five or six Fathom Water. There are also many little Huts of Boughs and Date-tree Leaves, which are much us'd here; and because there are no hard Stones hereabouts, and the Timber extraordinary scarce, many stately Houses have been pull'd down on the Isle, and the Materials thereof carry'd away to build Houses on the Main.

On the East side of the Countrey stands a Fort, built after the ancient manner with Towers. Upon the Shore also, about a Gun-shot from the Water, is another Fort, built of Free-stone, surrounded with a dry Trench, a low Vaumure, and on the West side a Stone Redoubt, of sufficient Strength against any sudden Onset.

Description
of the Village
Cambru.

The great Village *Cambru* (according to *Della Valle*) stands upon the Sea-shore in 27 Degrees of Northern Latitude. The Streets are generally very narrow, and the *Bazars* or Shops but indifferently furnish'd with Wares. The Walls of the Houses are of Lime or Clay, and may rather be call'd Barns than Houses, being nothing but large and inclosed places, cover'd with a Roof for a shelter in bad Weather, and to keep off the heat of the Sun, which in these Countreys is very powerful.

Here is a general Toleration of Religion: for besides the *Mahumetans* there are abundance of *Jews*, *Banians* from *India*, and many other People of divers Beliefs.

The Fort
Cambru.

There is a Fortress in a low Tract of Land near the Sea; and not far from it the Fort of *Cambru*, which being square, is encompass'd with a double Wall; the first hath no Redoubts nor Flankers, but the outmost hath some Sconces and Curteyns, sufficient to bear Musquet-shot: The inner Wall is somewhat higher, and hath several little round Turrets, built at certain distances one from ano-

ther; between each of which lies a great Stone, which in time of need may be thrown down on the Enemy: Over the Gate appears a square place like a Gallery full of Port-holes, through which the Soldiers with Musquets defend the Passage to the Gate: Outermost is a broad and deep Moat, fortifi'd with Half-moons and Breast-works, but so weak, that they may be batter'd down with a small Field-piece.

On the Shore of *Cambru* lie abundance of Sea-Cockles, by which the Coast may easily be known.

The Ferry from *Cambru* to *Ormuz* is not above a days Sailing, in Vessels as big as Sloops, by the *Persians* call'd *Cuibet*.

The *Portuguese* in former times had another Fort near the Shore, which the *Persians* after their Conquest pull'd down; but they built the foremention'd Fort in stead thereof farther up in the Countrey, and afterwards in the Year 1623. in *January*, they rais'd another on the Shore, in the same place where that belonging to the *Portuguese* stood, finding that so far up into the Countrey unable to defend the Ships and Haven, which is much frequented from several Places in *Persia*, *India* and *Arabia*. There is also a Governor of the Town, and another of the Fort, and a Judge call'd *Cadhi*.

Once a year commonly there happens an Earthquake in *Cambru*, which often overturns several Houses.

In the Way from *Schiras* to the Haven of *Cambru*, whither the *English* come yearly with the *Caravan* to ship their Silks, are the following Places, viz. the Burrough of *Passa*, the Plain of *Gigangli*, the Village *Haian Havask*, the *Caravanserai* of *Mamui*, the City *Passa*, *Tambustan* or *Temerista*, the barren place between the Mountains *Seciab*, that is, *The three Pits*, because of certain Pits there, and beyond that the Village *Zirevan*, some Leagues from which the Way parts into two, the one runs to the City *Darabghierd*, and the other to *Dechair*, a Village, a days Journey beyond this parting of the Road. The many Dates and other Trees which grow in *Darabghierd*, make it seem a very pleasant Place, which extending a great way, hath abundance of Inhabitants. There is nothing remarkable in the same but a Brook, which running through the Market makes a standing Pool in the middle: However, it is very eminent for its Antiquity and Name, which it hath preserv'd to this day, viz. from the ancient *Persian* King *Darius*, who built it, and call'd it *Darab*, according to the Name which this Place bears, viz. *Darabghierd*, or *Darabkera*, that is, *Darius's City*.

Beyond *Darabghierd* we see the Villages *Dechair*, and beyond that the Wilderness of *Moghokiel*.

Next you come to a *Mosque* of an *Imamsade's* Tomb, who was call'd *Meir Abas*, Son to *Iman Giafer Sadick*, a Man highly esteem'd amongst the *Persians*; yet the *Mosque* is quite ruin'd, notwithstanding it is near a Village: About it are pleasant Gardens, with all sorts of Fruit-Trees, water'd by a little Brook: At the entrance is a Court, where several People superstitiously desire to be bury'd. In the middle of this Court stands a great Palm-Tree, by whose Foot runs another Brook, replenish'd with all sorts of Fish for the Service of the Court. On one side of the *Mosque* is *Meir Abas's* Tomb, cover'd with sleight *Turkish* Linnen. Here *Della Valle* says he found a bound Book, and also some Leaves of an old Book with certain Medals, which

Meir Abas's
Tomb.

The Kingdom of Persia.

which were brought from *Kierrila*, and the famous *Hossein's Tomb*, on which were Imprinted in *Arabic* Letters the name of *GOD*, and some other pious words, as *Elhemdu lillah*, that is, *God be praised*.

Beyond this Tomb you come between narrow Mountains, which formerly serv'd for the Boundaries between the two Provinces of *Persia* and *Lar*, when *Lar* was a peculiar Dukedom, and not subject to the *Persians*.

Somewhat farther you come to the Village *Furg*; and beyond it to several Heaps of Rubbish, being the Ruines of an ancient Structure, by the Vulgar call'd *The Mountain of the King of Behmen*, who (as they report) Reign'd a considerable time in *Persia*, before *Darius* was conquer'd by *Alexander the Great*.

Next you approach the Village *Tascui*, and *Seid Gender* in the County of *Tarom*; the salt Water of *Abicur*, the Village *Pelengon*, and the *Tenghi Cebarrud*, or *Narrow Gate*; beyond which a Brook glides gently into a Moat; near which Travellers commonly resting themselves, cut their Names and Verses on the Rocks, which shadow this Brook from the heat of the Sun all the day.

Hence you go to *Pise* or *Pisce*, a little Village in the Countrey of *Gurhe*, not far distant.

Next appears the Town *Curihazirgon* and *Serze-hirevuvon*, the Mountain of *Ginan* and Countrey of *Iffur*, where the Way again parts into two, one running by the Village *Abidunghur*, to the City *Mina*, and the other to *Cambru*.

In the Road to *Cambru* lies the Village call'd *Ciah Ciacor*, the common Resting-place for Travellers; beyond which is a Row of Houses nam'd *Pailulon*, or *Pailuli Dagbéli*, that is, *At the foot of the Lulen full of Leaves*: for by these Houses grow abundance of Trees, by the Inhabitants call'd *Kuli Dagbéli*, as if they would say, *Trees full of Boughs*: for out of the great Branches grow many lesser down to the Ground, which taking Root, produce new Trees; which being very common in *India*, are by the Portuguese nam'd *Arbores de Raiz*, that is, *The Rooting Trees*.

Lastly, you come to the Fort and City *Combru*, at present by the *Persians* call'd *Abassi*.

The Inhabitants of *Wild Carmania* are most of

them Thieves and Robbers; but in *Great Carmania* the Women work all sorts of Shapes on Cloth of Tissue or Silk of divers colours, as also on Curtains, Hangings, Cushions, and the like.

In this Province are made also excellent Saddles, Bridles, Spurs, and all manner of Weapons for War. The Inhabitants drink a kind of Beer instead of Wine, and make use of the *Arabian Abe*.

The Inhabitants in the Wilderness *Reobarle*, which lieth in this Province, live by Pilfering, and are great Sorcerers like the *Arabians*: Their *Turbans* are long, but narrower than those of the other *Persians*, with a great Lappet behind.

Amongst many other sovereign Herbs growing here, there is one exceeding good against Worms, call'd *Daru Kerman*, or *Daramnack Kermomy*, which is to be understood two several ways, viz. for a Medicine for Worms, or for a Medicine from *Kerman*: for *Kerman* is a compound word, signifying not onely *This Province*, but *A Worm*; and *Daru* or *Daramnack* is a Physical Herb.

The chiefest Commodities with which the Inhabitants Trade, are Rose-water, Wormwood, or *Daru Kerman*, and the Stone *Surmah*.

The Carpets made here are by the *Persians* call'd *Caluchey*; by the Portuguese, *Alcatifas*; and commonly by other Europeans, from their Example, corruptly *Alcatifs*; which are made in three several Places in *Persia*, viz. the richest, finest, and dearest, are made in *Izad*, a City in *Hierack*, where some are sold for a thousand Ducats; the second sort are those of *Kerman*, and the third from *Carason*.

There is also a black and glittering Stone found in this Countrey, which looks as if it were strew'd with File-dust or Sand, and is call'd *Surmah*; of which there are two sorts, one is found in *Kerman*, as also in *Carason*, which is of greatest value, and the other *Moches*, because it comes from *Mochi*, or *Mecha*. The *Arabians*, *Indians*, and *Persians*, use this Stone much against the Distemper of the Eyes, for the cure of which it is very prevalent, being prepar'd with other things. It is good to preserve Beauty, inasmuch that both Men and Women wiping their Eyes with the Stone wetted, account themselves much younger and fairer.

bitants of
Wild and
Great Car-
mania.

Herb Daru
Kerman.

Commodi-
ties of the
Countrey.

The nature
of the Inha-

Gedrosia or Circan, Cache, Guadel, and Macran.

The several
Names of Ge-
drosia.

THis Countrey, by the Ancients call'd *Gedrosia*, is at this day (according to *Castaldus*) nam'd *Circan*, and by *Olearius* and *Melam*, taken to be the Kingdom of *Tarsus*, of which the *Psalmist* speaks. *Niger* thinks it is compris'd in *Carmania*. *Maffeus* calls the *Gedrosians* *Nautiques*, which are the same the Portuguese call *Motages*. *Cluverius* will have *Gedrosia* to comprehend *Kesimur* and *Guzaratte*, and anciently the two Provinces of *Paradene* and *Parisene*, and several People, as the *Orbites*, *Parsires*, *Musarnes*, and *Rhamniers*. The chiefest Towns were *Parsis* the Metropolis, *Arbis* and *Cuni*.

Chief Towns

Borders.

Ptolomy borders *Gedrosia* in the North, at *Drangiana* or *Cagisan*, and *Arachosia*, or the Countrey of *Cabul*; *Carmania* bounds the West; the East borders upon *India*, or the Kingdom of *Cambaya*; and the South fronts the *Indian Sea*; and includes the City *Guadel*, with the Lands belonging thereto, and the Towns *Calamare* and *Partinis*, beyond the Mouth of the River *Ilment*, sometimes call'd

Arke; near which the *Motages* and *Nautiques* reside.

In the same Tract in the Province of *Kirman*, lies another County Eastward, call'd *Mecheran*, otherwise *Macran*, and by *Texeira*, *Macron*, who hath given it the Name of a Kingdom, with the Denomination of *Kyche* or *Chike*, by the Portuguese call'd *Cache*, between the Dominion of *Guadel* and the *Abindes* of *Indostan*, and betwixt the Countreys of *Persia* and *Send* or *India*, and to the Eastward of the Kingdom of *Sistan*.

The known Towns of *Mecheran* are *Thir*, *Kitz*, and *Chalack*. The Metropolis is by some nam'd *Mecheran*. The Inhabitants of *Brack* seldom come into this Province.

There is also a City, by some call'd *Cobinam*, where very excellent Looking-glasses, or Mirrors of Steel are made.

The River which waters this Countrey is now call'd *Barbarum*, and formerly *Arabis*.

The Kingdom of *Cache* produces plenty of

Commodi-
ties of Cache,
Hemp

The County
of Mecheran.

Hemp and Flax, of which the Inhabitants make Linnen Cloth, and affords Oyl of *Gegelin*, and other sorts in great abundance. There are likewise many Horses call'd *Cachis*, from the Name of the Countrey, which are as good as the *Persian* or *Arabian*. *Guadel* hath its peculiar *Xequé* or Vice-Roy; and *Macran* a particular Prince, but *Cobinam* is under the Jurisdiction of the *Sophy*.

The Province of *Moghostan*.

Bounds of *Moghostan*.

THe Province of *Moghostan*, which signifies *Date-Tree Wood*, because that Tree grows all over the Countrey, conterminates on one side with the Dukedom of *Lar*, and extends from thence East and South of the places which verge with the *Persian Gulf*.

There is another *Moghostan*, anciently so call'd for the reason before mention'd, but quite differing from this, by *Diodorus Siculus* mention'd to lie in *Arabia Felix*, not far from the *Arabian Gulf*.

The Village *Cincinulion*.

The first place in this Province, as you travel out of the Countrey of *Lar*, is *Cincinulion*, consisting of about forty Houses, built a good distance from each other, in a Wood of Dates, Olive, and other Trees, which bear no eatable Fruits, but onely Leaves, from whence this Village hath receiv'd its Name.

Five Leagues from *Cincinulion*, passing towards the Metropolis *Mina*, is a very mean Hamlet call'd *Dazrack*.

Near the Sea lies *Benderi du Ser*, a small Town, that is, *A Haven with two Mouths*. Not far from which is the Shore of *Seechierri* or *Sechierri*.

The Haven of *Combru* is about two days Journey from *Mina*, and was formerly so call'd by the *Portuguese*; but the *Persian King Abbas* taking it from them, gave it the Name of *Abassi*, from his own Name.

The Metropolis *Mina*.

The Metropolis of *Moghostan*, call'd *Mina*, which is two days Journey from *Cincinulion*, and twelve with Camels from *Lar*, lies in 26 Degrees and 35 Minutes Northern Latitude, and hath two Fortresses on the East side, inclos'd within a Wall which runs directly through the Town, and at a certain distance having some sleight Towers, the biggest hath two great Gates, one respecting the North, and the other the South, and almost quite surrounded with Water.

In the City *Mina* are two Baths, near neighbors to each other, the first is very large, and formerly had several Shops and Houses about it,

which were most of them ruin'd *Anno 1632*. the other being much less, is built upon a Hill on the East side of the great one, and being wash'd by a little Brook, is inhabited by the *Beigh* and his Guard, which keep Watch all the Night, and call aloud at certain hours, according to a Custom amongst the Eastern People.

Not far from *Mina* lies *Binder Ibrahim*, that is, *The Haven of Ibrahim*.

Cubestek is a Town lying on the Coast of *Mina* near *Ormuz*, where the Air is so unwholsom, that most Strangers coming thither, are afflicted with the Disease of the Countrey in so violent a manner, that few escape.

The Houses in *Mina* are made of the plash'd Boughs of Date-Trees.

In this Province grow abundance of Trees, by the *Arabians* call'd *Nebo*, and by the *Persians*, *Conar*, which bear a small Fruit with a Stone in the middle like our Cherries; the dry'd Leaves thereof rubb'd to Powder and put in Water, not onely turn the same white, but make it Lather like Soap, which most People use when they Bathe themselves.

Here also grows a Tree call'd *Amba*, brought from *India*.

In *Moghostan* and other Places in *Persia*, breeds a strange sort of Beast, in colour and shape like a Tyger, but hath a Head and Snout like a Hog; it makes a great screeking in the Night, and desires to prey upon the dead Bodies of Men, which it endeavors to scrape out of the Graves; wherefore *Della Valla* believes it is the same Beast which the *Latines* and *Greeks* call *Hyena*, or a *Mungrel Wolf*.

The supream Governor of *Moghostan* is styl'd *Sceheriari*, and being subject to the *Chan* of *Schiras*, keeps not his Court in the Metropolis *Mina*, but in a neighboring Village, where one *Schach Sefi* Reign'd *Anno 1630*.

Lorestan.

BEsides the Provinces before mention'd, those of *Nimruz*, *Sichar*, and *Lorestan*, are reckon'd Members of the Crown of *Persia*, though we onely know the Names of the two former; but *Lorestan* some call *Luristan*, and *Paulus Venetus* onely *Lor*, which perhaps is the Name of its Metropolis; for *Stan* is a vulgar word in

Persia for Land or Countrey. *John* the *Persian* places *Lorestan* ninety Leagues from *Casbin*, and makes *Cormana* to be the Residence of the King of *Persia*; but *Texeira*, who calls it *Cormatu* and *Cormavat*, affirms, that it is onely a strong Place in this Province, the Kings of which paid, as a yearly Tribute, fifty thousand Ducats.

The Province of *Chorazan*.

THe Province of *Chorazan* or *Carafon*, by *Olearius* taken to be the ancient *Bactriana*, contrary to *Davity*, who makes *Bactriana* a part of *Zagatay* or *Usbeck*.

Carafon (according to *Davity*) compriseth the ancient Countrey of *Margiana*, bordering upon the River *Gebun*, by some styl'd *Geichon*, and by others, *Oxus*, which (according to *Ptolomy*) con-

terminates in the North with *Margiana*. *Chorazan* (saith *Davity*) comprises also a great part of *Aria*; and *Texeira* places *Kormian* or *Carmania* between *Persia* and *Carafon*; and *Ptolomy* borders *Carmania* in the West with *Persia*, and in the East at *Ery*. *Cluverius* nevertheless takes *Margiana* for *Elfabat*, which is accounted a part of *Tartary* and *Zagatay*. *Castaldus* calls the ancient *Margiana*, *Fexelbas*, or *Fesilbas*.

The Kingdom of Persia.

Jesilbax, that is, *Green Head*, the general Name given by the *Tartars* to *Zagatay*, who formerly possessed this Countrey, and was first taken from them by *Ismael Seff*, but afterwards being lost, was by *Schach Abbas* re-taken, and ever since kept.

Herbert divides *Chorazan* into three great Territories, viz. *Hery*, *Farihan*, and *Tocharistan*, anciently call'd *Aria*, *Paropamis*, and *Tocharia*.

Chorazan (according to *Olearius*) conterminates in the East with *Mazanderan*, and is divided into many lesser Counties, amongst which *Hery* is the chiefest.

Chorazan, taken for the ancient *Margiana*, borders in the East upon *Bactriana*, in the West faces *Hircania* or *Starabat*, the South verges with a part of *Aria*, and the North looks upon a part of *Tartary* or *Scythia*, viz. from the Mouth of the River *Oxus*, to a part thereof near *Bactriana*.

The City
Mesched.

This Countrey comprehends many large Cities, the chiefest whereof is *Mesched*, otherwise *Maxad*, and by the *Persians* call'd *Thus*. This City standing on a Hill near the River *Habin*, is environ'd with Walls, and strengthened with Moats, Towers, and other Fortifications, inasmuch that *Texeira* affirms there are three hundred Towers, a Musquet-shot from each other, and that with the Gardens and Banqueting-houses the City is accounted to be six Leagues in circumference, and inhabited by a hundred thousand People.

In this City may be seen a stately Tomb of one of the twelve *Persian Imams*, or great Saints, of the Family of *Aaly*, call'd *Imam Risa*, or *Eman Rexa*, that is, *Holy Son of Aaly*, and is no way inferior in beauty and costliness to that of *Schach Sefi* at *Ardebil*.

John the *Persian* places *Mesched*, which he calls *Maxet*, sixty Leagues from *Hery*; adding moreover, that there is a Tower eighteen Foot high, consisting wholly of massy Gold, Arch'd on the top with Precious Stone; on whose Pinnacle (if you will believe him) is fix'd a Diamond about the bigness of a Chestnut, which glittering in the Night, may be seen a League off.

The City
Herat.

Not far from *Mesched* lies the City of *Nisabur*, but not to be compar'd with *Herat*, which is the second best and biggest, whither *Schickhard* supposes the ten Tribes of *Israel* were led into Captivity, whence they never return'd. *Texeira* affirms it built by *Alexander the Great*; but *Davity* supposes it to be the City *Aratha* of *Ptolomy*. Those that travel from *Ispahan* to *Candahar*, must come through this Place.

The other Towns in this Province are *Thun*, *Tabeskileki*, *Thabes*, *Messinanalle*, all great Cities; as also *Sebsewar*, *Turschis*, *Cain*, *Puschentz*, *Badkis*,

Meru, *Merwerud*, *Tzurizan*, *Fariab*, *Aschurcan*, *Belch*, *Bamian*, *Semcan*, *Thalecan*, and *Susen*, all populous, and Cities of great Trade. *Merwerud*, by some call'd *Marvoh*, was built by *Alexander* near the River *Fehun* or *Oxus*, though *Davity* will have it to be the *Antioche* of *Ptolomy* in *Margiana*, first call'd *Alexandria*; the rest are by *Davity* call'd *Tubas*, *Cahem*, *Tirbeth*, and *Chirazza*.

The River *Oxus* or *Fehun*, which runs between the Province *Turkestan* and *Usbeck*, and that on the other side, call'd *Maurenahar*, makes the Countrey exceeding fruitful, especially near the City *Herat*, where the best *Manna* is gather'd.

This whole Countrey abounds with *Assa Fetida*, in the *Persian* Tongue call'd *Inghze*, which is little esteem'd there; as also *Surmah*.

Production
of the Coun-
try.

The Land about *Thun* abounds with Mulberry-Trees, and consequently produces much Silk; and about *Cahem* Saffron grows in great quantities.

In this Province are a sort of Cats, which for their handfom colour and shape are sent through all *Persia*; they resemble our Tabby or Cyprus Cats.

There are also Sheep of several colours, some with grey or black, others with white Hair or Wooll, curl'd at the ends, which is oftentimes three Inches long or more, yet some have Wooll above an Inch long, and others so short, that it but just curls round; some of them have long, grey, and shining Wooll, white at the ends, which curling behind, appears at a distance like Strings of Pearl.

The Natives of *Chorazan* are *Whites*, and very valiant, but not civilis'd. The Inhabitants of most Cities make several Stuffs, and drive a great Trade with the *Indians*, *Muscovites*, *Tartars*, and others. In *Herat* dwell many *Indian* Merchants, who Traffick in Carpets made after the *Turkish* manner, Silks, *Manna*, *Inghze*, or *Assa Fetida*, Saffron, *Surmah*, Precious Stones, and other things.

Nature of
the Inhabi-
tants.

Chorazan is partly the Subjection of the *Usbecks* or *Tartars* of *Zagatay*, who seeing the King of *Persia* engag'd with the *Turks*, made themselves Masters of most Places thereabouts; notwithstanding they have been driven out of many parts of this Province by *Schach Abbas*.

Their Go-
vernment.

The few *Christians* which are here, are *Melchites* of the *Greek Church*, and use their *Liturgy*.

Herbert places the Mountain *Albors* or *Elburs* in this Countrey, but *Olearius* in the Province of *Schirwan*, on which the ancient *Persians* were said to have built their Temple for their ever-burning Fire.

The Province of Siston.

Situation and
Description
of Siston.

THE Countrey call'd *Siston* or *Sistam*, lies South-East from *Chorazan*, towards the Sea or Gulf of *Persia*, having *Persia* on one side, and the Kingdom of *Macran* near *India* on the other.

Siston, extending thirty Leagues in length, comprehends fifteen Towns, of which the Metropolis bears the same Denomination with the Countrey, and lying (according to *Hues*) in 105 Degrees and

30 Minutes Longitude, and 28 Degrees and 40 Minutes Northern Latitude, is inhabited by five thousand People.

This Countrey is Morassy and unwholsom, though Mountainous, and the People hardy, and much inclin'd to the Wars, being within the Jurisdiction of *Chorazan*, under the Subjection of the *Sophy*.

Aria

Aria or Ery.

The several
Names and
Bounds of
Aria.

Aria or Ery, by *Pinetus*, *Billius*, and *Olearius*, taken for *Turkestan*; *Mercator* calls it *Sernere*, but *Giravar* and *Herbert*, *Hery*; though others, as *Niger*, *Minadoi*, and *Texeira* affirm, that it hath retain'd its ancient Name, or at least that of *Hery* or *Ery*. It lies Bounded (according to *Ptolomy*) with *Paropamisade* in the East, *Parthia* and *Wilde Armenia* in the West, *Drangiane* by *Sagistan* in the South, and *Margiana* and a part of *Bactriana* in the North; and (as *Strabo* writes) it extends to a certain part of *Persia* and *Media*, and to the Northern *Sogdia*.

The chief
Towns.

The prime City of this Province, call'd *Ery*, anciently *Aria*, and by the *Persians*, *Sargulsar*, i. e. The City of *Roses*, boasts that it can shew six or seven thousand Houses. The other Towns are *Saznar*

or *Sapzoor*, *Cauran*, perhaps the *Chaurine* of *Ptolomy*, *Bachachi*; beyond which lies *Cassa* and *Farsadman*, the Lake of *Burgian* and the River *Aria*.

The Air in this Province is very hot, and would be much hotter, if not refresh'd by the Northern cool Breezes. The Countrey is encompass'd with Woods and Mountains, and in many places very fertile in the bearing of several sorts of Grain and Fruits, especiall Vines, the Wine whereof well Cask'd, will (as they say) keep almost a hundred years. About *Ery* grow likewise abundance of *Roses*; and, in the City, Silk is so plentiful, that it may be bought at a reasonable Rate, three or four thousand Camels loads being vend'd in a day. Moreover, there is store of *Rhubarb* and *Musk* sold by the Inhabitants, who are *Mahumetans*.

Temperature
of the Air,
and Fertility
of the Soil.

Dagestan or Tagestan.

Situation of
Tagestan.

The Countrey of *Dagestan* (as *Ptolomy*, *Dionysius* the *Alexandrian*, and *Strabo* write) was a part of the Province of *Albania*, comprehended between *Iberia* and the *Caspian Sea*; though *Cluverius* and *Golnitius* would have *Albania*, lying betwixt *Iberia* and the *Caspian Sea*, to be the Eastern part of *Georgia*. Some joyn this Countrey to *Persia*, as a part thereof; notwithstanding *Ptolomy* hath separated them. Others affirm, that *Dagestan* was formerly call'd *Susiana*; and *Golnitius*, that it was old *Susiana*, and now *Elaran*; but *Olearius* avers, that it is *Chusistan*. It lies divided from *Circassia* by the River *Bustro*, and Southward a quarter of a League from *Derbend*, by a small Brook from * *Persia*, and extends Northerly with Mountains along the *Caspian Sea* to the City *Terki*. *Tagestan* signifies A Mountainous Countrey: for *Tagh* in the Countrey and *Turkish* Language is a Mountain, and *Stan* in the *Persian* a Countrey: Moreover, the Inhabitants call themselves *Tagestan Tartars*, that is, *Highland*, or *Mountain Tartars*; but the *Persians* name them *Lesgi*, for they dwell between the Mountains twenty and thirty Leagues Westward from the *Caspian Sea*.

* Properly so
call'd.

Division.

Tagestan is divided into several Lordships, viz. *Ofmin*, by others *Ismin*, *Boinack*, &c. each having a chief Town of the same Denomination, in which the Governor hath his Residence. *Olearius* is of opinion, that a part of this Countrey was anciently possess'd by the *Amazones*, which (as *Curtius* affirms) dwelt betwixt the *Caspian Sea* and Mount *Caucasus*.

The Metro-
polis.

The Metropolis of *Tagestan*, call'd *Saru*, lies partly upon, and partly between the Mountains, which are Rocky, and at a distance appear as if they were cover'd with Mufle-shells, for there is scarce any piece, to the bigness of a Mans Hand, but what hath five or more Shells sticking upon it. The Stones of the Rock are as hard as a Pebble. Beyond these craggy Mountains are good Pastures for Cattel. Behind *Tarcu* lies the Castle *Suchur*. In the City, which hath no Walls, are about a thousand Houses, built after the *Persian* manner, though somewhat sleighter. Out of the Rocks spring several Brooks, which with a pleasant murmuring noise glide down the Mountains through the City.

The *Tagestans* of *Tarcu*, and those of *Boinuck*,

that dwell towards the North, are call'd *Caitack*. Westward beyond *Tarcu* is another fort nam'd *Enmuck* and *Casneumuck*, who are under the Jurisdiction of peculiar Lords. The *Tarcuan Tartars* are not less in number than those of the Province of *Boinack*. The Prince of *Tarcu*, styl'd *Surchow Chan*, boasted himself to be Extracted from the Family of the Kings of *Persia*, with whom he always held an amicable Alliance, and when the *Tagestans* made War upon each other, he receiv'd Aid from *Persia*.

The Natives maintain themselves by breeding of Cattel, which the Women take care of, whilst their Husbands Ride abroad to steal whatever comes to hand, not sparing Men, Women, or Children; for they account it no Sin to sell their nearest Relations, Brothers or Sisters, to the *Turks*. Those that dwell near the Rivers live by Fishing, especially by catching of Sturgeon, which they take with strong Harping-Irons, and the Pole to which the Line is fastned fix'd in the Ground.

The Diet of the *Grandeas* or *Ghans*, is commonly Mutton cut into small Slices, and roasted on a wooden Spit; as also Sturgeon cut in little Pieces, which being boyl'd with Salt, they eat it with Butter and Vinegar. They use no Knives, but pull their Meat in pieces with their Fingers. When any one of them lays down a Bone, he that sits next to him taking it up, picks it much cleaner, and sometimes it is taken up by three or four after the same manner. Their Drinking-Cups are long Cows Horns, out of which they Drink a Liquor made of Barley, and call'd *Brega*, which in colour is like Mead. They are very boisterous in their Cups. They spread their Tables on the Ground after the *Persian* manner. All their Vessels consist in wooden Bowls and Troughs.

Their man-
ner of Eating and
Drinking.

The Inhabitants are of an Olivaster Complexion, strong Limb'd, and hard Favoured, with long black Hair. The Men go Cloth'd in long Coats made of ordinary Cloth, over which they wear a Cloak of Furr: On their Heads they wear black Cloth Caps: Their Shoes are made of Sheep or Horse-skins, cut out of a whole Piece, and sow'd together on the top of the Foot, and upon one side. They go commonly Arm'd with a Partizan, Shield, and Helmet, and sometimes Bowes, Arrows, and Slings. Both Virgins and Marry'd

The Nature
and Customs
of the Inha-
bitants.



and Marry'd Women go bare-fac'd, and braid their Hair into forty several Locks, which hang dangling over their Shoulders.

The *Tartars* of *Tarcu* are wild and valiant, but the Women are very courteous; they are all *Mahumetans*, and suffer themselves to be Circumcis'd, yet are great Zealots, and some of the *Tartar* Women are privately inclin'd to the *Christian* Religion.

The Inhabitants of the Village *Andre* have amongst other Nuptial Ceremonies these following, *viz.* Every Guest brings an Arrow with him, which he shoots either into the upper part of the Wall, or the Roof of the House, where they stick till they rot or fall down of themselves: what the signification hereof is none knows. They are a valiant and undaunted People, caring neither for the King of *Persia* nor the Great Duke of *Muscovia*, but boast themselves *Tagestans*, and consequently subject to none but God: which their audaciousness depends chiefly on the inaccessible Mountains, whither they retire when any stronger Enemy falls into their Countrey. The Merchants that travel through their Dominions are forc'd to pay great Customs, and yet if they are not strong enough to defend themselves, are sure to be Robb'd; and therefore they always go with the Caravans in great Companies.

Government.

This Countrey is under the Subjection of several Princes, by one general Name call'd *Myrsa*; but many Cities are Govern'd by a peculiar Lord; yet they have a supream Commander nam'd *Schemchi*, and by others *Schafcal*, who is as a King, and chosen by the throwing of an Apple, *viz.* at the Election all the *Myrsa's* or Princes meet together, and standing in a Ring, their Priest throws a Gilded Apple amongst them, and whoever he hits therewith is immediately chosen *Schemchal*, who though he hath great Honor and Respect, yet he finds but little Faith and Obedience from them, and therefore cannot be said to Govern with arbitrary Power: He keeps his

Court in a Village nam'd *Andre*, situate on a Hill near the River *Coisu*: His Habit is a Silk Coat of green *Darai*, and over it a black Furr Mantle: and when he Rides out he is commonly Arm'd with a Scimiter, Bowe and Arrows.

Beyond *Tarcu* lies a wild and brambly Countrey.

Five Leagues from *Tarcu* lies the Stream *Coisu*, which abounding with Fish, takes its original from Mount *Caucasus*, and runs very swift, the Water muddy, of a reasonable breadth, and generally eighteen or twenty Foot deep, which *Olearius* supposes to be the *Albanus* of the Ancients, which (according to *Pliny*) falls into the River *Cassia*. In this Water breeds abundance of Sturgeon, and another sort of Fish not much unlike it.

Two Leagues and a half from *Coisu* runs a Brook nam'd *Acfai*, which is not above twenty five Yards broad. Some take this *Acfai* to be onely a Branch of *Coisu*, which unites with the same again not far from the *Caspian Sea*. If any Strangers are desirous to Ferry over this River with their Goods, they are forc'd either to pay a great Sum of Money to the Inhabitants, or else they take away their Goods.

Beyond *Acfai* is a barren Heath seven Leagues long, half a days Journey beyond which runs the River *Bustro*, which is also one of the chiefest, and almost as deep as the *Coisu*; the Water thereof is muddy, but runs not so swift as the foremention'd; it serves for a Boundary between *Circassia* and *Tagestan*: Northward about two Leagues from the *Caspian* Shore it divides it self into two Branches, one of which (now call'd *Temenki*, but formerly, and by some to this day, *Terk*) is about thirty Yards broad, and hath given the City by which it glides, the Denomination of *Terki*, which is the last Town in those Parts under the *Czar* of *Muscovy*; the other, beyond this, and of the same bigness, bears the Name of *Kisilar*, because it carries along in its Sand a kind of Gold-dust; and lying somewhat higher than the former, is commonly

Rivers.

The Kingdom of Persia.

41

commonly dry'd up in the Summer: The place of its disemboguing is about eight Leagues beyond the City *Terki*.

All these Brooks come out betwixt the North and the West, and the *Kislar* is the last in these Parts; but fifty six Leagues farther is the *Volga*,

which springs in the North. *Olearius* (according to *Plolomy*) will have the *Acjai* to be the *Casius*, the *Bustro* to be the *Gerrae*, the *Timeki* or *Terk* to be the *Alonia*, and the *Kislar* to be the *Adonta*: for between the River *Albanus* or *Coisu* and the *Volga* or *Rha*, no other Rivers are to be found.

The Kingdom of Amadan.

THe Kingdom of *Amadan* or *Hamadan*, is by *Texeira* call'd *Amedon*, as also the chief City thereof, which lying between *Casbin* and *Curdistan*, extends thirty Leagues, and boasts fifteen Towns, the Inhabitants whereof are all Merchants.

Della Valle tells us, that the City of *Amadan* lies in the Way which leads from *Bagdad* or *Babylon* to *Ispahan*, and is large and populous, and much frequented by Strangers, though the Buildings are very mean, rather like those in an ordinary Village; yet behind these Houses are fair Gardens full of Fruit-trees, so also are the Streets, Markets, and other publick Places, which are also well furnish'd with all manner of Provision at reasonable Rates: All the Streets where the Shops are (by them call'd *Bazars*) are Arch'd and

Pillar'd like *Piazas*. It is exceeding cold here; for you not onely see Ice in the Streets, but it often Freezes any liquid thing in the Chambers though there is a constant Fire kept.

This City is the Residence of a *Chan*, who hath many Towns and Villages under his Jurisdiction, as also a *Daroga* or Deputy.

Thus much of every Province of the Kingdom of *Persia* in particular; next we will give you an Account of what concerns *Persia* and all the Provinces in general, and also of such Remarks of some Provinces in particular, as shall be requisite to be spoken of, viz. of the Air, Property of the Soil, Plants, Beasts, Customs, Food, Liquors, Language, Learning, Funerals, Arms, Religions, Government, and what else is necessary to be describ'd.

Temperature of the Air.

THe Air of these Countreys is for the most part very healthful and temperate, with very little Rain, especially towards the South, and in some places (as in *Gamaron* near the Sea-Coast) not once in three years.

By reason of the vast Extent of *Persia*, viz. from the twenty fifth Degree of the *Equinoctial Line*, to the thirty seventh Degree Northward, and likewise for the rough rocky Mountains of *Taurus*, which run through the middle of the Countrey, and spread out with several Arms, the Air is not every where alike temper'd, but different in many Provinces. Such as dwell Southward from the Mountains feel the Heat exceedingly in the Summer, but those to the Northward have the Seasons more temperate; wherefore the *Persian* Kings us'd formerly at Set-times in the Year, for their Pleasure and Health sake, to remove their Courts to such Provinces, where they judg'd the Weather would best agree with them: for in the Summer they kept their Courts at *Ecbatane*, now call'd *Thus*, where because of the Mountains in the South-West, it is very cool, and in the Winter at *Susa*, now *Susistan*; which City lies next to the Northern Mountains, on which the Sun-beams reflecting, make the same a warm and delightful Place, as appears by the Name, for *Susa* in the *Persian* Tongue signifies a *Lilly*. In *September* and *March* they remov'd to *Persepolis* and *Babylon*.

The Kings of *Persia* to this day make use of this convenience of the Air, for *Schach Abbas* in the Winter resided in the Province of *Mazanderan* at *Ferabath*; *Schach Sefi* (according to the Custom of the *Persian* Kings) often going on Progress, sometimes kept his Court in *Tabris*, otherwhile in *Ardebil* or *Casbin*: But the present Seat of the Kings being in *Ispahan*, is no inconvenient Place either in Winter or Summer, because it is situate on a Plain three Leagues from the Mountains, and enjoys commonly a very temperate Air.

All Strangers in their travelling through *Persia* are sensible of this alteration of the Air in several places, not without great prejudice to their Health, being forc'd by reason of the excessive Heat to travel in the Night, and rest in the Day, especially between the Mountains, where the Passage goes Southward. But in all parts of *Persia* it is very cold in Winter, and sometimes travelling Eastward with a Northerly Wind it is so exceeding cold, that the Travellers lighting from their Horses in the Morning, are so benumm'd that they can hardly stand.

Della Valle says, that the Heat in *Persia* is not very great, yet the Beams of the Sun in the Plains are much hotter than in *Italy*. The Inhabitants in the Summer go Cloth'd in a thin Sute of Callico, in which they walk and do all their Business. Neither is the Cold troublesome to them, partly because it is not very great, notwithstanding it Snows much there, and partly because it lasts but *January* and *February*.

By reason of this difference in the Air, there are several Places in *Persia* less healthful than others, and the Inhabitants subject to all manner of Distempers, and especially in *Schirman* and *Kilan*, where Fevers and Agues much afflict them. The Air at *Tabris* is accounted the most healthful in all *Persia*, for the Inhabitants thereof are never sensible of any such Diseases; nay, they affirm, that if any so troubled come thither, they immediately recover; from whence (as the Inhabitants say) the City *Tabris* or *Tebri*, after the *Kilan* pronunciation, hath receiv'd its Name; for a Fever is by them call'd *Teb*, and *Ris* signifies *To pour out*. But besides Agues and Fevers there are many other Distempers which rage amongst them, as the Bloody-flux and Plague, though not so often and vehement as in *Europe*; also *Morbus Gallicus*, by the Inhabitants call'd *Schemetascchi*, that is, *The Caschian Pox*, because it is most there.

In *Kilan* the Dropsie is very common, yet few

G

Several Distempers in Persia.

are



The Persians
live long.

are troubled with the Stone, and none with the Gout, which is a matter of admiration.

The Persians generally attain to a great Age, many of them living above a hundred years, and at that time when *Olearius* was in Persia, the Go-

vernor was above a hundred and forty years old. They commonly suffice themselves with a little, and not too high Food, and live for the most part very temperate.

The Soil.

Nature of the
Soil.

AS to what concerns the Soil in this great circumference of Land, it is of a different Nature: for in some places it is exceeding fruitful, by reason of the many Rivers which water the same, especially on the side towards the *Caspian Sea*; the rest is subject to great Drought, and hath many Wildernesses and craggy Mountains. But to speak in general, most of these Provinces have plenty of several sorts of Grain, and excellent Fruits, as well of those that grow naturally them, as transplanted from *Europe* and elsewhere.

The Soil in Persia, specially so call'd, is very dry and stonie, and therefore requires much Manuring to fatten it, by which, and the Water convey'd in Pipes, the Fields are fertiliz'd, and produce several sorts of Corn and Fruit in great abundance.

About the Village *Becktahab*, a League from *Ispahan*, the Land is barren and white, which *Della Valle* ascribes to the Salt with which it is mix'd.

The Champain, except that of *Kilan*, *Olearius* reporteth to be mix'd with red Gravel, and overgrown with Brambles and Thorns, which the Inhabitants, wanting Wood, use for Fewel. But in the low Grounds, where the most Villages are built, it is green and fertile; for the Inhabitants convey the Brooks, which are not above four or five Foot broad, and spring out of the Mountains, about and through all their Lands and Gardens, which they water therewith: for (as we said before) there is little Rain falls in Persia. Their Fields are generally ten or twelve Rods in the square, which being surrounded with Water, and inclos'd with Banks about a Foot high, they stopping their Sluces, drown the same when they please, and can let the Water out of one Trench into another; nay, oftentimes when occasion requires, they let their Lands lie under Water in the Night, and in the day-time drain it off again to be dry'd by the Heat of the Sun. Every *Chile* of Land affords ten Trufs of Hay.

Plants.

Plants and
Grain.

THE Grain which the Persians commonly Sowe, are for the most part Rice, some Wheat, Barley, Rye, and Oats, though of no great esteem; they have also French Wheat, Tares, and Pease, which are of two sorts, the best they call *Nagud*, and the worst *Culul*; and likewise whole Fields of *Ricinus*, by the *Arabians*

call'd *Kicaion*, *Santjone*, *Alcaroa*, and *Kerva*; by the Persians, *Cuntzut*; by the Italians, *Gira Sole*; and with us, *The Sun-Flower*; which in those Countreys continues many years, but with us dies every Winter. Out of the Seed they press a sweet and delicate Oyl call'd *Schirbache*, which the Persians poure on certain Meats: The Rusticks eat the

Cotton 2-
bounds in
Persia.

The Plant
Conservation.

Fenugreek.

Several sorts of Melons.

The *Perfians* esteeming Melons, Plant them in great abundance, and being very delicate, eat them before Meals. There are several sorts of Melons, *viz.* Summer and Winter; the first call'd *Kermek* (from *Kerm*, that is, *Warm*,) are the sweetest, and ripen in *July*; the Harvest Melons, call'd *Charbuses Pasi*, are ripe in *September*, and weighing from thirty to fifty pound, not onely keep good all Winter, but the whole Year, if hung up between green Canes or Reeds, where they are well preserv'd till they have new ones, and are not known from them but by the softness of the Rind. After the same manner they keep Grapes and other Fruits a whole year, so that they have them fresh as if from the Trees in the midst of Winter. There is yet another sort of Melons call'd *Schammame*, about the bigness of an *Orange*, with red, yellow, and green Spots, between which the Rind glitters exceedingly; and though they smell very sweet, yet taste unpleasantly, and therefore they are onely carry'd in the Hand for their

The Fruit
Badianum.

The *Persian*
Composition
Duscbab.

The Currans
Kismisch.

There are also Currans without Stones call'd *Kischmisch*, which are long, green, and bigger than those brought into *Europe*, and grow chiefly about the Village *Bavanas* near *Herat*; those both new gather'd and dry'd give an excellent taste to the *Pilao* and other Meats, wherewith they may be mix'd. Besides these there are two sorts more which are not in *Europe*, the one call'd *Hallage*, which bears Grapes an Inch and a half long, and an Inch thick, brown of colour, and having a hard Pulp, without much Juice or Kernels, these may

be kept fresh and good till the ensuing Year produces others. The second sort is nam'd *Encur Aali Derefi*, the Bunches whereof are extraordinary big, and half a Yard long, each Grape as big as our Pear-plumb, brown of colour, very juicy, but of short continuance, therefore are eaten as they are pull'd from the Trees; they grow in no place but *Iran*, between *Ordebath* and *Chodaferum*: why they are call'd *Encur Aali Derefi* the *Persians* give us this Account, viz. That some Ages since in the Winter, their great Saint *Aali* coming to the foremention'd place, met with a Vine-Planter, whom he ask'd for some Grapes; but he telling him the impossibility thereof at that time of the year, was commanded by *Aaly* to go into the next Vineyard, where he should find enough; the Man giving credit to those words of *Aaly*, went immediately thither, and saw the Vines hang full of the best and biggest Grapes that ever his Eyes beheld; from whence (as they say) the Grapes before mention'd grew and were call'd *Encur Aaly Derefi*, that is, *The Grapes in Aaly's narrow Valley*.

Fruit-Trees
and Fruit of
several kinds.

Persia hath also all manner of Fruit-trees which grow in *Europe*, besides many other of their own, among which a kind of Pear at *Ordebath* call'd *Melletzo*, in colour and outward shape like a Citron, sweet of smell, and very juicy.

Granates, Almonds, Dates, and Figs, grow also in several places, especially in the *Kilanean* Wilderness and Mountains. The wild Granates are all sowre, but the Kernels of them dry'd (in

the *Persian* Tongue call'd *Nardan*, from *Nar* a Pomegranate) are carry'd to be sold in remote Provinces, where they use them to colour their Meat black, and make it tartish, by laying them to soke in Water, and squeezing the Juice thorrow a Cloth. Many also boyl the Juice out of them when green, and poure the Liquor over Rice, to give it a sharp relish.

There are also whole Gardens of white and red Mulberry-trees, the Leaves whereof serve to feed the Silk-worms; they are Planted so close, that a Man cannot go betwixt them; neither do they suffer them to grow above five Foot and a half high, that they may the better reach to lop all the Boughs.

There grows a sort of Shell-fruit call'd *Mask*, which is green, and about the bigness of a Pescod, but not so flat.

About *Ispahan* may be seen a little Tree nam'd *Bidmisk*, that is *Willow-Musk*, from its resemblance with the Willow, and smell of Musk; it hath instead of Leaves or Flowers, a kind of Cod of pale green Threds, out of which is press'd a very cooling Liquor, being an excellent Medicine against any Burning.

There is likewise the *Tziaccacuei*, or *Fistick*-Tree, both Male and Female, which differ little in shape, but the Males onely bear Fruit, being Berries, like those of a Lawrel, which grow at the ends of the Leaves five or six together. In these Berries breed little Flyes.

Beasts.

Beasts breed-
ing in this
Country.

THe Beasts for Food or Burden are generally Sheep, Goats, Beeves, Buffalo's, Camels, Horses, Mules, and Asses. The Sheep are kept in great Flocks as in *Europe*, for Mutton is their daily Food, but different from ours in taste, shape, and bigness, being for the most part bigger than ours, with high crooked Noses, long hanging Ears like Spaniels, with Tails of ten, twenty, and thirty Pound weight, which are nothing but Fat, yet their Bodies lean enough, though their Tails have exactly the same Joynts as our Sheep, yet the Fat grows so thick about them, that they are much larger in circumference, which makes them that they cannot run fast or skip. The same kind of Sheep are amongst the *Tartars* on the West and North side of the *Caspian Sea*.

There are also whole Herds of Goats, whose Flesh is eaten, and their Tallow (of which one hath often twenty five Pound weight) made into Candles: Their Skins being Tann'd, are sent into *Poland*, *Muscovy*, and all over *Europe*.

There breed likewise many Buffalo's, especially in the Northern part near the *Caspian Sea*, in *Serab*, near *Ardebil*, *Erivan*, and *Scherul*, where some Husbandmen have five or six hundred of them: They thrive best in moist places, and their Milk is said to be very cooling. The *Kilanean* Buffalo's, like those in *India*, have a fat Bunch in their Necks near their Shoulders.

The *Persian* Cows will not suffer themselves to be Milk'd, except their Calves be near them, so that when the Calf dies (for they never kill any) they stuff their Skins full of Straw, and strowing Salt thereon, bring the same to the Cow, which they Milk whilst she licks off the Salt, for else she would never give down her Milk.

They have little regard for Hogs, and seldom or never eat of them; therefore the *Armenian Christians* which living amongst them have Dwellings apart, as in *Txulfa* and the Suburb of *Ispahan*, keep onely a few. But *Crusius* affirms, that they eat Swines-flesh by permission of their Prophet *Aaly* and *Schach Ismael*.

Those Swine which breed here are most of them speckled.

The Inhabitants keep many Camels of several kinds; for some of them have two Bunches, and those we name Dromedaries, and the *Persians* *Bughur*, and those with one Bunch, *Schuttur*; of which last they have four sorts, and being of several Natures, are valu'd accordingly; the best sort are by them call'd *Ner*, which are generated by a *Bughur* and a *Schutter*; those which seldom breed, being call'd *Maje*, are very strong, and at certain times are able to carry a thousand weight, but that is onely when they are hot after Generation, which lasts commonly forty days, and is for the most part in Winter; during which time they eat little, foam at the Mouth, and are very fierce and angry, and therefore the Owners are forc'd to Muzzle them with an Iron Muzzle call'd *Agrab*. These *Ners* are generally sold for a hundred Crowns apiece; but if they chance to couple with the Female, then they lose their Strength, and grow lazy and disobedient, chusing rather to stay at home, wherefore the *Turks* call them *Furda Caidem*, which signifies *Those that think of their Stable*, and may be bought for thirty or forty Crowns. The third sort, call'd *Lohk*, though they are also sensible and hot for Procreation, yet they are not so good as the *Bughurs*; neither do they foam at the Mouth as the *Ner*, but in stead thereof

Camels of
several sorts.

thereof they blow forth a red Bladder out of their Throats, and swallow the same in again, hold out their Heads and gruntle, being neither so hardy nor so strong as the *Ner*; they are sold for sixty Crowns. The *Persians* from these two Beasts call a stout or valiant Man *Ner*, and a Coward *Lohk*. The fourth and strongest sort they style *Schutturi baad*, and the *Turks*, *Feldovesi*; that is, *A Wind-Camel*, which is smaller, and much swifter than the other, being able to out-run a Horse. The *Sophy* and his *Chans* or Vice-Roys, keep several Teams of these lesser Camels; which are employ'd either to fetch in Ambassadors, at which time they are caparison'd with Crimson Silks, and Bells, and other Ornaments about their Necks and before their Breasts, and have rich Embroider'd Saddles; or else they are us'd as we our Post-Horses, and carry Goods from Place to Place like Pack-Horses; and moreover they use them in their Wars, for if a Party chance to be defeated, they with more speed convey away their Baggage; but some of them Trot so hard, and as it were, Jumping, that no Man would be able to endure it long. One Man is able to manage seven or more, for he makes them fast one behind another, and either rides upon, or walks before the foremost. It is very convenient travelling in *Persia* by the help of these Camels, for by them Merchants have their Goods carry'd at reasonable Rates; and if any Persons are not minded to travel alone, they go for their better security with the *Cavila* or *Caravans*. A Camel is for the most part fed with Nettles, Thistles, and other Weeds. On the Thistles oftentimes breed poisonous Snails, in the Countrey Language call'd *Mohere*, by which if a Camel be stung in the Nose, he dies soon after; therefore when the *Persians* are angry with them, they with the *Mohere* to sting them in the Nose. They also mix Chaff and Barley together, and make Dough thereof in form like a long Loaf about three Pound weight, which they give them to eat: Sometimes they mix the Seed of the Cotton-Tree, which is about the bigness of a Pease, with it, which makes it very sweet, and with which a Camel being well fed, will travel two days without Drinking, which is a great Providence in Nature, because in the Wildernesses and Sandy Deserts, through which they often travel, there is no Water to be found. The Camels of *Persia* are (according to *Della Valle*) fed with Barley Meal mix'd with Straw, and made into Balls: for if they eat Grass, it debilitates them both for Travel and Service: They are very willing to take up their Loads, for striking them onely on the Knees with a Switch, they immediately kneel down, and lying with their Bellies on the Ground, suffer themselves to be loaden. They go much faster, and carry their Burdens with delight (as *Mr. Sandis* affirms) when their Drivers Whistle or Sing to them, or make them any other Musick; wherefore the Owners of them tie two Bells above the Knee of one of their fore Legs, and a Collar of small ones about their Necks. *Mr. Purchas* relates, That the *Arabians* for the forementioned Reason, never travel without a Drum and Drummer through the Deserts. The same is justifi'd by *Leo Africanus*, who adds, That when Travellers have tir'd their Camels, they need not beat them (which they regard not) to make them go forward, but onely Sing or Whistle a pleasant Tune, which so animates and refreshes them, that

they go faster than a Man is able to run, to the end of their Journey.

These Beasts have a strong Memory, are vindicative, and do not easily forget an Injury done to them, wherefore the *Persians* commonly say, That a revengeful Man hath a Camels Spleen. But that there should be an Antipathy betwixt a Camel and a Horse (as *Xenophon* writes) is a mistake, because it is very common in *Persia*, in one *Caravan* to have Camels, Horses, and Asses, which are often put in one Stable together, without offering the least hurt to one another.

The she Camels carry their Young twelve Moneths, and do not Generate backward, as some will have it, though it be true, that when they stand in the Stable they Urine backwards, which perhaps hath been the occasion of that mistake; for they Couple like other Beasts, onely the Female falls on her Belly.

Now in regard a Camel is a Beast that may be kept at a small charge, they are seldom kill'd in *Persia*, except they are stung by a *Mohere*, or fall down tir'd on the Road (as it often happens in deep Ways) and then they kill and eat them.

Persia is also stor'd with plenty of good Horses, most of them having very handsom Heads, Ears, Crest and Legs. In ancient time the Province of *Media* was famous for breeding of excellent Horses, which were call'd *Nislean* Horses, from a City of that Name; and (as *Strabo* tells us) the Kings of *Persia* us'd no other. But though at this day the *Median* Horses, especially those in *Erscheck* near *Ardebil*, are good, yet the *Arabian* far exceed them, and are now us'd by the Kings, because they have very handsom Heads, Crest, Breast, and Feet, are long Winded, and have all the good Qualities else that Nature can bestow on a Horse. Next these the *Turkish* Horses are in great esteem, especially those that are bred in *Turcomania*, of which there are many in *Persia*.

The King hath several peculiar Places for the breeding of Horses, especially at *Erscheck*, *Schirwan*, *Carabach*, and *Mocan*, where the best Pasturage is. They generally use them to Ride on, but in *Muscov* they also draw in Carts, for Wagons with four Wheels they use none. And because they are great lovers of Horses and Riding, and their chiefest Force consists in their Cavalry, therefore they breed them with great care. But in stead of Straw they Litter them with their own Dung, dry'd in the Sun, and strew'd a Foot thick under them, on which the Horses lie as soft as on Cotton; and if any of it become wet, it is taken from the rest and dry'd: They cover them also with a Hair Cloth Lin'd with Wool.

The *Persians* have been Masters of these excellent Horses since the Death of the Sultan *Borisir*, whom the King of *Persia* caus'd to be put to death, after his coming from *Carmania* into *Persia*, with many beautiful Horses, to the number of ten thousand, of all which he made himself Master, and from them the *Persians* have had such excellent Breeds, that the *Turks* are inferior to them.

They bring up and diet their Horses for the Race; and those that are swift-footed they style *Badpay*, that is, *Wind-footed*; they also colour the Tails, Mayns, and Bellies of their white and dapple Horses, red or yellow. They are very curious in their Furniture, and therefore Persons of Quality Embroider their Sables, Bridles, and Cloths with Gold and Silver, which is an ancient Pride of the *Persians* ever since the Reign of *Xerxes*.

These

The Camels
Diet.

They are
pleas'd with
Musick.

Are revenge-
ful.

Very good
Breeds of
Horses.

These Horses, though employ'd night and day in a Battel, can endure thirty hours without Meat.

There are also a sort of Stags, by the *Turks* call'd *Tzeirra*, and by the *Persians* *Ahu*, of a sad colour, have great Horns, and being very swift-footed, are to be seen in no place but the Province of *Mocan*, and by *Schamachie*, *Carabach*, and *Mearaga*.

The Inhabitants likewise keep many Mules, especially to Ride on, being us'd by great Lords,

by the Kings themselves to travel on; they are valu'd at as dear a Rate as the Horses, and those that are any thing handſom are sold for a hundred Crowns. Moreover some have reported, that there are wild Mules found in several places in *Persia*; but being very rare, they are onely sent as Presents to the King and *Chans*, and as *Asia* breeds more Asses than any other Place in the World, so *Persia* exceeds any of the Eastern Countreys.

The several sorts of People.

IN *Persia* are divers sorts of Inhabitants, viz. First Strangers of several Nations, which come thither to Traffick, amongst which the *Indians* are the most; as also *Banians*, who come thither out of the Province of *Guzaratte*. There are likewise several sorts of *Christians*, *Assyrians*, *Nestorians*, and *Maronites*; but the greatest number are *Georgians* and *Armenians*, who drive a very great Trade, and by reason of their Wealth, monopolize as it were most of the Commodities into their own hands, especially the Silk in the Countreys near the *Turks*, and dwell in great numbers in the Suburb *Zulfa* in *Ispahan*, where several People out of *Europe* have their Residences, as *English*, *Hollanders*, *Portuguese*, and others, to Trade.

Description
of the *Gaures*.

The Natives of *Persia* are of two sorts, viz. *Persian Mahumetans*, and *Gauren*, that is, *Unbelievers*, notwithstanding they name themselves *Behdan*, that is, *People of a true Faith*; *Olearius* calls them *Kebbers*, and others the true Offspring of those ancient *Persians* that liv'd in the time of *Alexander* the Great; they are by their Wars with several Princes reduc'd to a small handful of People, which live onely in three or four Towns in *Persia*, and among others in *Ispahan*, where they reside (as *Olearius* saith) in one of the four Suburbs call'd *Kebrabath*, or (as *Della Valle* hath it) in *Gauroston*, for *Gauroston* signifies *The Countrey or Residence of the Gaures*; which Place (according to *Della Valle*) is very well built, the Streets straight and broad, and much better than those in the Suburb *Ciolfa*; but the Houses are not above one Story high, without Ornaments, according to the State of the *Persians* that dwell in them: for the *Gaures* are a poor People in outward appearance, driving no Trade, and Till onely so much Land as will maintain their Families: They are strong Limb'd like the modern *Persians*, but shave not their Cheeks and Chins after their manner, but suffer their Beards to grow like the *Turks*: moreover, they wear long Hair on their Heads like the ancient *Persians* (as *Herodotus* describes them) in former times. The Men go all after one fashion in their Habits; their Caps are round, like those of the present *Persians*, commonly quite white, without any other colours. The Women are also Cloth'd after one manner, but their Apparel hath greater resemblance with the *Arabian* or *Chaldean*, than the *Persian*: On their Heads they wear a handſom long Veyl of a green colour, which hangs down to their Waistes before, and touches the Ground behind; they always walk unvey'd in the Streets, for a distinction from the *Mahumetan Persian* Women. They are very simple, and speak a peculiar Language, differing from the modern *Persian*, and use different Characters, which they Carve on the Doors of their Houses. They worship, and keep to this day, the *Orimafda*, or ever-burning Fire, after the same manner as the ancient Priests did, in the time of *Cyrus* and *Darius*. They

never go to Wars without the consecrated Wagons, adorn'd with Gold, wherein the Fire was kept burning on Silver Altars. They also Pray three times a day, viz. Morning, Noon, and Evening, and Believe in one onely God, Creator of all things, who is invisible and omnipotent; wherefore the *Mahumetans* have unjustly given them the Name of *Gauren*, or *Idolaters*. It hath been written by several, that they worship the Sun, Moon, and Stars, for lesser Angels, or rather, as they say themselves, by the Names of Angels. They curse *Mahomet*, and take him and all his Followers for Unbelievers. They abhor, and are afraid of Frogs, Tortoises, Lobsters, Crabs, and the like. They neither bury, nor burn their Dead, but keep them above Ground in a certain Wall'd place, where setting them upright with their Eyes open as if living, they prop them up with Forks, and so leave them till dropping down they dissolve by putrefaction.

Della Valle makes the *Mahumetans* in *Persia* of two sorts; the one are those properly call'd *Agemi*, or *Agiami*, Extracted from *Agem* or *Agiam*, which hath the same signification with the word *Pars* or *Fars*, though the Learned use the Name *Agiami*, to expreis in general, and without distinction, all Inhabitants of this Kingdom, of what Province soever: for the Name *Persi* belongs properly to those in the Province of *Persia*. The second sort of *Mahumetans* are the *Quizilbaschi*, or Nobility and Gentry, in high esteem in *Persia*, who being Extracted from the *Turks*, made themselves Masters of the Countrey, and assum'd the absolute Government thereof till *Ismael Sefi's* time, the first Raifer of the present Royal Family. They are call'd *Kisilbasch*, that is, *Red-Heads*; which Name was first given them by the *Turks* in derision; but of late they delight therein, and are proud to be so call'd, pretending that a great Mystery of their Religion is expreis'd thereby. The word *Kisilbasch* is by *European* Writers spell'd several ways, but the right Name (according to *Olearius*) is *Kisilbasch*, being a *Turkish* word, compounded from *Kisil*, that is, *Red*, and also signifies *Gold*, and *Basch*, that is, *A Head*, and apply'd to them by reason of the several sorts of red Caps they wear.

According to *Fovius* and *Bizarro*, the first In-venter of these Caps amongst the *Persians*, was one *Techellis*, a Disciple of *Harduellis*; otherwise call'd *Eider*; but *Minadoi* and *Olearius* think otherwise: for they say, when the *Persians* upon the advice of *Sofi* or *Sefi*, the Promoter of their Sect, fell from the *Turkish* Religion, and began to honor *Aaly* beyond *Mahomet* and his Followers, *Omar*, *Osman*, and *Abubeker*, they would have the twelve Successors of *Aaly* (as shall be declar'd at large in their Religion) to be accounted and worshipp'd as *Imams* or *Saints*: As a testimony whereof, the religious Orders were, according to a Law made at that time,

The *Agemi*.

The *Quizilbaschi*.

Ismael Sefi
prepares an
Army against
the *Turks*.

to wear Caps with twelve Plaits or Folds, sharp on the top, and broad at bottom: But because the *Turks* after this fell upon the *Persians* several times, and kill'd the Priests, who were accounted the chief Incendiaries, they began upon this Division to leave off their Caps, that so they might not be known: But when *Schach Ismael Sefi* prepar'd to set out an Army against the *Turks*, who had already penetrated far into *Persia*, he sent from *Kilan*, whither he retir'd, to the eminentest Provinces and Towns, to acquaint them with the intolerable Oppression the Countrey and their Religion would lie under, in case the *Turks* should become their Masters; therefore he desir'd the Natives to joyn with him to beat out the Enemy, with a Promise, that if he should re-gain the Kingdom, he would make all those Persons that so assisted him, a general Infranchisement, without paying any manner of Tribute, which so pleas'd the *Persians*, that in a short time they rais'd an Army of three hundred thousand Men, and made their first Attempt upon the City *Ardebil*, from whence they drove the *Turks* Garrison without any resistance; after which the several Provinces entred into a Contract with the King, that they would venture their Lives and Fortunes in defence of him and their Religion: In testimony whereof the King order'd the foremention'd plaited Caps, which were to signify the twelve *Imams*, or *Aly's* Successors, to be made and distributed amongst the Soldiers; but there being not so much red Cloth in *Ardebil*, a Shoemaker made the first twelve of red Leather, and presented them to the King, who gave them to his prime Commanders: After which time, every Soldier in King *Ismael's* Army wore a red Cap, which the *Turks* seeing, call'd them *Kisilbasch*, or *Red-Heads*. These Caps are by them call'd *Tash* or *Tagh*, that is, *A Crown*, and therefore the *Persians* are well pleas'd with the Name *Kisilbasch*, because it signifies *Red*, or rather *Gold-Heads*. The yet remaining Successors of *Aly* also wear these Caps, which being commonly ty'd about with Ribbons are call'd *Taky*. *Della Valle* affirms, that these red Bonnets of *Ismael Sefi*, are worn under the *Turbans*, and have a pretty long Tassel on the top, which sticks half way out of the *Turban*, and also twelve narrow Plaits or Folds, in commemoration of the twelve Successors of *Aly*. But at this day, not all the *Persians*, but onely those that are Successors of the foremention'd Order, and of the Family of *Aly* and *Sefi*, wear such Caps; neither do the *Persians* without distinction, suffer themselves to be call'd *Kisilbasch*; but onely the Successors of *Aly* as, and also the Kings Guards, therefore when they say, *Let us go to Quizilbaschi*, 'tis as much as to say, *Let us go to Persia*: for when those that are experienc'd in the *Persian* Tongue speak of a *Quizilbaschi*, they do not mean thereby a

The first red
Caps.

Quizilbaschi,
its significa-
tion.

common *Persian*, but a Soldier. There are also two sorts of *Quizilbaschi*, some of them are Heirs or Successors of the first, whose State and Quality lasts as long as their Families; others are from time to time by them promoted to that Dignity: for all Slaves, from what Nation soever, that come into *Persia*, and List themselves in the Army, as the *Fanisaries* among the *Turks*, are made *Quizilbaschies*, and consequently Free-holders and Gentlemen of the Countrey, as also all their Successors. Moreover, when the King will shew any particular Favor to a Stranger, he makes him a *Quizilbaschi*, by putting the red Cap on his Head.

The *Quizilbaschies* consist of thirty two Tribes, perhaps because in the beginning they deriv'd from thirty two sorts of People, by whose assistance *Ismael Sefi* made himself Master of the Realm. Sixteen of these Families are call'd *Right-handed*, and the other sixteen *Left-handed Men*, because the first sixteen are always seen on the Kings right, and the other sixteen on his left Side, as well in Marches and other Cavalcades, as in the *Divan* or Council-house, or the Kings Court.

John the Persian saith the Tribes of the *Quizilbaschies* are as so many Noble Houses or Families, as Dukes, Marquesses, and Earls. But this *Della Valle* contradicts, affirming, that they are not Families, but Tribes, distinguish'd by peculiar Names or Titles, which they either made choise of themselves, or were given to them by King *Ismael* in the beginning, for their heroick Exploits. Moreover, the great number of the *Quizilbaschies* is a sufficient testimony of the Tribes: Likewise those of one Tribe have no Relation to those of another, but onely bear the same Name. Add hereunto the great difference in the Qualities of the People in one Tribe, for some of them are *Chans*, *Sultans*, and *Beigs*, which may stand in competition with our Lords; others, nay the greatest number, are poor People, in so mean Condition, that they are forced to serve for Grooms and Servants; yet nevertheless they bear the same Title with the *Sultan* or *Chan* of the same Tribe.

There are also a People call'd *Reajet* or *Tat*, that is, *Subjects*, which are, as among us, accounted the vulgar or meanest of the Commonalty; for the Name *Tat* is given to Mechanicks: Yet nevertheless, if we make a farther enquiry into the Name *Tat*, we shall find it to be more Noble than that of *Quizilbaschi*, because *Tat* is the Name of those Extracted from the real and ancient Loyns of the *Persians*, and therefore the King gives it not onely to People of mean Condition, but also to the richest and most powerful, nay, to the *Myrsa* and Princes of the Blood; and lastly, to all those, who out of fear, or for other Reasons have laid down Arms, or resigning publick Offices have deserted the Court.

The number
of the *Qui-
zilbaschi*.

Distinguish'd
into Tribes.

Reaja or *Tat*,
what it signifies.

Complexion, Nature, and Shape of the Inhabitants.

Nature of
the *Persians*.

THE *Persians* are naturally endu'd with Prudence and Understanding, quick Witted, and Learned, wherefore there are many excellent Poets amongst them; they highly esteem Moral Philosophy, are not inclin'd to any disdainful Behavior, but are affable and courteous, not onely to one another, but especially to Strangers, to whom (as we said before) they are also very hospitable; and in their Discourses use many complementary Expressions. When they invite any one

to their House, they commonly say, *Honor my House with your Presence; I offer my self to you; I prostrate my self at your Feet*, and the like; for they are very full of such obliging Expressions. *Della Valle* affirms the contrary, and that their Meetings consist in Eating and Drinking without speaking, all their Ceremonies being onely these words of course, *You are welcom; How do you? There is your appointed place*; which they repeat many times. *Olearius* says, that it is no shame among them in the

Their Com-
plements.

Persian

Persian Tongue, to say *Drug Micni*, or in the Turkish, *Galan Dierfeni*, that is, *You Lye*, or *Galanizi*, *You are a Lye*; but in ancient Times they were of another Nature, as *Herodotus* affirms. They are very faithful one to another, especially if they are sworn Friends, for it is common among them to swear Fidelity and Friendship one to another as long as they live, which is perform'd after the following manner: The great Families or Tribes generally meet once a year, when they Feast and make Merry; and if any one have a peculiar kindness for another, then he says, *Come let us be sworn Brothers*; and this is commonly perform'd between two: And because these Brothers must have a Father, they chuse one whom they think fit, and taking him by the Lappet of his Coat, say, *We make you our Babba, or Father*, which he dare not refuse. These going to the *Califf* (who hath every ones Family Registered) kiss his Hand in token of their Friendship; and being set down in a Register for that purpose, they lay themselves down one behind another on their Bellies, first the Father, and next the Brothers; whereupon the *Califf* gives each of them three light Blows with a Stick on their Backs, and at the first says, *Alla*, that is, *God*; at the second, *Mahomet*; and at the third, *Aaly*; which done, they kissing the Staff, Sign and conclude the Agreement of Brotherly Friendship, which they really keep, and are more faithful to one another than Brothers, affirming, that they shall sooner meet in Paradise than real Brothers.

They swear
Friendship to
one another.

An annual
Feast of fraternal
Society.

They also keep an annual Feast of fraternal Society on the twenty fifth day of November, in commemoration of *Mahomet's* declaring his Son *Aly* Heir and Successor in the Califfdom on that day; when also not onely many Enemies are reconcil'd one with another, but divers, from the Example of their Lawgiver *Mahomet*, adopt Strangers, which they do by putting them naked between their bare Bodies and Shirt, and so pulling them out at the bottom thereof. This Friendship they account so inviolable, that they repute other Crimes in respect of the breach thereof but as Peccadillo's, and therefore in ordinary Discourse say proverbially, *Mei buchor munbur bussusan orschei*, *Ender Chihesen Sakini*, *But chane basch merdum Afari*, that is, *Drink Wine, Set the Pulpit and Church on Fire, Burn an Abdalla's Coat, Be seen in an Idols Temple*, (all which are abominable, and forbidden Sins) *But wrong not your Friend*.

Their Reconciliation
after
Difference.

If any thing chance to happen which causes a Contention among the Brotherhood, they are forc'd to reconcile it at the next general Meeting the following year; for then the Offended goes to the Offenders Door, and stands in a mournful Posture, with his Head and Hands hanging down, till the Offender hath invited him three several times into his House, from whence they go together to the Assembly, which judges who is most to be blam'd of them, and condemns the Offender to make a Feast; and upon this Reconciliation they are Registered a second time.

The Nature
and Disposition
of the
People.

They are grateful to those that give them any thing, but revengful to those that do them a Prejudice; they are valiant, and consequently good Soldiers, and often hazard their Lives in apparent danger. They seem to be modest and bashful, being never seen to make Water standing, but squatting down, and immediately after washing their Hands; to which purpose at all their Feasts stand Pots of Water in private places, or if there be a Brook near them, they run thither;

wherefore the *Turks* call them *Cher Schabehi*, that is, *The Kings Asses*, because the Asses, whenever they go cross a Stream, always Urine in the same. The *Turks* on the contrary are by the *Persians* call'd *Secksunni*, or *Dogs*, because they Urine against the Wall, which commonly the Soldiers and vulgar *Turks* do, yet the better sort sit down like the *Persians*. No *Persian* or *Turk* eases himself with his Face or Back towards the South, because *Mahomet* lies bury'd in the South.

The right Hand is by the *Persians*, as amongst us, accounted the chiefeft and highest place of Honor; but on the contrary, the *Turks* esteem the left most worthy. They never pull off their Caps or *Turbants*, unless when they go to Pray, or appear before the King or other great Lords; for their usual way of Salutation, is to bow, and to lay their Hands on their Breasts. They account it a great piece of rudeness to ask any Person of Quality his Name or Condition, or in his Presence to enquire after it. They are lean, and very strong Limm'd, of a dark brown, or fallow Complexion, and in general are Hawk-nos'd, as 'tis said that great *Persian* King *Cyrus* was. The Men shave the Hair off their Heads, which is very black, every eight days; but the *Seids* wear long Hair, as they say *Mahomet* did: they all have long Mustacho's, and the longer they are, the more pride they take in them; for such as wear Mustacho's that hang downwards, are accounted great Zealots, but such as turn up their Beards, they say are presumptuous, as if they were minded to Engage with Heaven.

There are also a sort of People in *Persia* which never cut the Hair upon their upper Lip, but letting it grow over their Mouths, are call'd *Suffi* or *Sefi*; and this they do, because (as they say) *Aly* wore his Beard after that manner, and the reason thereof they give in the following Story, viz. That when *Mahomet* was commanded by God up to Heaven, *Aly* went after him, and knocking at Heaven Gate, they would not at first permit him to come in, but saying that he was *Schir Chadda*, that is, *Gods Favorite*, he was let in, and saw the Angels Entertain *Mahomet* with a celestial Liquor, of which a Cup being also brought full to him, he drunk, and therefore he thought it would be a great Sin to diminish the least Hair which had been drench'd in so heavenly a Liquor. Moreover, the *Persians* have a great aversion to red Hair, neither do they delight in fair, but are great admirers of Cole-black Hair; wherefore many colour their Hair, which they do after this manner: They take the Herb with the Seed, by them call'd *Wesme*, and brought from *Babylon* (which *Olearius* supposes to be one and the same with *Securidaca*, an Eastern Plant not known among us,) adding Gauls, a little Soap and Orpement amongst them; and boyling it in Water, dip their Hair therein, washing it off again with Lye mix'd with unslak'd Lime. They also gather the Water which in the Spring comes from the pruned Vines, and wet their Mustacho's therewith, as also the Women their Hair, for they affirm that it makes their Hair grow long and black.

The *Persians*
take great
care of their
Hair, and why.

The *Persians*, as also the *Turks*, colour their Hands red and yellow, though some do onely their Fingers and Nails; and this kind of colouring is at all their Nuptials set upon the Table amongst other Dishes before the Guests, to use when they please. It is also affirm'd, that they Paint their dead Bodies, specially those of Virgins, with

They Paint
their Hands.

with the dry'd Leaves of *Chinne* or *Alcanna*, that they may appear beautiful in their Grave to their two Angels or Confessors. Some, to make the Colour look brown, rub their Hands with the Leaves, or green Rinds of Walnuts, which keeps fresh on their Hands above forty days, notwithstanding they wash them every day.

In their Walking they waddle from side to

side like Geese, especially the Women; and there is not one *Persian* that hath a steady or handsome Gate, which *Olearius* supposes to proceed from their manner of sitting on the Floor like Taylors, with their Legs under them; but this is not probable, for then all the Eastern People which use to sit after the same manner, would be subject to the like Impediment.

Of their Venery.

The *Persians* much inclin'd to Wantonness.

THe *Persians* exceed most Countreys in Wantonness and vencial Exercises: for besides their great number of Wives, they are very much inclin'd to variety of Women, and in all their Cities, except *Ardebil*, are kept publick Brothel-houses, under the Protection of the Magistrates: for which Priviledge the *Cabeh*, or Strumpets, pay great Tribute.

The present *Persians* never keep any great Feasts; nay, the King himself at Court seldom Entertains foreign Ambassadors; yet divers Ladies of Pleasure always attend there, which are expert in Dancing, Singing, and the like. But in *Ardebil*, it being a Consecrated Place, none of their Debaucheries are permitted, by special Order from *Schach Abbas*.

A Master of a Feast always Presents his Guests with several sorts of Liquor, and then such Women especially as they best like; whereupon those that please retire into a private Chamber fitted for that purpose; from whence after most inward Embraces, they come forth without the least bashfulness, the Man to his Place, and the Woman falls to Dancing.

This Custom of providing Women at a great Feast is very ancient amongst the *Persians*: for long since when the *Persian* Ambassadors were highly Entertain'd by *Amintas*, King of *Macedonia*, they

also desir'd to have Women, saying, *It is a Custom amongst us Persians, when we make great Feasts, to bring in such, to the heightning and compleating our Pleasures*; as is at large describ'd by *Herodotus*.

King *Sefi* kept several of these Women for his Recreation; and *Curtius* tells us, that *Darius* carry'd three hundred and sixty Concubines along with him in his Progresses and Travels, which were all Cloth'd in Royal Attire.

But that which is worse, they are extremely addicted to the horrid Sin of Sodomy, which *Herodotus* affirms they learn'd from the *Greeks*; but that seems an unjust Imputation, because the *Persians* were guilty of the same before they had any Converse with the *Greeks*.

Are guilty of Sodomy.

Della Valle tells us, that at *Cambra* there are many *Mahumetan* Youths, which from their Girdles upward, are Cloth'd like Men, and from their Wastes downward, like Women, and go up and down the Streets inviting to this Abomination. But 'tis no wonder they give themselves over to this kind of Sin, since their Prophet *Mahomet* did not a little encourage them therein: Nay, they are instructed, that all carnal Delights whatsoever will be the greatest and chiefest Enjoyment in the other World; by which means this Religion is the more follow'd.

Their Apparel.

Their Habits

Amongst the *Persians* the Men let their Garments hang loose about their lower Parts, so that at a distance they shew like Women; which Fashion *Diodorus* tells us they took from the *Virago Semiramis*, who went accordingly Habited.

According to *Della Valle*, the *Persians* Clothes differ much in fashion from the *Turks*, as being narrower, sleighter, and cut and slash'd: The under Garment next the Shirt, by reason of its shortness not seen, is generally of very fine *Indian* Cotton, stain'd with colour'd Imagery. Their upper Summer Garment is long, strait-body'd, and hangs loose over their Bellies, having long and plaited Sleeves, and from the Girdle downward made wider like a Bell, and Lin'd with Cotton. This Coat is commonly made of fine colour'd *Indian* Linnen, others of Cotton or Silk, which when new, having a Gloss like Sattin, is call'd *Cotoni*. Their upper Garment in Winter is a short Coat, which being worn by Troopers, just covers the Horses Back; the common People wear somewhat longer, yet not so long as to hang below their Knees: These Coats are for the most part made of Cloth, and sometimes, though very seldom, of Silk and Cloth of Tissue, and Lin'd with Furr, which the *Persians* have in great abundance, and adorn'd with Silk Buttons and Loops, of a different colour from the

Cloth. Not onely the Soldiers, but also the common People, have two sorts of these upper Coats. The Men wear a great Turbant in the *Persian* Tongue call'd *Mendil*, made of Cotton or Silk Ribbons or Sashes wound one over another, and some intermix'd with Golden Thred, sixteen or eighteen Yards long. *Della Valle* saith, that the Turbants are made of spotted Cotton, and very seldom all white. Persons of Quality most commonly wear them stich'd with Silver and Gold, but the meaner sort make them of such Stuffs as please their Fancy. These Turbants being always very large, cover the Caps that are worn under them. There is no distinction of Persons by their Turbants, as amongst the *Turks*, but the *Christians* may wear the same fashion'd Clothes and Turbants as the other *Persians*, except the red Cap which they call *Tat*, that is, *A Crown*, which is a peculiar Badge of the Nobility, and sometimes (as we said before) of the Soldiery. The Successors of *Aaly*, their greatest Prophet next *Mahomet*, wear Caps with high Crowns: In the Winter against the Cold they wear a long Cap under their Turbants, Lin'd with Furr, the end whereof appears out of the top of the Turbant, and being wide at bottom, they pull the same quite over their Forehead and Ears, to keep off the Weather. Their Priests, especially the *Hafis*, wear for the

H

the

The several
Habits of
Men.

the most part white ones, of which colour also is their other Apparel; some of them wear a Lappet about half a Yard long down behind their *Turbants*. The *Seids*, which are such as boast themselves to be Extracted from *Mahomet*, and consequently his Successors, wear the fore-mention'd Lappet of green Cloth. Some *Persians*, especially great Lords, wear Caps, cover'd without and Lin'd with a finer sort of Sheep-skins, and turn'd up with the same; the Wooll whereof being as soft as Silk, is about a Fingers length. These Caps are as highly esteem'd there as our Beavers are here: Noblemen wear a sort of *Turbants* with high Plumes, adorn'd with Precious Stones and Pearls; and by these a Nobleman may be distinguish'd from other Persons: for the Nobility only are permitted to wear a Coronet with twelve Points, which was brought up by the first *Sophy*. The Stuff of these is brought out of *India*, and are stronger, and of a better colour than those of *Persia*. But a *Molla* or Priest that wears the foremention'd Silk Sashes, must lay it by him out of Reverence to God, when he Prays before the *Mahere*. Under these Sashes they wear their Handkerchiefs, Knives, Purses, Inkhorns, and Table-Books. Over their Coats the King and other eminent Persons wear a *Curdu*, or short Jump, which comes down to their Hips, but Fac'd down before with Sable. When they go abroad, or Ride, they commonly hang another Coat over the same, made of Silk, and wrought with Gold, and is therefore call'd *Jacub Cabni*, from a King of the same Name which first us'd it. Their Breeches, made of Cotton, and very narrow, reach down to their Ancles, and are ry'd on the top with a String, over which hangs their Shirt, which is commonly Strip'd Red, and Lac'd on the Breast or Sides with yellow Laces. The Mens Stockings, made of fine Cloth, are ill shap'd, and hang unhand'somly about their Legs; some are of green Cloth, which the *Turks* cannot endure, because it is a scandal to their Religion; for they say that *Mahomet* wore a

green Cap, which Colour the *Persians* in disdain wear on their Feet. Moreover all their Clothes are of several Colours; but above all, the Carnation is in greatest esteem amongst them, and is call'd *Al*. Amongst other dark Colours, they have of late years gotten a *French*, or sad Green, which they call *Nefsi*, from an Oyl of the same Name. Their Shoes call'd *Kef*, end in a sharp Point, and have such low Quarters, that they can slip their Feet in and out without any trouble, as if they were Slippers, though with high Heels, and plated underneath with Iron. When they go into their Halls, or other Apartments, they leave their Shoes at the Door like the *Turks*, by which means there are as many Shoes commonly standing before the Court or Council Chamber, as in a Shoemakers Shop, and a Man appointed for that purpose to take charge of them, who gives to every one his own.

Della Valle tells us, that the *Persians* gird themselves almost under their Bellies with two Girdles, one upon another; the longest is made of certain thick Silk-Stuff, which being pretty broad and very long, they wind three or four times about their Bodies; some of them are streak'd and wrought with Gold; others curiously flower'd, and some plain. Some Girdles also are double, and made of two sorts of Silk, without any Ornaments, except that the one side is of one colour, and the other of another. The upper Girdle, which they wear above the great one, is shorter, narrower, and of one colour, and is either made of Silk, Camels Hair, or Cotton, yet not less esteem'd than those of Silk, because they are often richer, and sometimes dearer.

The Habits of the ordinary Women are very mean, but the rich wear Cloth and Silk wrought with Gold; they are clear, and of a more becoming shape than the *Turkish* Women. Those that are Marry'd or Betrothed, are permitted to wear a Girdle and a Plume of Feathers, which is also a distinction of Nobility.

The Habits
of Women.

The



Habits of the
Women.

The Womens Garments are much thinner than the Mens, and hang loose about their Bodies, having underneath Shifts and Drawers down to the Ancles like the Men. Their Stockings are commonly either Crimson or green Velvet, Cloth of Tissue, or other rich Stuffs. They have no peculiar Head-Tires, but are dress'd after the same fashion as the Ladies of *Bagdat* or *Babylon*. Their Hair hangs down in Tresses, both behind and in Locks, and curls before. About their Heads they wear two or three Strings of Pearl, but none about their Necks, and let them hang below their Cheeks. Young Maids also wear a Diamond Ring in their right Nostril, several Gold Rings on their Fingers, and broad Silver Armlers.

The Men, according to a Law made by *Mahomet*, may onely wear Silver Rings.

Women of Quality go after the Eastern manner in the Streets with a long white Vail over their Faces, which hangs down to the Ground, and have onely a little Slit therein, through which they look. And this Fashion they took up, not so much out of Modesty, as some suppose, or the Jealousie of their Husbands, or by reason of any Law amongst the *Mahometans*, but rather from

their proud Humor, judging very few worthy to look them in the Face: for before *Mahomet's* time, the Women of *Arabia* and *Mesopotamia* went always with cover'd Faces. And to this purpose *Peter Bizarro*, in his ancient History of *Persia*, makes mention of King *Tyridates's* Queen, who coming with her Husband into *Italy*, was Vail'd with Cloth of Tissue. And the modern Custom confirms this Opinion, because a great Lady, in the Presence of a Nobleman, King or Prince, uncovers her Face, in testimony of the great Honor, and high Esteem she hath for him; but no Woman will shew her Face either to her Equal or Inferior: And on the contrary, the Women of inferior Rank expose their Faces to open view both at home and abroad.

If the Clothes of Noble Persons be never so little soil'd or spotted, they immediately leave them off; but the poorer sort wash theirs every Week.

Foot-boys or Pages wear no Liveries there, because it is not the Fashion, but are Clothed in various colour'd Stuffs, unsuitable one to another, though one Mans Servants.

Their Oeconomy or House-keeping.

Their House-
keeping very
mean.

THe *Persians* House-keeping is generally very mean, and the Utensils belonging to their Larder, Kitchen and Cellar, if they have not many Wives, require no great Charge.

Besides Rice, their chiefeft Food is Flesh, which is to be had every where in great abundance, except at *Ispahan*, because that is a very populous Place.

Bizarro avers them to be great Gluttons, but it seems to be without cause.

Justin and *Athenaus* say the *Persians* eat little

Flesh, but have store of Confections, which *Alexander ab Alexandro* also affirms.

Olearius tells us, that the *Persians* keep but one set Meal a day, besides which they eat a little Bread, Butter, Cheese, and Fruit.

The chiefeft Dish, and always brought first to the Table, is boyl'd Rice, by them call'd *Plau*, or *Pilao*, with Mutton. After that they bring roasted Fowl, Fish, Spinnage, and white Cabbage (for brown they esteem not,) to the Table.

Ispahan hath little fresh, but plenty of salt Fish, because of its great distance from the Sea, and the

Their Dyets.

the Brook which runs about *Ispahan*, having no manner of relation to the *Caspian Sea*. There are likewise abundance of Fowls, of all which they eat, except Turkeys, whereof a *Georgian Merchant* in the time of *Schach Abas* brought some from *Venice* to *Ispahan*, and sold them for Sixteen Crowns apiece. Though they use Rice in stead of Bread, yet they have Roulis, or Loaves made of Wheat; one sort thereof call'd *Comaschi*, is three Fingers thick, and a Yard long: the *Lamash* are round Cakes of an Inch thick: the *Peasekean* are also a Yard long, baked in the *Tennys*, or House-Ovens, and being five Inches broad, have their name from thence. The *Senged* are hollow, the *Fucha* are thin, like Parchment or Wafers, about a Yard long, and as broad, which being used first as Napkins to wipe their greasie Fingers on, (for they take the Rice out of the Dish with their Fingers, with which they also pull their Meat asunder, seldom using either Knives or Forks) they pull the same to pieces, and roulung Rice or Pieces of Flesh into them, eat them up with a great Appetite. They sup their Broaths, or Potages with wooden Spoons, made after an Oval fashion with a small Handle, but a quarter of a yard long, like short Ladles.

Their manner of eating.

The Grandees going to Dinner, spread a *Sofra* on the Floor, that is a painted Cloth as big as the whole Room: They use no Napkins, but every one according to the Countrey fashion, makes use of his Handkerchief tuckt at his Girdle, being very large, made of painted Linnen, and either wrought with Silver or Gold. Noblemen, though they have good Kitchens to cook their Meat in, yet oftentimes they will have it drest where they please, not so much out of curiosity, as suspicion of being poison'd.

Their Drink.

The meaner sort of People for the most part drink Water, sometimes mixt with *Duschab*, and a little Verjuice to make it good Beverage; and though Wine be very cheap, yet many abstain from it, because it is forbidden in the *Mahumetan* Law. Moreover, the *Hatzi* which have been at *Mecha* and *Medina* by *Mahumets* Tomb, are also debar'd from Wine all their lives.

Nevertheless many of the Courtiers drink Wine freely, and are of opinion that the Sin committed by the drinking thereof, may be pardon'd by the same means as their other Sins; neither are they concern'd the next morning at their being over-taken. The Cups out of which they drink are wooden Skiffs, or little Dishes. They never force any to drink; and though, according to our Custom, they give the Cup round, yet those that are unwilling may pass it by, without any breach of Drinking-Law.

A Prohibition against the drinking of Wine.

Anno 1620. King *Abbas* falling into a great Fit of Sickness at *Ferhabad*, occasion'd by a Potation of too much Wine, he caused an Edict to be publish'd with the sound of Trumpet, wherein all the *Mahumetans* in *Ispahan* were forbid to drink Wine, yet the *Armenians*, *Georgians*, *Franks*, and other *Christians* may Carouse as much Wine as they please, provided they neither sell nor give any to the *Mahumetans*, upon pain of death.

This Law was with great strictness observ'd publicly by all the *Mahumetans*, not onely in *Ispahan*, but through all the Kings Dominions, in so much that some for violation thereof were put to death. This seem'd to be too severe a Law for the *Mahumetans*, especially the Courtiers, wherefore they address'd themselves to the *Aga Chizi*,

the Kings greatest Favorite, and other great Lords at the Kings Court, to implore the King to Repeal it, with promise that they would raise him a great Sum of Money; but all prov'd in vain, for the King continu'd firm in his Resolution.

Della Valle, who at that time was at *Ispahan* in *Persia*, tells us, that he had more Visitants, especially of the Grandees, than usual, because the King had not onely given him a Toleration for drinking Wine himself, but to distribute to those *Mahumetans* that Visited and made Addresses to him, provided he suffer'd them not to use any such excess; as to be seen inebriated in the Street repairing home.

Moreover, the King himself drank Wine privately, yet very little, that so he might not be an ill Example to his Subjects; to which he pretend'd that his Distemper forc'd him, according to the directions of his Physicians, who prescrib'd him to drink onely what might be conducive to his better Health.

The Inhabitants in the Province of *Persia*, of which *Sciras* is the Metropolis, drink Wine publicly; and the rather, because being far from the Court they are become as it were Lawless: But in the other Provinces the Laws are so observ'd, that it is dangerous to mention Wine.

In all the Country about *Ardebil* are no Vines, partly by reason of the Cold, and partly because the *Sceichavends*, that is, *Scheicks Successors*, would not plant any there, because it was a sacred Place, where *Scheich Sofi* set up a New Sect, which next to *Mahumets* at *Mecha*, and that of *Aly* and *Hussain*, is most follow'd.

In their Kitchens they use Pots or Kettles of Clay, and some of Copper Furnaces, Tin'd over. Their Dishes are also of Copper most curiously wrought, and being Tinn'd over, seem to be of Silver, besides which, they use abundance of *China* Dishes and other Vessels: but in the Villages they have Earthen Ware.

In all the Towns of the Kingdom are abundance of Cooks Shops, wherein they sell Meat ready drest; which is so common, that Persons of great Quality (though they have Cooks in their Houses) when desirous of Varieties of Meat well drest, they send to those Shops for them.

Abundance of Cooks Shops.

Those Meats which they baste with their Butter, at first seem very ill tasted to a Palat not accusom'd thereto, but afterwards obtain a more pleasing Relish.

They also have a Bak'd-meat call'd *Perian*, and another call'd *Carik*, dress'd after the *Indian* manner.

There are also preserv'd Cucumbers, which are very palatable; and in the midst of Summer cooling.

They have likewise a dainty Dish, call'd *Peluda*, made up of *Ameldonk* or *Amelcores*, in the manner of a Tart; either made white like Snow, or else they colour them with Saffron. The Tart cut in pieces, is put into a *China*-Dish, and Rose-water and Sugar pour'd over it, and a great piece of Ice laid by it, which melting in the Rose-water with the Sugar, makes a delicious and cool Liquor, into which are put Almonds, and the Herb *Purslan* cut into small pieces, which give it a very pleasing Relish: This Liquor put into the same Dish with the pieces of Tart, is both Meat and Drink, and a choice Delicate in the midst of Summer.

They also highly esteem the Herb *Dragon*; and



and whenever they cover the Table, they eat a great quantity thereof, with Salt and Bread which they usually chew before Dinner to provoke their Appetite, and after to help Digestion; of which, most of the Common-people make their Meals, eating onely some Bread dipt in *Sechien*; a Liquor made of Vinegar and Sugar, and carried about the Streets to be sold in Tubs, which is not onely pleasing to the Palat, but also comfortable to the Stomach.

In the Southern Countreys, especially Westward, about *Ormus*, they use many Herbs in their Drinks; as also Brandy, and other hot Liquors, amongst which, one call'd *Farkin*, which is in great esteem in the Island of *Java*, and all the Southern Provinces of the Eastern Countreys, they use also much Salt, and though between *Ispahan* and *Ferhabad*, there is a large Plain that yields great quantities, the Soyl being full of Salt, yet they use another sort; contemning this, though good, by reason of it's great plenty.

Before and after Meals, the *Persians* both in Winter and Summer, have warm Water to wash their hands, which they wipe with their Handkerchiefs. After Supper, they commonly present their Guests with dried Leaves of *Hanna* or *Alkanna*, to colour their Hands; and this Ceremony is as much to the satisfaction of the Eastern Countrey-people, as a Ball, with Dancing or Musick after a Banquet. Some discolour their skins all over in this manner when they please, viz. they lay the *Alkanna* tempered in water on their Hands, or that part of the Body which they intend to colour, and binde it on with a String, that it may not fall off, this the Women do (for the most part) after Supper, before they go to Bed, that so the Colour lying on all Night, may make the better Impression in the Morning, the Paste being dry falls off, and leaves an Orange-tincture on the Skin; but if over-dawb'd, it makes them Red, or Black.

They paint their Skins.

Amfion or Opium, Thee, Coffee, and Tobacco.

Most *Persians* use *Amfion* or *Opium*, that is, Juice or Oyl of Poppy; by them call'd *Offinun* and *Tiriak*, (as the Berry *Chas Cehask*) and by the *Turks* onely, *Maslac*; which they making up in little Pills like Pease swallow: Those that use themselves to it, may take a quarter of an Ounce or more at a time: Some take it every other, or third day, onely to set them into an intoxicating Extrasse, where they please themselves with strange Imaginations. They are gathered in several Places of *Persia*, especially about *Ispahan*, after this manner: The white Poppy being cut produces a milky Juice, which having stood a while, and becoming black, is taken and made fit to be used. The Druggists and Apothecaries make great advantage thereof. But *Opium* is not onely used

much in *Persia*, but also in *Turky*, and *India*. It is also said, that some Women when their Husbands and they cannot agree, contrive their dispatch with a Dose of *Opium*. From the Husk or Shell the *Persians* also extract a Juice, which they call *Coknar*, much drunk by the Soldiers, especially in the time of *Schach Abbas*, when they were forbidden to drink Wine, for it revives the Spirits for the present, but is nothing so wholesome; for soon after their Bodies are so debilitated that they are unfit for Service; wherefore *Schach Abbas* prohibited upon pain of Death, either to make or sell this Liquor: Moreover all Vessels with this Liquor wherever they were found, were broken up, and stav'd immediately before their Doors. But after all this, and the before mention'd first Law made by King *Abbas*, he preferring an Inconvenience

Coknar a sort of Drink, and the use thereof.

Take much
Tobacco.

venience before a Mischief, permitted the People to drink Wine again as formerly, in stead of *Cocknar*.

They are great Takers of Tobacco, insomuch that People of all sorts and Degrees Smoak it in their Temples and other publick Places: They have it from *Bagdad* or *Babylon*, and *Curdistan*, but so ill prepar'd, that they desire our *European* Tobacco, which they call *Inglis Tambaku*, because the *English* bring the greatest quantities thither: They take it not as we do, but suck it through two Pipes joyn'd together; but first they take a Glasse Bottle or *Indian* Nut, or a *Cabach*, which is a kind of Shell, that holds about a Pint, into which they put more or less (sometimes sweet) Water, leaving sufficient room for Smoak; then they put

the two Pipes through the Mouth of the Bottle; the one contains the Tobacco in one Bowl, and through the other goes the Smoak; the end of one Pipe stands as far from the bottom, as the end of the other is from the Water, viz. about a Thumbs breadth.

The *Persians* generally with their Tobacco drink Coffee, made from the *Arabian* *Caawa*, or *Persian* *Cahwee*, which they dry and pulverize, and after decoct, as we now use, and have learn'd from them, of which we shall enlarge when we come to *Arabia*, the Place where it grows.

They use also *Tee* or *Tea*, being very common, and sold in publick Houses, by them call'd *Chat-tai Chane*, that is, *Houses of Catayan Tzai*, or *Thee*, of which likewise in its proper place.

Of their Marriages.

Use Polygamy.

Persons of Quality in this Countrey are seldom satisfied with one Wife, and of old had many, which they may turn off when they please; which (as *Strabo* relates) was anciently for the Childrens sake; for the Kings gave Annually, Presents to those that had most Children: But at this day they affect not this Multiplicity, having not so many Wives as formerly; yet they make no more of Wedlock than a Play of Fast and Loose, turning them off when they please, and are still for Variety; and this Liberty they take the rather, because *Mahomet* in his *Alcoran* allows Polygamy. Rich Merchants who Trade in divers Places in the Countrey, make a great Convenience of it; having at their Countrey-houses, and where else they Trade, not onely Furniture, but a Wife; so that where e're they come, they are still at Home.

They Marry their nearest Relations, but not so incestuously as of old they were wont to do; for in ancient times (as *Brissotius* affirms out of several Writers) they commonly married their own Mothers, Sisters, or Daughters; but at this day none may marry so near in Blood. Moreover, it is accounted a horrid Sin, for any man to defile his Sister; which was not customary in *Persia* before *Cambyse*s time; but grew very common after his marrying of his own Sister, which he lov'd exceedingly.

Their manner of Courtship.

When a young man intends to marry, and hath an Affection for any Maid, then he informs himself by a second and third Person, of her Condition and Quality; for neither he, nor his Parents may see her: If she be to his minde, he sends two of his nearest Kindred, which were at his Circumcision, to the Maids Father, to acquaint him with his Love: To which, shewing some feigned unwillingness to part with his Daughter; after short Enquiry, if liking the Match; he begins to treat about the Portion, which is not to be paid by the Brides Friends, but by the Bridegroom, or his Friends; for in *Persia*, as in all other Eastern-Countreys, they buy their Wives not making either Dowry or Joynture, neither receiving Portions, but purchasing them at a Price, which is paid two several ways: for either the Bridegroom sends it to the Brides Fathers House a little before the Wedding, consisting in Pendants, Jewels, Armblets, or the like, which is a Reward to the Parents (who may either keep or give it again to their Daughter) for their careful breeding up of the Bride; or else he makes over a cer-

tain Sum of Money, or a quantity of Silk-Stuffs, which she is oblig'd to return, if at any time they should part; to which purpose Writings are Drawn and Sign'd by a *Cadi* or *Molla*: After this Conclusion the Bride and Bridegroom chuse each of them a Trustee, who, if in a City, go to the *Casi* or Spiritual Judge, but if in a Village, to the *Molla* or Priest, impower'd by the *Casi*, and in the Bride and Bridegrooms Name (who appear not in Person, nor go to the Church to be Marry'd) desire that they may be united, which the *Casi* (after being well assur'd of the Consent of the Parties) performs in the Name of *God*, *Mahomet*, and *Aaly*; and this is generally done by the foremention'd three Persons in a private place, either in a Chamber or in the Fields.

Every one is free to Marry at any time in the year, except in the Moneth of *Ramezan*, or their *Lent*, and the ten days Mourning and Abstinence call'd *Ashur*.

When the Wedding is to be celebrated, the Bridegroom sends the Bride the day before a pair of Pendants, Armblets, and other Ornaments, according to his Capacity, and some Provisions. After Dinner, which generally is pretty late in the Evening, the Bride, set on a Horse, Camel, or Mule, with a red Silk Hood hanging down into her Lap, and accompany'd with all her Friends, Relations, and several sorts of Musick, is conducted to the Bridegrooms House, where with some Women she is put into a peculiar Apartment, and the Men into another, and Meat set before them, which when they have eaten, the Bride is soon after carry'd into the Bed-Chamber, and the Bridegroom being brought to her, there first at once enjoys both her Sight and Company, having never seen her before, and if he find her to have been viriated, he may freely cut off her Nose and Ears, and turn her out of his Chamber; but if he find her a Virgin, he signifies his Joy to her old Nurse and to his Friends: Then they Feast three days one after another. They also use Dancing, which is in Couples, but the Men by themselves in one Room, and the Women in another; the Musick never go into the Womens Chamber, but stand and Play at their Door. In the Evening the Leaves of *Alcanna*, with which they color their Hands, are laid on a Cotton Handkerchief, with two Spoonfuls of *Alcanna*, both which they take home with them: After which the Guests make Presents to the new Marry'd Couple, every one according to their Capacities.

Their Celebrating of Matrimony.

After

After the Wedding is over, and that the New-married Couple dwell in the Brides Fathers house, the new Wife may not be seen with her Face uncovered before her Father-in-Law, nor speak with him; but if occasion require, she is to express her mind by Signs.

Another way
to get women

Besides their Marrying, they have another way to acquire a Companion to their Bed, viz. To hire them with a Sum of Money for a certain time; and is practised chiefly by those that travel from Place to Place, and by such as are not willing to be seen in the publick Stews.

A third way is by buying in the Market, slaves, with whom they may do what they please. These are commonly taken by the *Tagestan Tartars*, from the Christians in *Georgia*, and sold to the *Persians*. Nor is this Priviledge allow'd onely to Men, for Women especially of Quality may as often change their Husbands as they please. One relates that two Ladies meeting upon a Visit, The one ask'd the other, How long she had liv'd with her Husband? The other replied, two Moneths; how, two Moneths! so long! can any Woman content her self with one Man, almost threescore nights?

To help a wo-
man in Labor.

When the Women are in labour, and cannot be suddenly deliver'd, then the Relations and Neighbors run to the Schools, and give the *Molla* money, to spare and forgive all those Schollars that have offended, and are condemned to be whipt, which they believe to be a great means to further her speedy Delivery: And for the same purpose, they think it very effectual to creep three or four times under a Camels belly.

If at any time, though without Cause, a Man suspect his Wife, they pass it not by, but take speedy and sharp Revenge; as appears by the following Relation.

Some years since, in the Province of *Lenkeran*, dwelt a Person nam'd *Jakut Tirkenam*, who was the Kings Bow-bearer; his Wife being reported to be of a loose behavior; at last *Schach Abbas* himself heard thereof, who order'd Notice to be given to the foremention'd *Tirkenam*, either to reform his House, or else to keep out of the Kings Presence: Whereupon, he fearing to lose his Place, being of great Profit and Honor, made a real and thorow Reformation, by killing not one-

ly his Wife, but four Children; and all that related to her, to the number of twelve Persons; which though it seem barbarous to us, yet it preserv'd his Reputation and Employment; with the King, his Master.

The Men likewise have the Power which they often execute, that if they catch any committing Adultery with their Wives, they may either immediately kill both, or else be divorc'd; and this last is very common.

The Children are very obedient to their Parents; when a Father of Quality gives Audience in his own House, his Sons stay without, to conduct those that go out or in. These are not at the present brought up, as in antient times, viz. Lock'd up with the Women, without sight of their Fathers; for (according to *Strabo*) they might not before the fourth, or (as *Herodotus*) not before the fifth, and (as *Valerius Maximus* saith) not before the seventh year, be brought to the presence of their Fathers: But so soon as they can write and read, they put them to Trades, or to Study; for few amongst the *Persians*, though of the meanest Condition, but are taught to read and write.

Children very
obedient.

The *Metzids* or Temples also serve, as amongst us, for Schools; so that in all Cities are as many Schools as Streets, every School being to maintain a *Metzid*: In each School also is one Prime *Molla*, or School-Master, and a *Calif*, which is an Usher or Assistant; who sits in the middle, and the Schollars round about by the Walls; so soon as they know their Letters and can spell, they learn to read in the *Alcoran*, out of which they first have certain Chapters given them, and next the whole *Alcoran*: After they are perfect in the *Alcoran*, they read *Schih Saadis Culustan*, or *The Valley of Roses*, and his *Bustan*, or Orchard; and lastly, the *Hafis*, which is also Poetry like the *Bustan*. These three last, are said to write the best and smoothest Style of all the *Persian* Authors, because they were born in *Schiras* or the antient *Persopolis*, where the purest *Persian* was spoken.

The *Metzids*
or Temples,
us'd for
Schools.

When they write, they lay their Paper on their Knees, and for any Transgression they are in stead of a Rod or Ferula, beaten with a Cane, on the Soles of their Feet, and sometimes on the Palms of their Hands.

Funerals.

Their Funerals.

When any one dyes they keep not the Corps above three hours, unless it be in the Night, but immediately bury it, having been first wash'd (if a person of Quality) with Rose-water, either in his own Dwellings, or in a peculiar House nam'd *Mordeschur Chane*, built for that purpose, near a Church-yard; whether the Corps is brought dress'd up in his best Wearing-Cloaths, with several singing before it: Then they put a white Sheet on the Corps, and wrap the same up in a Cotton Shroud, so laying it on the Bier, carry it to the Grave; before which, first they set the Body down, where the *Molla* or Priest reads somewhat out of the *Alcoran*, and lifting up the head of the Corps, holds it a little while in his hand, and then lays it down again; after this they place the Body on one side in the Grave without a Coffin, and turn it on the right side, with the Face towards the West; because they say the Day of Judgement will first appear in

the West. Then the Priest holding some Earth over the dead Body, reads another Chapter; then throws it on the Corps, and reads another Chapter, and so goes home with the rest of the Company. If the Deceased be of Noble Extract, then they keep Funeral Feasts (but without Wine) on certain Days, viz. three days after the Funeral: If it be of a Rich man the Feast is renew'd on the seventh, and on the fortyth day after, on which they distribute Alms, amongst the Poor; which they do also on the Feasts *Nawrus*, *Gurban*, and *Ramesan*.

These Ceremonies are us'd, because they believe that the two Angels, *Nekir* and *Munkir*, descend into the Grave; and that then the Soul re-entring the Body, and making the upper part alive, the Corps sit upright: Whereupon the Angels examine them how they have liv'd whilst in the World, and at last ask In whom they have believ'd; to which the Corps must answer, In God the

The reason of
their Cere-
monies.

the Father of Heaven; Who is your Prophet? *Mahomet*; Who your *Imam*? *Aaly*: If these Answers suit with the Questions, and the Dead give a good Account of his Actions; then the Angels promise him Salvation, and Ascension up to Heaven; they are follow'd by the Soul, which also leaves the Body again; but this Examination is us'd onely to Persons of full age, but not to young Children. Their mourning Habits (as *Olearius* describes the Funeral of a Noble-man at *Schamachie*) is after this manner:

The order of
a great Funer-
al.

First, they march'd with six Ensigns upon long Staves. 2. Four Horses were led one behinde another, the first carried Bowes and Arrows, and the rest, some of the Deceased's Apparel. 3. A Servant riding upon a Mule, carry'd his Lord's *Mendil* or *Turbant* in his hand. 4. Follow'd two with *Nachals* or Caps representing Turrets on their Heads, adorn'd with Plumes. 5. Then follow'd eight Dishes of Sweet-meats, and in the middle a Sugar-loaf cover'd with blue Paper, each having carry'd before them three burning Torches. 6. More march'd beating on Kettle-drums, and others that beat upon Copper-bafons. 7. Then follow'd many with white *Turbants* that were *Suffians*. 8. Then came two Rows of Singers, who behaving themselves after an Antick manner, sung the *La Ilach Illa Allah, Muhamed Resul Allah*; that is, There is no other than the onely God, and *Mahomet* his Prophet; and likewise

the *Alla Ekker*, another Versicle. 9. Divers Servants went bare with their right Arm, and left Shoulder, and having wounded themselves on their Arm and Forehead, made the blood run down. 10. Three Trees full of red Apples were carry'd, and also three Locks of Hair of the Deceased's Wife's, who had cut or pull'd off the same in Sign of Mourning; and likewise several green and red Pieces of Paper. 11. The Body it self was carry'd by eight Persons; upon the Coffin lay a Silk-coat lin'd with *Bucharian* Sheep-skins. 12. Behind the Corps a Boy sitting on a high stool carry'd by nine Persons, reads aloud in the *Alcoran*, which many other *Persians* rehears'd.

In this manner the Corps is carry'd to a certain place in the City; and from thence remov'd to *Babylon*, and there set amongst their Saints; concerning which, *Della Valle* makes a Relation much to the same purpose.

Persons of Quality, and the King's Servants are not bury'd without peculiar Orders from His Majesty, who often commands the Corps to be carry'd to one or other Eminent *Metzid*, which sometimes is twenty or thirty days Journey from the Place where the Party dy'd.

The dead Bodies are not bury'd in the *Metzid*, but in the Courts or Yards about them. When any Corps is to be interr'd in a remote place, then they imbowel them. Not bury'd in their Church-yards or *Metzids*.

Astronomy.

They study
Astronomy.

Astrology
highly esteem-
ed of them.

Astronomy, or the Knowledge of the Course of the Heavens, was antiently, and to this day is highly esteem'd amongst the *Persians*, and those which study that Art they call *Minatzims*, who receive a certain annual Pension from the King and *Chans*; though not so much for the observing the Course and Influence of the Stars, as for prognosticating from their Motions concerning future Events: And this makes Astrology so common, that the meanest Soldiers in their Army, for the most part, know the Course of the Stars, and also when the Planets are either in Conjunction or Opposition, Trine, Quadrant, or Sextile Station each to other. The King himself always carries one or two Astrologers with him, and undertakes nothing without their Advice or Consent. Amongst these sort of People are many who are of very Noble, nay Royal Extract, call'd *Mirza*, or Princes; and these are the true Nobility of *Persia*, though for divers weighty Reasons, kept under in a mean Condition, and therefore they study this among other Arts, and are very learn'd in respect of other Eastern people, yet far short of our *Europeans*.

The *Minatzims* constantly carry an Astrolabe about them, that upon all occasions they may erect a Scheme. In their teaching of Astrology they use no Globe, neither have they any, but onely the Astrolabe: They exceedingly admire the *Europeans* for their Skill in this Art. When *Olearius* shew'd them a Celestial Sphere of eight Inches in Diameter; they observing the Characters, nam'd the Stars in the *Arabick* Tongue. It is said, that in ancient times, a very large and excellent *Felick* (for so they call a Sphere) was preserv'd in *Persia* with great care, but spoyl'd by the *Turks* in the Wars; and this is suppos'd to be the Globe which the *Persian* King *Sapor* made of

Chrystal, within which a man might sit upright with ease.

The *Persians* have two sorts of Years, viz. A Solar and a Lunar: The Solar Year, which they call *Naurus* or *Neurus*, being according to the antient Custom of the *Persians*, begin on the same Day, Hour, and Minute, when the Sun enters into *Aries*, or the Equinoctial Point, which is with us upon the eleventh Day of *March*; by them call'd *Neurus*, that is, *New-years-day*.

As soon as the *Minatzims* or Astronomers have observ'd the Sun to enter into that Point they proclaim the *New-year*, which is celebrated with the discharge of all the Cannons, beating of Drums, and Shouts, and joyful Acclamations of the People, from which time begins the giving of *New-years* Gifts; which the King receives not onely from the Nobility, but from the Mechanics and Tradesmen.

Texeira tells us, that the *Persians* call the twentieth of *March*, *Neurus*, that is, *New-years-day*; because they then begin the Account of their Year, which they make to contain three hundred sixty five Days, six Hours, 48 Minutes, and 53 Seconds; adding a Day to each fourth or fifth Year, since the time of *Sultan Gelaleddin*.

As the Solar, so the Lunar Year differs not considerably from ours in *Europe* of the Moons unequal Changes.

The *Persians* reckon their Year two ways; the first is, that if *Fezdagird* or *Yeztird*, Son to *Shahriar* the last *Persian* King after the Incurfion of the *Arabians* into *Persia*. And this Account according to *Uleg Beig* commenc'd on a Tuesday, whereon he began his Reign.

Albumazar affirms that the *Persians* reckon'd their Year to comprehend three thousand six hundred thirty four Days; which is ten Years, and ninety four

Their Ac-
count of time.

Their differ-
ent Years.

four days after the *Hegira*, or flight of *Mahomet* from *Mecha*; but others do not begin it till after his Death.

The Account of their Years

The beginning of *Fesdagird's* Reign was in the eleventh Year of the *Hegira*, on the two and twentieth of the first Moneth *Rabbi*, being the sixteenth of our *June*, Anno 632.

The other Account they call *Gelasee*, from the Name of Sultan *Gelaleddin Meleck Sa Alb-Arselan*, Emperor of *Persia*, *Chorazan* and *Mesopotamia*, who commanded eight of the wisest Astronomers to rectifie the *Persian* Year. This hapned in the four hundred and forty eighth Year of *Fesdagird*, and on the eighteenth day of the Moneth *Faravardin*, or (according to our Account) on the fourteenth of *March*, Anno 1079.

This Year is call'd *Senathi Gelali*, that is, *The Year of Majesty*, or *Neuruz Elsultani*, that is, *The Year of the Emperors*, because it begins almost at their *Lent-Eve*. Moreover, we may easily compute how many years they have of *Fesdagird*, by abstracting six hundred thirty two of our years; and of *Gelasee*, by abstracting a thousand and seventy nine. In their Histories they make use of the first Account; but because they observe the Day and Year of *Lent-Eve*, by reason of certain Ceremonies, which they there are oblig'd to perform, therefore they now use that of *Gelasee*.

The Year is by the *Persians* divided into twelve Moneths, and (according to *Ulug Beig*) were formerly in the *Persian* Tongue call'd *Fervardin*, *Ardababesht*, *Chordad*, *Tir*, *Mordad*, *Ram*, *Sharivar*, *Abru*, *Adar*, *Di*, *Behman*, and *Esfandarmod*.

Their Almanacks, and the Names of their Days.

The *Persians* in former Ages had their own *Tab-kwin* or Almanacks, and each Day of every Moneth bore its peculiar Name from their Kings or Heroes, viz. *Ourmuzd*, *Behman*, *Ardababesht*, *Scharivar*, *Esfandarmod*, *Chordad*, *Mordad*, *Dibadhr*, *Azur*, *Aban*, *Chaur*, *Mah*, *Tir*, *Fins*, *Dibamcher*, *Meher*, *Surush*, *Resh*, *Fervardin*, *Beheran*, *Ram*, *Bad*, *Dibadin*, *Din*, *Erd*, *Ashrad*, *Osman*, *Ramiyad*, *Marasfend*, and *Aniran*, besides five additional Days, which were call'd *Ahnud*, *Ashnud*, *Esfenmez*, *Vahesht*, and *Heshnesh*.

Lucky and unlucky Days

Each Day of the Moneth which is call'd by the same Name with the Moneth, is accounted a Holy-day, viz. the nineteenth of *Fervardin*, the third of *Ardababesht*, the sixth of *Chordad*, the thirteenth of *Tir*, the seventh of *Mordad*, the sixteenth of *Meher*, the tenth of *Aban*, the ninth of *Adar*, the second of *Beheran*, and the fifth of *Esfandarmod*; But the eighteenth of *Di*, and the fifteenth and three and twentieth of each Moneth, is kept as a Holy-day, as signifying the Name of *GOD*, like *Ourmuzd*.

The beginning of *Fervardin* is generally call'd *Neuruz*; but the sixth day is properly *Neuruz*. The sixteenth of *Mehermah* is the common *Meherjan*. They say that *GOD* created the World in six days, which they call *Cabenbarha*.

The beginning of their Moneths.

The beginning of the first Moneth is the eleventh of *Di*; the beginning of the second, the eleventh of *Esfandarmod*; the beginning of the third, the twenty sixth of *Ardababesht*; the beginning of the fourth, the twenty sixth of *Chordad*; the beginning of the fifth, the sixteenth of *Scharivar*; and the beginning of the sixth, the one and thirtieth of *Aban*. Such Names they also give to the Years; for the first four Years are nam'd *Ourmuzd*, and the following, *Behman*, &c.

But this Almanack and Account being *Fesdagirds*, are quite laid aside, for the *Persians* at this

day make use altogether of the *Arabian* *Kalendar*.

The Names of the Moneths in the *Arabick*, and us'd by the *Persians*, are *Muharam*, *Safar*, *Rabbi* the first, *Rabbi* the second, *Giamao* the first, *Giamao* the second, *Rageb*, *Schaban*, *Rhamadam*, *Scevel*, *Dulcanda*, and *Dalbagieh*.

The Names of the Months in Arabick.

The Week-days they reckon from our *Saturday*, from whence it happens, that the seventh being their Sabbath, falls on *Friday*, in which they differ both from the *Jews* and *Christians*. The Names of the Days are *Schembe*, *Saturday*; *Seck-schembe*, *Sunday*; *Duschembe*, *Monday*; *Seschembe*, *Tuesday*; *Tschar-schembe*, *Wednesday*; *Penschembe*, *Thursday*; *Adine* or *Tzumeb*, *Friday*. And because the *Persians* go onely to Church on their *Friday*, they also call it *Tzumeb*, that is *The Day of Meeting*.

How they reckon their Week.

Of all these the *Tschar-schembe*, or *Wednesday*, is accounted the most unfortunate. The last *Wednesday* of the Moneth *Safar*, or *January*, all *Mahumetans*, especially the *Persians*, account the most fatal day of the whole year, so that they will not go out of doors, nor permit any Person to visit them, and are most nicely circumpect in all things, and suspicious least some Disaster should befall them. Moreover, the whole Moneth of *Safar* being esteem'd unfortunate, no one will venture to begin a Journey, or undertake any Business of consequence.

They also put great confidence in the Planetary Hours, and ascribe the twelve Hours to the twelve celestial Signs, viz. the first Hour on *Sunday* to *Aries*, and so of the rest.

The *Persians* highly esteem Books of *Astrology*, which they receiv'd from the *Chaldeans*, who were famous in that Art, and are so addicted thereto, that a *Minatzim* may perswade them to undertake or forbear any thing, either out of hopes of future good, or fear of evil.

Are great admirers of Astrology.

The *Hakims* generally spend their time in reading Books of *Physick* and *Astrology*. Amongst these there are some, that by casting Lots will foretell future Events; of which sort many have Booths on the *Maidan* or great Market-place in *Ispahan*, and are of two Qualities, viz. *Remals* and *Falkirs*. The *Remals* use six or seven Dice, strung on two Copper Wyres, and by the Casts thereof they Predict. The *Falkirs* go another way to work, for they have thirty or forty Chips of an Inch square lying before them, and written on the undermost side; on one of these they lay Money, and propose such Questions as the Inquisitor desires to be resolv'd of; whereupon the Fortune-teller takes up the Chip with the Money, and reads the words that are written under it; this done, he takes up a great Book, all the Leaves whereof are full of horrid Shapes, as Dragons, and all manner of Beasts and Animals painted, and muttering to himself, looks with an affrighted Countenance on the People; at last he turns over many Leaves to a certain Picture in the Book, and comparing the foremention'd Writing on the Chip therewith, resolves the propos'd Question.

Their Fortune-tellers.

They commonly in the beginning of the Year publish a Table of the Days, in the *Greek* Tongue call'd *Ephimerides*, and in the *Persian*, *Tacuin* or *Tackwin*, which are not, as ours, made for many years; and though they be written, yet are they so numerous, that there is no Person but carries one of them in his Bosom, that he may be ready on all occasions, to know whether it be a good or bad Hour wherein they begin any Business of Consequence:

Their Ephemeris.



quence: for these Almanacks contain not only the Course of the Heavens, Signs and Planets, but also many other Observations, in which they are very curious.

Of their Poesie.

Poesie is here also highly esteem'd, for in most places are many *Shaers* or Poets (for *Shaer* in the *Persian* Tongue signifies a Poet, as *Cassichuan* an Orator) which compose Verses in Writing, but *extempore*, which they recite publickly in the *Maidan* or Market-place, or in Houses of Entertainment, for a small Reward, and are often invited to great Feasts by Persons of Quality, to make their Entertainment more solemn by the rehearsal of their Poetical Fancies. *Della Valle* affirms, that they have some knowledge in Poetry, Morality, and Oratory, yet it is but superficial, consisting onely in words, for they are very shallow of Invention, which is the most noble part, and like the Soul of the whole Body.

The King, as also the *Chans*, have each their own Poets, which do not make themselves common in the Streets, but keep in their Houses, and make new Verses to delight their Lords, and if they chance to hit on a Subject pleasing to them, they are rewarded with great Presents.

The difference
of their Poets

These Poets differ from other People in their Habit, for like the Philosophers they wear white under-Coats, open before, with broad and wide Sleeves, and a Bag by their Girdle, in which they carry their Paper and Inkhorn: Their Cloaks are without Sleeves, their Stockings short, and their Breeches run down sloping to their Feet: In the Winter they wear Coats which reach down to their Ancles, but they never wear *Turbans*, onely Caps. Those that stand in the *Maidans* or Markets, tie a painted Cloth about their Bodies, which hang over their right Shoulder and under their left Arm, in which manner they read their Poetry, but these are not all to be suppos'd excellent, for

some scarce deserve the Name of Rhimers, these may be seen venting their Froth in publick Houses and in the Market-places, to the illiterate Vulgar. But there are many excellent Copies of the ancient *Persian* Poets, as well in the *Turkish* as *Persian* Language; for as they esteem both Tongues alike, so they read the *Turks* Poetry with as much pleasure as the *Persian*. The best Poets amongst them are distinguish'd by these Names, viz, *Saadi*, *Hafis*, *Firdausi*, *Fussuli*, *Chagani*, *Eheli*, *Schems*, *Nawai*, *Schahidi*, *Debeki*, *Nessimi*. Their Verses close almost after the *German* manner, having regard to like sounding words at the end of each Verse, but mind not the number of Feet. Some Verses are onely a few words, which being transpos'd into several places, make the Verses divers, and to this purpose they often use such words as have a double signification; some end with the ending word of the former Line, as thus:

Their method
in Verifying.

Tzire, tzire, tzirag Fani tze,
Adamira demag Fani tze?
Tzire, tzire, tzirag Osteri bud?
Adamira demag Cheri bud.

Some begin with the ending word, and end with the beginning word of the former Line, as in the following Verses:

Kalem be dest Debira beh hasar derem,
Derem be dest neajed Meker nauk kalem.

Here the second Verse begins with the word wherewith the first ended, and the last ends with the same with which the first begins; so that we may conclude, though they have a high conceit of themselves, yet we can discover nothing by this, but that they are very mean Poets.

Lawyers

Lawyers and Physicians.

Few Lawyers here.

Here are few Lawyers amongst the Persians, because they have onely a few written Laws, and those taken out of the *Alcoran*, the Explanation and Practise whereof is wholly reserv'd to the *Casi* and *Diwanbech*.

How they practise Physick.

In matter of Physick they follow the Directions of *Avicenna*, and use for the most part the Prescriptions of *Galen*. They also apply many things outwardly to their Patients, but without reason, as those that have inflam'd their Blood by drinking too much of hot Liquors, they endeavor to cure by laying a great piece of Ice on their Bodies, being of opinion, that the readiest Cure for all Diseases, is by contrary Applications.

If a Child or Woman falls sick, a Physician is not suffer'd to come to them, but onely a Nurse, who sends to the Doctor, and informs him of the state and condition of the Disease, who without more ado immediately prescribes Medicines, which are taken by the Patient with exceeding care.

They call all Physicians *Hikim*, that is, *Wise*, because of their Skill and Knowledge.

A Cure for the Head-ache.

About *Casbin* (as *Olearius* tells us) stands a large Tree, under which (they say) an old Saint lies bury'd, to which they make address for cure of the

Tooth-ache, or other Aches or Pains, the manner how as followeth:

The Persons affected coming to the Tree, drive a Nail into it, having first touch'd the grieved part therewith; then kissing it, they make Offerings, and give Alms to the Poor.

Their Paper differs not much from ours, being for the most part made of Cotton, but sometimes of Silk, and polish'd with a Pumice Stone or smooth Shell, which makes it very free from Knots or Hairs, and as smooth as Glais.

Their Paper Ink, and Pens

Their Ink they make of Granate-shells, mix'd with Gauls, Copperas, and Powder of bak'd Rice; but the best they have comes ready made out of *India*, in hard pieces of a Fingers length, which are melted with Gum, and put into their Inkhorns with sleazed Silk.

Their Pens are not made of Quills like ours, but of Canes, which being brown, are somewhat thicker than ours; they are brought from *Sciras* and the *Arabian Gulf*, near which they grow in great abundance.

The Persians are very ignorant in the Art and Rules of Painting; for though their Pictures are set off with variety of good Colours, yet they want the excellency which ours have, as being neither Shadow'd nor Drawn to the Life.

They are but rude Painters.

Their Language.

The Persians have a proper Language, yet in many things agreeing with the *Arabic*, and divided into three Dialects, call'd *Xirazy*, *Rostazy*, and *Harmazy*; the first is the Court Language of *Sciras*; the second is us'd by the Gentry, but not so eloquent as the former; and the third is the vulgar, being of a harsh and unpleasant sound, and chiefly spoken in the Kingdom of *Ormus*. But besides this general Language, each Province hath a peculiar Speech, though most of them covet to speak the *Turkish* besides their own, but especially those that inhabit the Provinces heretofore possess'd by the *Turks*, viz. *Schirwan*, *Adirbeitzan*, *Erack*, *Bagdat*, and *Ernan*; in which Places most Children are taught the *Turkish* Language, but especially those that reside in *Ispahan*, and frequent the Court, and therefore they slight their native Tongue; and the reason hereof may be, because the *Militia* consists in *Quizilbasies*, most of which are natural *Turks* and the King's Slaves, though intermix'd with several Nations, which speak that Language, so that not onely the Officers, but also the King himself, who spends most of his time amongst them, is oblig'd to speak that Language, if he intends to be understood by, and converse with them; by which means it is common through all the Court: But the *Persian* Tongue is us'd in all their Books and Writings, as also in all Obligations and Edicts publish'd by the King, and in all Matters of consequence and State Business.

As the *Turkish* Language is esteem'd by the *Persians*, so is the *Sclavonian* by the *Turks*, and the *Persian* by the *Indians*; nay, it is at this day common through all the East, especially in the *Mogul's* Countrey, and from thence to *China*.

The modern vulgar Tongue us'd by the *Persi-*

ans, is a confus'd Mixture, started up since *Mahomet's* time, from the several Nations which have harras'd and inhabited these Countreys.

Those of the Province of *Fars*, or *Persia* proper, of which *Sciras* is the Metropolis, speak the best and purest *Persian*.

There are many words in the *Persian* Tongue which resemble, and are so like the *Tenonick*, that they seem to be the same, as for Example, *Brader* is Brother; *Dochter*, Daughter; *Berber*, Barber; *Leb*, Lip; *Stareh*, Stares; *Nahm*, Name; *Nau*, New; *Beheter*, Better; and *Der*, Door; from whence many late Writers, as *Boxhornius* and others, suppos'd that the *Persian* Tongue hath great affinity with the old *Tenonick*; for the *Persians* and *Germans* (as the said *Boxhornius* affirms out of ancient Writers) both are extracted from the *Scythians*, therefore it must necessarily follow, that the Language of these People must have some affinity, besides the manner of pronunciation which differs but little.

The similitude of the Persian Language with the Tenonick.

The *Persian* Tongue hath also many words agreeing with the *Latin*, viz.

| | | |
|--------------|----------------|--------------|
| <i>Pader</i> | <i>Pater</i> | Father. |
| <i>Mader</i> | <i>Mater</i> | Mother. |
| <i>Musch</i> | <i>Mus</i> | A Mouse. |
| <i>Dend</i> | <i>Dens</i> | A Tooth. |
| <i>Calem</i> | <i>Calamus</i> | A Pen. |
| <i>Ne</i> | <i>Ne</i> | No. |
| <i>Fug</i> | <i>Fugum</i> | A Yoke. |
| <i>Tu</i> | <i>Tu</i> | You or Thou. |
| <i>Da</i> | <i>Duo</i> | Two. |
| <i>No</i> | <i>Novem</i> | Nine |
| <i>De</i> | <i>Decem</i> | Ten |
| <i>Pare</i> | <i>Pars</i> | Part. |
| <i>Cal</i> | <i>Calvus</i> | Bald. |

Herodotus writes that all the *Persian* Names end with S. but we finde no such thing now of late.

The difficulty
to learn the
Persian
Tongue.

The *Greeks*, according to the Testimony of *Brissotius*, accounted the *Persian* Tongue very hard to learn; but we suppose that the difficulty, if there be any, is in pronouncing the Letters, which are for the most part gutturals; but as *John Gravius* and *Olearius* witness, there is not one of all the Eastern Tongues which require fewer Rules than the *Persian*, by reason of it's few *Anomala*; but the want of the Vowels makes great difficulty in the reading of their Books, for many Words with one and the same Consonants, onely with several Vowels, signifie several things; viz. *Ghyl*, signifies smooth, *Ghul*, a Rose, *Keschten*, to turn about, *Kischten*, to fowe, *Koschten*, to kill.

One Word in the *Persian* Tongue, hath oftentimes several significations, from whence many conclude that it is *Lingua nuda*, a barren Speech: As for Example from the word *Chane*, which properly signifies a House, there are many other words are deriv'd and compounded, viz. *Barchane*, a Stable for Horses, *Carchane*, a Work-house or Store-house, *Treschane*, an Armory, *Tabchane*, a Great-hall, *Divanchane*, a House of Justice: Moreover this word is us'd in many other things: As in the business of eating, &c. for they use to say to eat, to drink, to have, to carry away, to receive, to understand, and to express many other things; for they say, to eat Wine, eat Heat and Cold, eat Money, eat Wounds, eat beating with a Stick; besides many other strange kind of Expressions.

Use the *Arabick* in stead
of *Hebrew*,
Greek, and
Latine.

Hebrew, *Greek*, and *Latine*, the *Persians* understand not, but in stead thereof they use *Arabick* as their most learned Tongue, which is as common amongst them as *Latine* with us, and divers Books are written therein.

Their Alpha-
bet.

As to what concerns the Alphabet of the *Persians*, they had antiently their own Letters and Characters; but after the *Arabians* had made themselves Masters of *Persia*, they were not onely laid aside, but upon their *Califs* Command all the Writings of that sort were burnt, for they judg'd that so long as the *Persians* kept the Books which contain'd the Laws and Religions of their Idols, they would never be brought to be good *Mahumetans*, so that the *Arabians* establish'd their Letters and manner of Writing, which the *Persians* affected so much, that they totally neglected their own, insomuch, that there is at this day not one amongst them that understands their own antient Letters.

All those that ever intend to speak the *Persian* Tongue, must first be well experienc'd in the *Arabick*; for the *Persians* not onely use *Arabick* words apart, but also joyn them to their Names; of which *John Gravius*, *Lodowick de Dieu*, *Reyer* and many others, treat more at large in their *Persian* Grammars.

They study
Philosophy.

Notwithstanding there are not so many in *Persia* as in *Europe*, which learn the Liberal Arts and Sciences, yet they highly esteem those that study therein, which they corruptly call *Filosuf*. The *Persian* Phylosophers in Matters of Phylosophy and other Sciences, highly esteem the *Christians* Books, especially such as treat of Morality, natural Phylosophy, and Religion: They also hold

Disputations with great Confidence concerning the Mystery of their Religion, with People that are of another Opinion, quite contrary to the *Turks*, who out of stubbornness will not admit any to speak thereof.

For the Instruction of their Knowledge, there are several Universities or Schools in the Cities, which they call *Madresia* or *Madressa*, and the Scholars *Mederis*; the Chiefest whereof are at *Ispahan*, *Schiras*, *Ardebil*, *Mesched*, *Tebris*, *Casbijn*, *Com*, *Fest*, and *Schamachie*; to all which the *Sedder* or Governor must allow a sufficient Maintenance, which he receives from such Countreys as are free from Tribute, and other Taxes to the King; as *Cochtze* by *Erwan*, *Uzatznik*, near *Carabach*; *Tabachmelick*, lying between *Georgia* and *Carabach*; and also *Agdasch* and *Kermern*.

Their Uni-
versities.

The Learning in which they instruct them, is, Geometry, Surveying, Poesie, Astrology, moral and Natural Phylosophy, Physick and Law: They have all *Aristotle's* Works translated into *Arabick*, and call him *Danja piala*, that is, The Cup of the World; for as we may use the Cup to refresh our selves, so we may likewise to inebriation; so according to their opinion, we may use and misuse Phylosophy; for they say, that strong Liquor and Phylosophy make good Orators, but excess of both makes wise men Fools.

What they
study.

They teach their Youth Arithmetick so soon as they can write and read; the Common-people use the *Indian* Figures, but the Learned, the *Arabian*. Their Poesie and Orations are comprised in short Lessons, and are studied both together, because their Histories and Disputations are mixt with Verses, and other Eloquent Expressions. Their chief Book is (as we said before) *Culustan*, that is, *Rose-Valley*, made by the famous Poet *Schich Saadi*, and some Years since Translated into the *German* Tongue by *Olearius*; it consists not onely in pleasant Prose, but delightful Verses; and therefore every *Persian* hath this Book in his House; nay, some there are which carry it in their memory, and are therefore accounted very learned; this they repeat at all Feasts and other Merry-meetings.

Their chief
Books.

Moreover, they delight much in reading of Histories, especially those of *Aly's* Life and Death; as also of *Hosseini*, *Aly's* Son, which are written in a lofty Style. They have likewise several other Books, as Chronicles, as well of their own Kings Reigns and Wars, as other eminent Transactions; and these are term'd *Mirchond*, *Emveri*, *Tzami*, *Walehi*, *Nassegri*, and the like; amongst which, the chiefest is *Mirchond*, who in an excellent Style hath written a *Persian* Chronicle in Four Volumes, which are there sold for two hundred Crowns; but we cannot credit the *Persians* much in their Histories, and Matters of Religion, because they often mix fabulous Inventions with real Truths.

Delight in
reading Hi-
stories.

The number of Books that treat of Philosophy are but small in these Countreys, and those few are in the Hands of the most learned Persons who keep them as a great Treasure: The Books that are generally sold there, are either Romances or Verses treating of their Law, besides which, they have no Books worth mentioning.

Arms.

Arms.

The Horse-
men Arms.

THe Persian Horse-men are arm'd with Bowes, Arrows, and a bending Sword like a Scymetar; their main strength consists in the Cavalry, and though their Horses are small and lean, yet they are strong and swift: The Hilt of their Swords is onely a cross Bar, yet sufficient to defend the Hand, and for the most part set forth with incised work; the Scabbards are either of red or black Leather, and placed after the same manner as the Hilt; their Belts are narrow and plain, without any other Ornament or Colour than the skins naturally bear; their Bowe-men are call'd *Curischi*, and their Musquetiers *Tufenkisch*, for they have Musquets and also Pistols, which they say *Schach Abbas* first brought in use among them: They also have some great Guns, which they use more in their Fortifications and Sieges, than in a Field Battel: Yet Anno 1604. *Schach Abbas* had one hundred and fifty Cannons when he beat off *Flut-zali Bassa* from *Cigale*.

They use ma-
ny Stratagems

In former times the Persians always engag'd their Enemies on Horse-back, but since the use of Musquets was brought amongst them, they have made a Body of Foot, which in these last Wars hath done them great Service. Moreover they are very subtil in contriving Plots and Stratagems to circumvent their Enemies.

At the Siege of *Iran*, Anno 1633. the Persians had a sort of Poyson in little Glasses which they shot with Darts into their Enemies Forts, by which means they so infected the Air, that it swell'd the Inhabitants Arms and Legs to an extraordinary thickness, and by that means made them unable to resist. Their defensive Arms are Breast-plates, Shields, Coats of Mail, and Helmets.

The Soldiers
of Persia made
up of three
Bodies.

The Soldiers of Persia are made up of three sorts: The first sort are *Turkomans*, which are like Hirelings, and have *Ziffs*, that is, Pensions, which the Sons inherit from their Fathers, and are bound to furnish the King with a certain number of Horse as often as occasion shall require: The second sort is that which *Lenn-lai-vus* and *Soranzo* call *Corrises* or *Coridches*; but in the *Turks* Language might more properly be call'd *Curchins* or *Georgians*, which receive no pay, but have onely their Dyet, Horses, Apparel, Arms, Tents, and all other Necessaries. The third sort are Friends and Allies, viz. *Armenians*, and other *Georgians* who are Enemies to the *Turks*.

Four Degrees
in their Mil-
itia.

In Persia are four Orders or Degrees in their *Militia*; the first are Musquetiers, or they that use Fire-arms, not many years since brought in by King *Abbas*, through the persuasions of Sir *Anthoni Sherley*, one of our three famous *Sherleys*; so much celebrated in former times.

Musquetiers.

All the Musquetiers are Natives and Inhabitants of the Cities, Towns, and Villages, though more dwell in the Villages than the Towns or Cities, and they are accounted *Tat* or ignoble, and may not wear the *Tag*, but the common *Tur-bans*.

Formerly they continually fought on Foot, yet march'd on Horseback like our Dragoons. All the Captains of these and other Companies are by a *Turkish* Name call'd *Fuzbassi*; that is, The Head of a Hundred; for *Fuz* is a Hundred, and *Bassi* the Head, notwithstanding they often have

above two hundred, and sometimes under one hundred in their Companies.

Those that dwell in several Provinces or Places, meeting at a general Rendezvous, march together to the Army, either with the *Chans* of the Province, or else alone, especially those that have no *Chans*.

Those of *Mazanderan* are accounted the best Musquetiers, but there are more beside them whose number are always kept, and paid by the King, and are said to be twenty thousand.

The second Order is that of the Vassals, or the Kings Servants, which are nobler than the Musquetiers, and are all Christians by Extract, bought in their Infancy, or presented by several People, as *Circassians*, *Georgians*, *Armenians*, and the like: The *Georgians* who are the most numerous, are from Christians become *Mahumetans*, they fight all on Horse-back, and use several Weapons, as Spears, Bowes and Arrows, Musquets, Iron Clubs, crooked Swords, Daggers, and Battel-Axes.

The Kings Vassals are permitted to wear the *Tag*, and use the same on certain occasions, they have a peculiar Commander, and are to the number of fifteen thousand; viz. Those that belong to the King and are in his pay, for the *Chans* and *Grandees* keep many others in their own Service: Besides which there are fifteen thousand more which are no Soldiers, and officiate in several places at Court, or follow several employments, to which they are brought up from their Infancy.

Martial Law is also new, having been first establish'd by King *Abbas*, from the Example of the *Turks*.

The third Order consists in *Chizilbassi*, that is, Red Caps, and is more noble than that of the Vassals; these also fight on Horse-back, carrying such Arms as they like best; in former times they us'd onely Bowes and Arrows, Shields and Swords, for they despis'd Guns as base Arms for a Gentleman to use; but since the Year 1620. they have all carry'd Fire-Arms, beside their old Weapons: Moreover some, especially Knights, keep their first Arms, which are less troublesome to carry than the other: They are free, and need not serve longer than they please or are paid; nay, they may change their Masters if they can make any advantage thereby to themselves, they may leave the Kings Service and go to a *Chan* or *Sultan*, or from the one to the other, as it is very common.

Chizilbassi of
Red Caps.

The fourth martial Order of the Persians being the most noble, is that of the *Corci*, so call'd from the word *Corma*, which in the *Turkish* Language signifies to keep, who are in a manner like to our Life-guards, because their office is to guard the King at Court, and all other Places.

The Corci,

All the *Chizilbassi* which neither serve the *Chans* nor *Sultans*, or any other people but the King himself, and are in his pay, are call'd *Corci*; the number whereof, amounts to twelve thousand; they use the same Arms as the other *Chizilbassi*, and fight on Horse-back; they have peculiar Commanders call'd *Corcibassi*; that is, Heads of the *Corci*: In these four Martial Orders the King's whole *Militia* consists, there being but few besides them.

Moreover, there are likewise the *Fasaksi*, or Precursors, to clear the way for the Army, and detain all those they meet with, that they may not

The Fasaksi
what Service
they do.

not come too near the King's Wives: In Sign of their Office every one wears an ordinary Arrow stuck through their *Turbants*, but their Captains one of Gold.

The Infants,
what they are

There are also others, as *Lasants*, which are like Centinels, and have onely a Club or Staff in their hands; but these are rather Officers in the King's Court, than Soldiers.

The Titles of
their Com-
manders.

The supreme General is call'd *Sardar*, a Commander of ten or twelve thousand Bow-men, *Curtzschibacht*, a Colonel over a thousand, *Minbaschi*, a Captain over a hundred, *Fusbaschi*, a Decurio that commands ten, *Ohnbaschi*, which if they have behav'd themselves valiantly, and perform'd any notable Exploit, they are without any respect of their Birth or Quality bountifully rewarded, and promoted to greater Dignity.

Valor not
Extract the
cause of Pre-
ferment.

Arab Chan, a Duke of *Schirwan*, in the Reign of *Schach Sefi*, was but a Rustick's Son in *Serab*, where he was first a Marshal, but after behaving himself valiantly in the Wars, cutting off several *Turkish* Commanders Heads with his own Hands, he was made *Chan* of the foremention'd Province: Others have been promoted to the same Dignity from Heardsmen, Grooms, or the King's Slaves, but those that do not encounter valiantly with their Enemies, or lose an opportunity of engaging with them, or without a very great reason fly from them, they not onely lose their lives, but are first scora'd and derided by all men, being forc'd to go through the whole Army in Womans Apparel a whole day; for (as *Herodotus* affirms) nothing is accounted more vile amongst the *Persians* than to be esteem'd a greater Coward than a Woman.

The Enemies
to Persia.

The King hath powerful Enemies both on his right and left Hand, which oftentimes engage with him, viz. the *Tartars* of *Zagatay*, or the *Usbecan* *Tartars* in and upon the Borders of *Chorasán*, who many times invading him with ten or twenty thousand Men, pillage all the Countrey: But the *Turks* are his greatest Enemies about *Bagdat* or *Babylon* and *Iruan*, near which places many bloody Battels have been fought; the great *Mogul* also makes frequent War upon them for *Candahar* and *Herat*.

Boterus tells us, that the *Sofi* troubles himself but little with the *Mogul*, because between both Realms (as betwixt *Spain* and *France*) are very narrow Passages, and the Situation of the Borders very Rocky and troublesome; by which means the conveying of Provisions that way, and the keeping of Forces there is very inconvenient.

The Forces in
pay.

It is said, that King *Abbas Anno 1620*. kept constantly one hundred thousand Horse in Pay, of which about thirty thousand guarded the Cities on the Frontiers, from whence they never stirr'd to any Engagement, onely when it was judg'd fit, then they are remov'd from one Quarter to another. Besides this numerous Army which receives Pay, are also many Volunteers, persons of Quality, of which, some keep fifty, nay a hundred Men in their Service, which receive annual Revenues, and carrying Arms, are reckon'd amongst the *Militia*, as likewise Sutlers, Merchants, Handicrafts, Camel-drivers and Commissaries, which all bear Arms; besides their Wives which are no less in number than the Men, according to the antient Custom of the People of *Asia*, which (as *Xenophon* affirms) carry their Families with them to the Wars, so that the King's Army consisting as well of other men as Soldiers, amounts to between two and three hundred thousand Men.

The City *Ispahan* with the Villages belonging to the same, is able in a short time to raise sixty thousand Men besides the standing Forces.

The Soldiers marching in the Army observe a good Order, and make little noise, using neither Drums, Trumpets, nor any other Musical or Warlike Instruments; none daring to take any thing but what they pay for where ever they are Quarter'd, by which means the Countrey-People receive great benefits by the Army's marching through their Towns or Villages, and the Merchants or Handicrafts without any suspicion of being wrong'd of their Goods, let the Soldiers have such things as they want, Sutlers travel with Fruit, Sweet-meats, and Snow in the midst of Summer, to such places where they expect the Army to come. For their better accommodation the Inhabitants of those Countreys in hopes of gain store up great quantities of all manner of Provision against the time that they expect the Army to come thither, where they dispose of them at their own Rates, which is not ordinary. The Pay which a Trooper receives, amounts yearly to five *Tomans*, each *Toman* is sixteen Crowns, with which he may maintain himself very handsomly there; the Officers pay is either more or less according to their places.

Their order
in marching.

Olearius tells us that the yearly pay of a private Soldier, viz. of a *Curtzchi* or Bow-man, is three hundred Crowns, with which he must maintain himself and his Horse, and that of a *Tufenkisch* is two hundred.

Their pay.

The pay allow'd certain persons of Quality exceeds all the rest, and extends to two or three hundred *Tomans* a year; these also maintain whole Companies at their own Charge; notwithstanding these *Grandeers* are list'd but as private Soldiers in the King's Book.

All the *Persian* Soldiers which receive the Kings pay, are oblig'd to be ready upon his Command, and if need require, immediately to go to such places as they are call'd to.

The *Persians* observe no order of Marshalling their Forces in Field Battels, the King onely placing the *Chans* over the *Sultans*, and other Commanders according to the number of men which they have under them. The Office of a Captain is onely to guard the place where he is appointed. The Soldiers are not drawn out in good Order but confusedly mixt together, and it often happens that the Musquetiers, Bow-men, Pike-men are all intermingled after a confused manner.

No orderly
Discipline in
Battels.

They, for the most part, make a running fight, and turn about so soon as they have discharg'd upon their Enemy, like our Men, who retreat so soon as they have fir'd to make way for others. Moreover, when they draw near the Enemy, or they come to a place where they apprehend any danger they keep close together in one Body.

March close
near an En-
emy.

Their Bag and Baggage with their Wives, follow them at a good distance, riding on Camels if they go to meet the Enemy, but at their return they ride before, and the stoutest men between them and the Enemy; their Encamping themselves is also in a confus'd manner and without Order, taking up as much room as they can, which though it be for their ease, yet many times proves dangerous: By this means the *Ordu*, that is, the Army or Camp is like one of the greatest Cities in *Persia*, and stor'd with all manner of Provision like a Market.

Their Train
and Baggage.

The Camp
like a City.

They

They cut off the Hair of their slain Enemies, and carry the same about with them, according to the Custom of the Countrey, as a certain testimony of their Victory and Valor.

Rewards of
valiant Men.

Such Commanders as behav'd themselves valiantly, are Presented with Suits of Cloth of Tissue, as a requital for their good and faithful Service, which as soon as they have receiv'd, they immediately put on, and give that which they put off to the Bearer.

Their Tents.

They use certain little Huts, Tents or Pavilions in the Fields, which are call'd *Scervanli*;

from the Province of *Scervan* where they are made: They are for the most part cover'd with a strong Stuff, and wrought like a Quilt, which is very substantial against the Cold and Rain, as also against excessive Heat; they are round on the top like a Canopy, and oval in form at the bottom. There are likewise other smaller places of repose call'd *Sairvan*, or cover'd Places, which serve onely as Tilts, to keep off the Weather and the Sun.

Their Coyn.

Their several
sorts of Money.

The currant Money in Persia is Silver and Copper. The Silver Coyns are an *Abas* or *Abascy*, *Garem Abas* or *Chodabende*, *Schahi*, *Bisti*, *Laryns* or *Lari*, *Piasters*, and their Copper Coyn, call'd *Pul* or *Casbechi*.

An *Abascy* is about a Crown in value, though not above a quarter of an Ounce in weight. These *Abascies* have their Denomination from *Schach Abbas*, who caus'd them to be Coyn'd, as also the half *Abas*; and the *Chodabendes*, because *Schach Chodabende* was the first maker of them.

The *Schahis* make each a quarter of an *Abas*, and two *Bisties* and a half, being the least Silver Coyn, one *Abascy*.

The *Laryns* or *Lari*, are two pieces of Silver of a certain weight, bow'd together in two parts, and stamp'd at the end with the Governor of *Lar*'s Arms, and hath its Name from the City or Dominion, or from the Princes of *Lar*, when they were absolute, and not subject to the Kings of Persia. And because the value of this Coyn consists onely in the weight and goodness of the Silver, it passes currantly through all the Eastern Countreys; and not onely allow'd by the *Chans* and Princes of *Lar*, who first Coyn'd it, but by all the Princes of Asia: for the *Turks*, *Persians*, *Moguls*, and others, Coyn the same with their proper Names. But after the uniting of the Dukedom of *Lar* with the Persian Realm, this Coyn hath much declin'd, as *Olearius* affirms. In former times they had another Coyn call'd *Lari*, which was of bended Silver Plate, beaten out, and stamp'd in the middle. Some account five *Laryns* to make a Spanish Ryall; and one *Laryn* passes amongst the *Hollanders* on the Island of *Ceylon*, for twelve of their *Stivers*.

In Persia, as also in all other Countreys, passes a Coyn call'd *Piafter*, each piece whereof is val'd at a Crown.

Their Copper Money is in general call'd *Pul*, and in particular *Casbechi*, of which forty make an *Abascy*.

Each great City hath its peculiar Copper Coin, which goes in no other Place, and no longer than one year, because the Stamp is alter'd every year.

The Coyn of one City is mark'd with a Deer, and of another with a Goat, Satyr, Fish, Serpent, or whatever they fancy. Moreover, against their new Year, which happens in February, the old *Casbechies* are either call'd in, or cry'd down, after which two are not worth one, and are forc'd to be brought to the Mint again, where they are beaten out and stamp'd anew. A Pound of Copper is sold here for one *Abas*; of which they make sixty *Casbechies*.

They have also *Xeraps*, or *Xerapsies*, or *Xerapsins*, of Gold, which make eight *Laryns*; and likewise *Deniers*, which are about one Spanish Ducat and a half apiece. But *Texeira* doth not clear this Point, because in one place he saith, that a Million of Gold *Deniers* makes almost twelve Millions of Spanish Ducats, and in another place, that fifteen hundred *Deniers* are near upon two thousand Spanish Ducats; and in another place, that fifty thousand *Deniers* are about seventy thousand Spanish Ducats. But a *Xerapsin* is by the *Hollanders*, on the Island *Ceylon*, accounted to be four Shillings.

Others affirm, that the Coyns in Persia are *Besforchs*, *Pays*, *Soudy*, *Chay*, *Mamoudy*, *Laryn*, and *Tomams*. Ten *Besforchs* make a *Pays*, which is Copper, and made like a Dutch *Doit*; four *Pays* a *Chay*, or Four-pence-halfpeny English; twenty *Pays* a *Mamoudy*, or Nine-pence English; twenty five *Pays* a *Laryn*, five *Laryns* a Crown, and a hundred *Mamoudies* a *Tomam*, which is sixteen Crowns.

Rich Commodities are valu'd by *Tomans* or *Tumans*, each *Toman* reckon'd at fifty *Abascies*; and notwithstanding this sort of Money, which amounts to so much, is not stamp'd, yet they reckon them by the number, as the *Russians* do their *Rubbles*, and we here by Pounds Sterling: A *Toman* is six Rixdollers, or Three Pound twelve Shillings English.

Anno 1644. according to the Kings Command, no Person whatsoever durst carry or convey any Ryals, Ducats, or new Money, to *Hindostan*, on pain of extream Punishments, because the old Money was much lighter, and of worse Metal than the new.

How they value
Commodities.

Their Weights and Measures.

As for their Weights and Measures, they are of two sorts, the one is the King's, and the other that of *Tebri*; the King's Weight or Measure is double to that of *Tebri*, though the last be much more us'd. First there is a Weight call'd *Patman*, which according to the Measure of *Tebri*, weighs compleat nine Venetian Pounds. This *Patman* is divided into nine *Cebah*

reck, or four Quarters, the Quarters into *Siahs*; the *Siahs* into *Mithicali*. But *Manchia* is a Weight about ten Pound and a half.

Texeira also makes mention of a Weight call'd *Man* or *Men* (perhaps one and the same with *Patman*;) which the Portuguese in the East-Indies call *Mano*, but the value and weight thereof is distinct, according to the several Countreys, and is by *Zacharia*,

The Kingdom of Persia.

charia, King of Chorazan, who made a great Book of the Weights and Measures of Persia, call'd *Mim*. Davity will have this *Mano* to be the *Batman* which Vincent Della Alexandri makes mention of in his Relation of Persia; and that ten of them make forty Venetian Pounds, each Pound being twelve Ounces, so that one *Batman* should make four such Pounds. Others will have three sorts of *Man*, viz. a *Man* which contains seven Pound Dutch, a *Man Cha* of twelve Pound, and a *Man Sarat* of thirty Pound.

Olearius tells us, that they weigh their Goods all with *Batmans*, which according to the several Places are different: A *Batman* of Tebris contains six Pound; a *Schach's*, or King's *Batman*, which is

most us'd in *Kilan*, is twelve Pound; a *Schamachies*, or *Canabachs Batman*, is sixteen Pound.

The distance of Places from one to another through all the parts of Persia, is reckon'd by Miles, which they call *Ferseng*, deriv'd from the old Name *Parasanga*, of which Herodotus, Xenophon, and others make mention. The length of a Furlong is (according to Della Valle) about one Spanish, or four Italian Miles; as also in the time of Herodotus, who affirms, that a *Parasanga* compris'd thirty Furlongs, of which (according to Strabo's Account) eight make an Italian Mile.

In the Turkish Language, which is spoken through the whole Countrey, the Miles are call'd *Agag*, that is, *Trees*.

How they reckon the distances of Places.

Their Trade.

What Merchants Trade into Persia, with the Commodities they carry thither, and what they bring back in Return.

THe English, Netherlanders, and Portuguese, Trade through the whole Countrey of Persia, onely the Portuguese, though having the same Trade, are not permitted to come to Ormus, Gamron, Lareca, Cismy, &c. At Bander-Gamron the Netherlanders have their Factories, as also in Lar and Ispahan. The Persian Trade being very considerable to the Holland East-India Company, doth not a little add to their Gain from the Indian Commodities: for the Trade which the said Company drives from the Island Ceylon, and the Coast of Malabar, to Persia, is not onely for the utterance of their Pepper, Cinamon, Cardamom, and other Commodities, which are Transported to Persia, and turn to a good Account; but chiefly for the ready Money which they carry from Persia to Ceylon; for they Import yearly unto Persia about eight hundred thousand Pound weight of Cardamom, seventy thousand of Japan Wood, and between twenty and thirty thousand of Cinamon.

The Hollanders us'd also from Taiowan to send Chinese Commodities to Persia, as Pepper, Sugar-Candy, Japan Camphire, Porcelane, Preserv'd Ginger, China Roots, China Anniseeds, Tee, &c. They also carry'd thither Cloves, Nutmegs, Mace, round and long Pepper, Cinamon from Ceylon, Gum, Wax, Benjamin, Sandal, Ebony, and Aguil Wood; Copper, Cubebs, Cauna, and most of the Indian Commodities, but especially Cloves, Tin, and Sugar.

The Merchandise which the Netherlanders bring in Return from Persia to Batavia, consists in Pearls, which are purchas'd in Barain and Congo, red Skins dres'd, red Earth from Ormus, pack'd up in Bales, several Jewels compos'd of Diamonds and Rubies, Emeralds, Rings, Rose-water, and other Commodities, but especially Silk, which is most plentiful in the Northern Provinces of Persia, and also their so much esteem'd Persian Carpets. But they are not the onely Traders there, for the Banians, Moors, and other Eastern People, supply their Markets with the like Merchandise.

For the promoting of Trade in Ispahan, the Hollanders are forc'd every year to make great Presents to the King and his Courtiers, who believe that they are oblig'd thereto, if they receive but a Grant to buy thirty or forty *Caras*, or such considerable quantities of Silk, from peculiar Persons (for else they are bound to Deal onely with the King for their Silk) which they Transport without paying any Custom.

The Portuguese having a Factory on the Island of Barain, receive half the Custom there, as also divers Sums of Money of all Moorish Vessels, and Arabian Pearl-Ketchers, extending their Trade into the Persian Bay near Bassora, Congo, Bander-Gamron, Cabo de Jaques, and several other Places.

From Persia are likewise Transported to India, abundance of *Tukoises*, which are to be had there at reasonable Rates.

The Persian Merchants carry also great store of Wine in Flasks and Cafes, to Mogostan and Ormus, whither they Travel in like manner with great Cafles or Caravans from the particular Provinces, to Trade with the Christians and other People there resident. The Merchandise which they carry thither, are Gold, Silver, Silk, Silk-Stuffs, Brocades, Carpets, Horses, Allom, Tutty, Rhubarb, Rose-water, and the like; which they barter for Cinamon, Cloves, Pepper, Cardamom, Ginger, Nutmegs, Mace, Sugar, Tin, Sandal and Japan Wood, Chinese Porcelane, Musk, Amber, Aloes, Precious Stones, Pearls, Indigo, Wax, and the like.

What the Persian Merchants carry out, and whither.

The Inhabitants and Foreigners may travel whither they please, and Trade to all Places, paying onely the Custom, and some small Imposts to the Crown.

But this is of special remark, that by virtue of an Agreement made between the Turks and Persians, they drive an unmolested Trade both in or out of the Countrey, as well in times of War as Peace; the Caravans travelling from place to place without any disturbance, to the great advantage of both Countreys.

Their Artificers, Manufactures, and several Employments.

THe Employments which the Persians follow, besides Tilling, Husbandry, and Planting all sorts of Fruits, which they sell to advantage, are several Manufactures and Arts, but none turn to a greater Account than that

of Writing, they being utterly ignorant in the Art of Printing. The next is the making of Silk-Stuffs, for which purpose eminent Citizens keep Work-houses, in the Persian Tongue call'd *Carchane*, where many Persons are employ'd, which brings them

Writing the most advantageous Employment, and Silk-Stuffs the next.

them in great Profit yearly : But *Cito Indino*, which is very fine Callico, spotted with divers Colours, is brought thither out of *India*.

Artificers.

Most of the Artificers are Weavers, Dyers, or Painters, who Trading in Cotton and Silk, make curious Stuffs, mix'd with Gold of the same ; but their Pieces reach not above eight or nine Yards, a fit Pattern for a *Persian* Habit. The *Fescht* and *Cashan* Workmen being the most artificial, know how to work all sorts of Shapes in Silk-Stuffs, but especially their Characters, so exactly, that the best Writers cannot make their Letters better with a Pen. These Stuffs, besides those that are made up into wearing Clothes, are with Cotton and raw Silk, Transported to other Countreys.

Vast quantities of Silk gather'd yearly.

It is generally accounted, that in *Persia* there are every year gather'd ten thousand *Zoom*, or twenty thousand Bales of Silk (for a *Zoom* is two Bales,) each Bale weighing two hundred and sixteen Pound. Of these twenty thousand Bales the Province of *Kilan* alone produces in a fruitful year eight thousand ; *Schirwan* and *Chorazan*, each three thousand ; *Mazanderan* and *Carabach*, each two thousand, besides what *Georgia*, which is also rich in Silk, and other Places yield ; of all which not

above a thousand Bales are kept to be wrought in *Persia*, the remainder being sent to *India*, *Turky*, and *Italy*, and by us and the *Hollanders* fetch'd from thence in Exchange for Copper, Tin, and Cloth ; which last is highly esteem'd by the *Persians*, who are ignorant in the use of Wooll and making of Cloth) insomuch that a Yard of ordinary Cloth at *Ispahan*, will fetch eight, nine, or ten Dollars.

The most and richest Traders in *Persia*, are *Armenian Christians*, who, like our Chapmen, carry their Wares from Place to Place ; for *Persia* is an open Countrey for all Nations to vend their Wares in.

A free and open Trade in *Persia*.

In *Cashan* are three sorts of Silk-Stuffs ; the first that of which they make their Girdles, the second is call'd *Mileck*, on some of which are wrought divers *Persian* Motto's, as also the Figures of Men, Women, Beasts and Plants, all set off with choice variety of Colours ; the third sort is call'd *Zerbaf* or *Mileckzerbaf*, which differ little from the former, onely that the first is all of Silk, and the others are wrought with Gold and Silver, and onely worn by Ladies, or us'd to make rich Furniture for their Chambers.

The King's Revenues.

The King's yearly Revenues.

THE yearly Revenues of the Kings of *Persia*, are said to amount to twenty Millions of our Money : for not onely the Towns and Provinces pay great Tributes, but also the Customs, Taxes, and Presents, amount to a considerable Sum. The rich Province of *Candahar* alone, when it is under the Jurisdiction of *Persia*, pays in Tributes and other Taxes, about two Millions and a half of Gold : *Iran* and *Babylon* pay not much less ; and according to the Contents of the *Desser* or Exchequer-Register, the Suburbs and Villages about *Ispahan*, pay yearly forty thousand Dollars.

Customs taken off in Trade from Port to Port, and of what paid.

Schach Thomas was the first King that took off the Customs formerly paid for the Transporting of Commodities from one Place to another, being Farm'd for above a hundred thousand *Tomans* yearly, each *Toman* being sixteen Crowns ; but afterwards he commanded them onely to pay the bare Fees of what Goods were Exported or Imported, so that most of his Revenues came from the Lands, Woods, Vineyards, and Fruits, of which he had a seventh part of the Product. They also paid for their Cattel, *viz.* for forty Sheep, fifteen *Bisties* yearly, and for each Cow, ten. Besides which, the *Christians* paid from Five to Eight in the Hundred, according to the goodness of the Lands possess'd, and Trade which they drove. The Customs which are paid in Traveling, for the securing of the Roads, are very inconsiderable. Some report, that the River *Sendermsh* in *Ispahan* raises yearly near sixteen thousand Dollars. The *Armenian Christians*, of which there are many thousands in the Countrey, pay two Dollars apiece. The annual Presents of the *Chans* and others, amount also to vast Sums of Money ; for none (according to an ancient Custom) may ap-

pear before the King without a Present, besides which the Magistrates and Governors expect their Gifts. The *Georgians* also pay great Tributes to the *Persian* King ; for *Vincent ab Alexandro* affirms, that one of those Princes pays yearly twenty thousand *Escues* or Crowns. Not onely on the Borders, but also up into the Countrey in the chiefest Cities, and in many places where there are Bridges and great Throughfares, both Strangers and Inhabitants, are forc'd to pay Toll for Silk and other Merchandises : besides which, for each Bale of Silk made in the Countrey, the King receives ten Dollars, for each Mule that is sold, one *Abas*, for an *Als*, half an *Abas*, for an Ox, a quarter of a Dollar, and for a Sheep, one *Casbechie*. The Pearl-Fishing of *Barain* brings him in twenty five hundred or three thousand *Tomans* yearly. The *Caravanseras*, which are inhabited by Merchants, pay annually fifty thousand Dollars : In *Ispahan* are twenty four, which pay three hundred *Tomans*. The King also receives twenty five thousand Dollars *per annum* from the Farm of Fishing in Rivers, and from the *Nesta* Springs four thousand. The Baths and Houses of Entertainment pay a Tun of Gold ; and all Gardens, forty Yards long and thirty broad, nine *Abas* apiece.

The value of the yearly Presents.

Toll paid of most Goods,

By these great Revenues the Wealth of this Kingdom sufficiently appears, and the State of the Prince, from his Golden Table and Dishes, of which *Schach Abbas* had so many, that (as hath been said) the making of them onely cost nine hundred thousand Ducats. *Olearius* judges they might weigh thirty six hundred Pound. And this Magnificence was not new, for *Xenophon* affirms, that the ancient Kings of *Persia* judg'd their greatest Glory to consist in their abundance of Golden Vessels.

The State of the Prince.

Their Buildings.

The form of
Noblemen's
Houses.

THe Houses of Noblemen are for the most part large, containing many Apartments, fitted for several uses; each Room is built along in a handsome form, and separate from the rest, so that you need not go out of one into another, as is usual here, but directly to that where you are design'd. The Houses (according to the Eastern manner) have no Windows towards the Street, are flat Roof'd, and have very little Doors of one intire piece of Marble, unpolish'd, and of an unhandson shape, for all the *Asian* People take but little care to beautifie their Houses on the outside. The Rooms of Entertainment are generally open before like Galleries, and look either into Gardens, or other spacious Walks. At the farther end of the Hall, opposite to the Entrance, is an Apartment cover'd on the top with glaz'd Tiles, so also is the Floor and Walls, but the last not above four Foot high, that those that sit on the Ground may lean against them with their Backs. After the same manner the Kitchen Walls and Floor are also Pav'd; in the Floor are several round Holes, into which putting Fire, they either stew or bake Meat, or keep it hot. The Fire being under the Floor like a Stove, you can neither perceive Smoak nor Flame, because the Smoak hath a peculiar place to go out at. Under these round Holes are little Springs, which spouting up, the Water is receiv'd in Troughs, and serves to wash their Meat with, as also for other occasions, after which it runs away through private Drayns.

Their Furni-
ture.

The Houses are but indifferently Furnish'd, having neither Chests of Drawers, Cabinets, Tables, Chairs, Stools, or other Lumber, as is usual amongst us, but onely Carpets, Cushions, Mats, Quilts, and the like, to sleep and sit upon. The Floors of the Lodging Rooms are cover'd with very fine Carpets, on which they sit and walk without their Shoes, either when they talk one with another, or eat together, and also sleep on them. In these Chambers no Dogs are suffer'd to enter, and to keep them clean, they have always a *Tustan* or empty Platter standing by them, into which they throw all their Bones, Shells, and the like. These *Tustans* are much us'd at Meals, being set betwixt every two Persons.

Caravanseira's
what they are.

There are likewise two kind of Buildings in Persia, call'd *Caravanseira's*, which are erected at the King's Charge, the first up and down in the High-ways, for the accommodation of Travellers, and the others in the Towns, for Merchants Goods: Those which are in the Countrey are common Inns, and built like Cloysters, viz. with a spacious Court in the middle, and many Chambers round about. As to what concerns the Place it self, any one may dwell therein a whole year and not pay any thing for his Lodging. Those which are in the Towns, and serve for Store-houses, have many large Rooms, on the Doors whereof hang great Padlocks. In these the Merchants keep their several Goods for very

small Rent, which is bestow'd upon Locks. In these Rooms are nothing but the bare Walls. He that comes first thither makes choice of as many empty Chambers as he hath occasion for, and for as long time as he intends to stay.

In the Villages, especially between *Eskef* and *Ferhabad*, in the Province of *Maxanderan*, are divers Summer-houses built against the heat of the Sun, which are call'd *Balachane*, consisting of high Poles, cover'd both on the tops and sides onely with Mats made of thin Reeds, which they use like Curtains, rolling them up, or letting them down, according as they find it for their convenience. They go not up to these *Balachanes* by Steps, but on a piece of Timber, which lies sloaping, and at easie distances hath several Notches to set their Feet on in stead of Stairs.

Their Summer-houses.

The Roofs of the Houses in the Villages *Aranzague* and *Polesofium*, are round on the top like a Bee-hive, after the manner of the *Arabian* Huts and Tents.

Houses like
Beehives.

In *Ispahan* and other places, where there is but little Wood, and likewise through all *Curdistan*, necessity hath taught the Inhabitants a means to keep themselves warm in Winter in their Houses, viz. they make a Hole in the Earth, which they call *Tennur* or *Tennor*, whereinto they put burning Coals; over it they set a kind of Table with a broad Carpet upon it, about which setting themselves, they cover half their Bodies with the Carpet, and also sleep about it in the Night: It warms a Room very considerably with a few Coals; and for conveying away the Smoak, Pipes are laid under Ground from the *Tennur* to the Garden or bafe Court. The Fewel which they burn is according to the nature of whar the Countrey affords, either Wood and Shrubs, or else Cows and Camels Dung.

Their manner of making
Fires.

Amongst the Nobility in the *Divanchane*, or places of Audience, are us'd long Wax-Candles, which weigh about three pound apiece, and serve three or four Evenings, the remaining Ends being us'd in other places that are not so much frequented.

They also burn Tallow in Candlesticks, made of Silver or other Metal-like Lamps; under which is plac'd a Bason or Platter, to receive that which drops down, that it may not fall on the Carpets.

Their Candles
and other
Lights.

They also use round Iron Fire-pans, in which they burn old Rags dipt in Grease, which kindling instantly, give a greater light than our Links or Torches. These Pans they commonly carry about on Sticks, which serve them in stead of *Flambeaux*; they sometimes set them on Poles in the open Air before the *Divanchane*; nor may they be carry'd in the Night before any other than Persons of the greatest Quality. Lastly, it is a sure sign that the King, or at least his *Haram*, is near the place where three such Fire-pots are set out.

Of

Of their Travelling.

How the
Persians tra-
vel.

THe Persians travel after this following manner, viz. By reason of the time that is spent in lading the Camels, they cannot go far the first Night, but when they are once laden and upon their Journey, they unlade no where till they come to the place where they design to Lodge. They journey for the most part in the night, and in the day rest in cool and shady places: for they certainly believe, that if any one should begin a Journey in the day, especially in the midst of Summer, he would undoubtedly lose his Life, or at least fall into a great Fit of Sickness.

The King and Noblemen travel after this manner, viz. The Harem and Women go before

with all the Camels and Carriages, attended by a great Train of Servants, who are well Arm'd, the Overseer of the Women, or Captain of the Harem also accompanies them on Horseback well Arm'd, and is most commonly an Eunuch; so also do the rest of the Officers.

The Rusticks in *Adirbeizan*, and about *Ardebil*, neither use Mules nor Horses for the carrying of their Goods, but onely Oxen and Cows, which are for the most part black or spotted, and less than ours; neither do they put Saddles upon them, but cover their whole Bodies with a coarse Linnen Cloth, quilted with Wooll or the like, and that is all their Furniture.

The Atter-
dance of the
Harem.

They onely
use Oxen and
Cows for
Carriage in
some places.

Their Religion.

The divers
Sects.

THe King of Persia's Subjects are either Mahometans, Xiahies, otherwise call'd Scheichs, or Schiati, or Sofians, which make up the greatest number, or Heathen Fire-worshippers, or Gaures, who are but few in respect of the others, besides Banians, Jews, Armenian Christians, Nestorians, Manichæes, Franck-Armenians, and others.

Muselman,
what it signi-
fies.

The Xiahies or Schiati, are those which follow Mahomet's adopted Son Aaly: for all the Sects of the Moors, which some say are seventy eight, are reduced to two, viz. that of the Sunis or Sonni, comprehending the Arabians, Turks, and all those that follow the Alcoran, and that of Schach Sefi, receiv'd in many Countreys out of Persia.

The Persians as well as the Turks call themselves Muselmans, from the Arabick word Salama, which signifies Releasing or Freeing, and was first impos'd or assum'd, because when Mahomet first set afoot his Doctrine, all those were put to Death that would not declare their Belief in the following words: *La Ilah Illa Alah, Muhammed Resul, Allah*, that is, *There is no other but one onely God, and Mahomet his Prophet*. Upon this Declaration the Remonstrants were released, and call'd Muselman; but now they call the Children as soon as they are Circumcis'd, Muselman: Their Youths they Circumcise in the seventh, eighth and ninth year, at which time they inebriate them with sweet Liquors, that they may not feel the pain: They not onely Circumcise the Males, but also use a Ceremony signifying the Circumcision of Females, but the Turks onely cause their Daughters to lift up their Hands and speak some certain words.

Their Cir-
cumcision.

Wherein the
Turks and
Persians dif-
fer or agree.

In this Matter and the Alcoran the Persians agree with the Turks, but differ in several others, as 1. Their Expositions and Explanations of the Alcoran are not the same. 2. Their Imams or Saints are different. 3. Their Ecclesiastick Ceremonies and Customs are several. 4. The Miracles wrought by their Saints are repugnant to each other.

The Persians also differ from the Arabians and Turks in many other things: for the Persians affirm, that God is the cause of all Good, and the Devil of all Wickedness; which the Turks deny, saying, That then we should have two Gods, one good and the other bad. The Persians believe that

God is immortal; but that the Soul of Man, as well as of other things, is mortal: On the contrary the Turks hold, That the Glory of the Law is a Work of God, and that all God's Works are without beginning or end, as likewise the Godhead. The Persians affirm, That the Souls of the Good in the other World do not behold God in Essence, because he is a Spirit, but onely see his Glory, Mercy, Goodness, and the like, which are his Attributes: But the Turks say, That the Souls of the Blessed see God as he really is. The Persians also say, That when Mahomet receiv'd the Law from Heaven which he was to publish to the World, his Soul onely was by the Angel Gabriel carry'd to God: But the Turks and Arabians say, that not onely his Soul but his Body also appear'd before God. The Persians reckon the Sons of Aaly and Fatime, and their twelve Nephews, the most eminent of all Prophets, except Mahomet: The Turks allow them Prophets, but deny that they exceed others. The Persians judge it sufficient to worship God three times a day, viz. in the Morning at the rising of the Sun, which they call *Sob*; at Noon, which they name *Dor*; and in the Evening when the Sun sets, by them styl'd *Magarib*: But the Turks Pray five times a day, viz. in the three foremention'd times of the Persians; and beside these, a little before the Sun sets, which time they call *Hacer*, and likewise when they go to Bed. The Persians chiefest Prayer is the *Fatah* and *Alhemdo Lilla*, which Translated is to this effect: *Praise be to God, the Lord of Creatures, and the King of Judgment: We honor thee; on thee our Aid we call: Lead us in the right way, in the right way of those whom thou hast done good unto, but not in the way of those against whom thou art incens'd, nor in the way of such as go astray. Amen.* Moreover, all the Chapters in the Alcoran begin with these words: *Bismilla Rahman Rabin*, that is, *In the Name of God, Gracious and Merciful*. So likewise in all their Actions they have the word *Bismilla* in their Mouths: No Linnen Draper will measure out an Ell of Callico, nor a Shoemaker set Stitch in a Shoe, but first he repeats the word *Bismilla*, and sometimes also *Benam Oukinamesch Herestxane-hast*, that is, *In the Name of him who is the Protector of Souls*.

A Persian
Prayer.

They are very
zealous, or
look

look up to Heaven according as the Prayer directs; some pray and cry in their Houses with such earnestness, and so long, that being out of breath they often fall down on the ground, as in a Swoon, their speech ending with the word *Haaka*, that is God, which they repeat fifty or sixty times over: Some also use in their Prayers a String of small Beads which they call *Mohar Tesbih*, and distinguish'd in three places with those of a larger size.

Their Sermons.

After their Prayers on a Holy-day in their Temples, a *Chattib* goes into the Pulpit, and reads some Lectures with their Explanations out of the *Alcoran*. They call our Bible a decay'd and unregarded piece of Work, alledging that the Text was corrupted by the *Jews* and *Greeks*, and that God sent them the *Alcoran* in stead thereof.

Their Opinion of the Bible.

Of the Creation.

Concerning the Creation of the World, *Adam*, and other sacred Relations or Histories, as also of the Day of Judgment, and everlasting life; the *Persians* hold many ridiculous opinions different from the *Turks*.

They dedicate their Children to their Saints

The *Persians* have also a Custom to devote their Children whilst yet unborn to be Servants to some of their Saints, as a Token of which, after the Birth they bore a hole through the Ear of it, from whence some bear the Names of *Mahumet-culi*, *Imam-culi*, *Aaly-culi*; that is, *Mahomet's*, *Imam's*, or *Aaly's* Slave; but this onely happens when they have few Children left alive, having bury'd several.

As the *Sofians* despise the Doctrine of *Abubeker*, *Omar*, *Odsman*, and *Hanifa*, and follow that of *Tzafersadak*; so likewise in the Church-Ceremonies and other Customs they seem to exceed them, or at least in their own conceit, whereof we will instance one or two Particulars.

Persians and Turks different Ceremonies in preparing themselves to pray.

When the *Persians* prepare themselves to pray, first they wash themselves, but not like the *Turks*, for they making bare their Arms above the Elbows, first wash their Hands which they stroak twice down from their Elbows to their Fingers, and with their right Hand onely wash themselves twice over the Face, whereas the *Turks* rub their Face with both hands, and stroak their Arm three times upwards and three times downwards, and also wash their Mouths and Nose.

The *Persians* with their wet hands stroke twice over their Heads, from their Necks to their Foreheads, and afterwards cross their feet to their Ancles.

The *Turks* pick their Ears with their foremost Finger, and rub round them with their Thumbs, then scratch the Nape of their Neck over their Heads to their Throats, these Ceremonies are perform'd at Home before their going to Church.

The *Persians* oftentimes in their Praying hold before their Foreheads a made Stone consisting of a greyish Earth, digg'd up near *Cusa*, where *Hossein* is imagin'd to have been bury'd with *Aaly* his Father, from whence the Stone have great Power; It's eight square, about four Inches over, in the middle thereof in a Circle, are written the Names of the foremention'd twelve *Imams*, with that of *Fatima Aaly's* principal Wife, of whom the *Imams* sprang.

These Stones are made by the *Arabians*, who bring them to sell amongst the *Persians*. But the *Turks* esteem them not, entring in the *Mosque*, they begin the Prayer of *Aaly Ekber*: The *Persians* let their Hands hang downwards, and cast their Eyes on the Ground; but the *Turks* keep their hands

on their breasts: Moreover the *Persians* lay their Hands on both Ears and turn their Faces to *Kible*, that is, the South, because *Mecha* and *Medina* are opposite to *Adirbeizan* and *Ardebil*, lying towards the South, which when the *Persians* respect they begin their *Ahlhemdo Lilla*, and holding their Hands on their Knees, stand bent and pray the *Subhanna Robbi*, &c. repeat the *Alla Ekber*; then kneeling on the ground they strike their Heads on the foremention'd Stone, and say the *Subhanna Robbi* again, after which they hold up their Hands, this done they repeat their last Prayer kneeling, then rising up they turn to the right side, saying to themselves *Ssalom alecum Ssalom alecum*; with which words they salute the Guardian that hath stood by them and defended them from the Devil that he should not disturb them in their Devotion, as if he were present.

Their Prayers.

This difference in Religion between the *Turks* and *Persians*, is said to proceed from this Cause, viz. *Mahomet* on his Death-bed made his Brother and adopted Son *Aaly* (for he was espous'd to *Fatima* Daughter to his first Wife *Cadie*) to be his Successor, (as the *Persians* affirm) not onely in the Dominion of Spiritual, but worldly Affairs, giving him the Title of *Calif*.

Whence this difference proceeds.

But the *Arabians* say, that *Abubeker*, *Omar*, and *Odsman*, being great and mighty Lords, and in high esteem with *Mahomet*, took the Government upon them alternately after his Death, alledging that he had so commanded them; which *Aaly* and his Friends judg'd not onely untrue, but unjust; and therefore oppos'd them, but at length was forc'd by reason of his inconsiderable strength to submit to *Abubeker*, *Omar*, and *Odsman's* Proposals; nay, to be contented to see himself bereaved of his whole Inheritance. But *Abubeker* not long after dying, *Omar* succeeded, who being killed by his Slave, a *Persian*, made room for *Odsman*, who was also slain by a Soldier belonging to *Aaly*, who on the same day that *Odsman* dyed, was made *Calif*.

After a Reign of four years and two hundred sixty two days, *Aaly* was kill'd as he was going to Morning Prayer, by *Abdurahman*, Son to *Mekjem*, and his Body bury'd at *Tuhafa* or *Cusa*, in a Castle. On the same day his Son *Hossein* was made *Calif*, but he resign'd his Dominion to one *Muavias*, and dy'd in the sixth year and fifth day of his Reign; they say that his Wife by the Instigation of *Muavias* poyson'd him: But *Della Valle* tells us that *Hossein* was by his Antagonists (which are banish'd by the *Persians* as Vagabonds) set upon in the High-way, and kill'd with his whole Retinue of seventy or eighty men, viz. In a place in wild *Arabia*, call'd *Kierbula*, where his Tomb is yet to be seen, and highly honor'd and visited by many *Mahumetans* which come thither from Remote Countreys, who account him a Martyr and a great Saint, nay, the true *Imam*, and the *Sophy* of *Persia*, himself boasts that he was lineally descended from him. Moreover, many to honor themselves assume the name of *Hossein-culi*, that is, *Hossein's* Slaves.

In this posture Affairs continued till the year 1343. at which time a learned man call'd *Sofi* or *Scheich Sofi*, started up in the City of *Ardebil*, who boasted that he was the Successor of *Aaly*, as being extracted from *Musai Casim*, one of the twelve Sons of *Hossein*.

The Original of Scheich Sofi

This *Sofi* gave many Testimonies of great Holiness and prudence, and therefore caused himself

to be nam'd *Schich* or *Scheich*, liv'd a reserv'd Life seeming to despise the World and the glory thereof; went cloth'd in a Sheep-skin, and never would put on a Garment of Silk, but onely of Wool, from whence some suppose, because *Suf* in the *Arabick* Tongue signifies Wool, he receiv'd that Denomination of *Sofi*.

His Doctrine
and Opinion.

This *Schich Sofi* began to teach in publick, that the Succession in the place of *Calif* belong'd rightly to *Aaly*: as being *Mahomet's* adopted Son, and accordingly his true Heir; and that *Abubeker*, *Omar*, and *Odsman* had unjustly depriv'd *Aaly* and his whole Family of that Honor, to the great dishonor of *Mahomet* himself, which had exceedingly enrag'd God, and made him to awake *Sofi*, and endue him with ability to regain *Aaly's* Right, which had so long been trampled under foot: And as a Sign that *Aaly* was a true Prophet, *Sofi* related many Miracles wrought by him, which the *Turks* had kept in obscurity.

In the next place he declar'd that *Aaly* made an exact Explanation of the *Alcoran*, which he left to his Successor *Tzafer Saduck* in Manuscript.

They are generally
embrac'd and receiv'd.

The *Persians* being a People much inclin'd to Novelties, easily embrac'd *Sofi's* Doctrine, especially certain *Mahometan* Slaves, who thereby obtain'd their Freedom, by which he got so great an Esteem, that they all turn'd to *Scheich Sofi*, as their Redeemer and Protector: By this means he soon perswaded them to his Opinion, and thereby increas'd the Number of his Followers. Whereupon he commanded his Doctrine and Ceremonies, to be observ'd in the *Mosques*, which being somewhat contrary to the *Turks*, they began to rage exceedingly against him, and persecute the *Persians* with Fire and Sword; who nevertheless, promoted *Aaly*, and added to their Articles of Faith, these Words, *Aaly Welli Alla*. There is no other but the onely God, *Mahomet* his Prophet, and *Aaly* his Successor and General: Nay, they stick not to say that though *Aaly* be not the God-head himself, yet he was as one of the Almighty's Brothers: That the *Alcoran* which God design'd to give to *Aaly*, was by a Mistake deliver'd to *Mahomet*, in which Saying they prefer him before *Mahomet*, and the Clark standing on the top of the *Mosque*, at the time when he calls the People thither, speaks aloud to this effect: *Curs'd be Abubeker, Omar, and Odsman, God be merciful to Aaly*. They also have a deriding Proverb, viz. *Kiriseck der deheni Abubeker, Omar, Hansebat*; That is, *A Dogs T— in Abubeker's Teeth*; which to the *Turks* seems so great an abomination, that it makes them exceeding inveterate against the *Persians*.

'Another
ground of difference.

Della Valle tells us that the greatest differences between the *Persians* and other *Mahometans* proceeded from this occasion, viz. When *Mahomet* in his last Expedition with his Army between *Medina* and *Mecha*, riding upon a Camel before all his Followers, taking *Aaly* by the Hand, commanded him to get up behind him; saying to his People, *Those that have had me for their Veli, shall also have Aaly my adopted Son*. The word *Veli* in the *Arabick* hath two significations, and may be taken either for the Chief or Head of a Church, or for a Friend or Favorite: *Aaly* and his Successors believ'd the first signification, and ever since maintain'd that *Mahomet* by this Saying chose *Aaly* to succeed him, as well in the Government of Spiritual as Temporal Affairs, and that by the Power of this Declaration, *Aaly* and his Successors

ought for ever to be the Governors of *Mahomet's* Race; but after *Mahomet's* Death a Will was brought forth, wherein *Abubeker Mahomet's* Father-in-Law (for *Mahomet's* last Wife *Aisne*, was *Abubeker's* Daughter) was nam'd Heir and *Califa*, or spiritual and worldly Successor, which Will was made by the Practice of *Aisne*, or as the *Persians* say, forg'd by her, but the *Turks* and *Arabians* say that *Mahomet* himself chang'd his opinion, because *Aaly* was too young and unexperienc'd, whereas *Abubeker* was aged, and a man of prudence and good conduct; so that they conclude that *Mahomet* by the foremention'd discourse never intended to make *Aaly* his Heir or Successor, but onely to make known to him that they should shew the like respect and honor to *Aaly*, as they had done to him; And in truth they do little less, for they reverence *Aaly* as a great Saint, and account him the chief Head of their Religion; nay, for the true *Calif* or Successor of *Mahomet*, though not the first immediately after him, as the *Persians* relate, but the fourth in order, viz. after *Abubeker*, *Omar* and *Odsman*.

The *Persians* celebrate yearly that Day of the Month, on which *Mahomet* chose his adopted Son *Aaly* to be his Successor, as a great Feast, and call it the *Sheep roasted*.

A great Feast
in Honor of
Aaly.

Now in regard the *Persians* promote *Aaly* to that Dignity, and ascribe divine Vertues and Powers to him, they judg'd it fit that his Successors (which were undoubtedly inspir'd with the like Graces) ought to have more Honor shew'd them than other Common-people, and therefore they visit their Tombs, and pray at them with great devotion, and make rich Offerings to them. They also give *Aaly* the Name of *Mortozza*, which is a name of Holiness, or at least hath some such signification.

Moreover, the *Persians* say that *Aaly* had the mark of *Mahomet's* Seal-Ring on his back. He had two Sons call'd *Hassan* and *Hossein*, from whom sprang *Seinel Abedin*, *Mahomet Bagur*, *Tzafer Saduck*, *Musai Casum*, *Risa*, *Mahomet Taggi*, *Alli Naggi*, *Hossein Askerri*, and *Mehedi*; which ly all bury'd, viz. *Hassan*, *Seinel Abedin*, *Mahomet Bagur*, *Mahomet Taggi*, *Alli Naggi*, in *Medina*; *Tzafer Saduck* in *Babylon*; *Maer Hossein*, *Musai Casum*, and *Hossein Askerri* in *Kelbula* or *Cusa*. But *Mehedi* they say never dy'd, but went into a Cave near *Cusa*, before which he left his Shoes, which when they shall be turn'd with the Heels towards the Hole as already they are half way, he will put them on again, and coming forth convert the people to the *Alcoran*. The *Persians* call all these twelve, *Imams*, that is, Maintainers of their Religion, and are at this day with *Schich Sofi* accounted Holy-men, and offerings made at their Shrines especially by those that travel to *Mecha* and *Medina*.

His Offspring

They also keep several Feasts in honor of these Saints but especially *Aaly* and *Hossein*, which the *Turks* do but laugh at; but on the contrary reverence *Abubeker*, *Omar*, and *Odsman*: Nor is *Hanifa* the Explainer of the *Alcoran* in less esteem among them; but by the *Persians* accounted a Seducer and false Expositor, adding that he was *Tzafer Saduck's* Boy, and held up the Water with which the Saints wash'd themselves; that he went into *Turky*, and with the foremention'd Water gave sight to many blind people, and other Miracles that made him so highly esteem'd amongst them.

Their Saints;

When

Hanifa dig'd up and his Tomb destroyed.

The Persian Legends.

When *Schach Tamas* conquer'd *Babylon*, he caus'd this *Hanifa* who lay bury'd there in a state-ly Tomb, to be digg'd up, and turn'd the *Masar* or Chappel into a Stable, and of the Grave it self he made a Jakes.

The *Persians* believe many strange Fables mention'd by their Writers; viz. That *Aaly's* Horse *Duldul*, proceeded from a Stone: That the Angel *Gabriel* bringing him his Two-edg'd Sword *Dhul-facar*, he perform'd great Miracles with the same; that he kill'd a Seven-headed Dragon, and drunk with the Angels in Heaven: That *Sultan Mahmud Chodabende* hunting near *Cufa*, digg'd a Chest out of a Hill, on which was written: *Herein lies Adam, Noah, and Aaly bury'd*; and at the same time he built the City *Netzef*, and made *Aaly's* Tomb there, with other such like stuff. But besides this, they ascribe something of a divine Power to *Aaly*, and to that purpose relate many of his Miracles; viz. that being in his Infancy in the Village *Sahedam* in *Kilan*, he went to *Scheich Sahad*, a holy man, and observing the people to weed the till'd Lands, he commanded the Weeds to wither of themselves, which accordingly they did: *Scheich Sahad* observing it, said, *Not so my Son, for though you know this Art, yet you must not practise the same, lest you should make the People lazy and unwilling to work.* *Sofi* who judg'd this Reason very rational, entred into his Service, and staying seven years with him learn'd much Wisdom; and from thence the Village was enfranchis'd with great privileges, and so remains to this day.

This Sect greatly spread.

According to *Texeira*, this Sect or Doctrine spread it self a vast way in the time of *Sultan Xequé Funeyd*, who liv'd in the Reign of King *Foonxa*, Son to *Cara Issuf*, which *Funeyd* being daily visited by many Persons, *Foonxa* began to suspect him, and commanded him not to admit so much company: Hereupon *Funeyd* left *Ardebil*, and went to *Ozun Acembeck*, otherwise call'd *Usum-Cassan*, Lord of *Diarbeck* or *Mesopotamia*, who gave him his Sister *Cadijacatum* to Wife, who was after Mother of *Xequé Ayder*. *Funeyd* thus grown Eminent over-ran many Countreys with his Army; and in all the places where he came he made those he took Prisoners imbrace his Religion.

After this *Scach Haider* Son to *Funeyd*, marry'd *Hasan Beig Usun*, who bare him a Son, and call'd him *Ismael* who was Sir-nam'd *Sofi*, because he promis'd to live a holy Life, and being come to be absolute Master of *Persia*, he establish'd this Sect of *Aaly*, and commanded all his new Subjects to follow it.

Sofi's are as much as Clergy-men.

The Clergy (as we may so call them) are term'd *Sofi's*, living poorly, and receiving daily Alms from the King's Court; they dwell altogether under one Superior call'd *Bajci-Sofi*, with great appearance of Humility; so that they are highly esteem'd not onely by the Common-people, but by the King, because they are the Successors of *Schach Ismael Sofi*, whom *Schach Abbas* accounted the Head of their Sect, which he manifested in his Prayers, for having nam'd God, then *Mahomet* and *Aaly*, he addeth, *Sofi Sciah Imam Dinum*; that is, *Sciah Sofi* the High Priest of my Law.

They live at the King's Allowance.

At all times there are two or three hundred of these *Sofi's* with the King where so e're he goes. Every Evening they have several Dishes of Meat brought them out of the King's Kitchen,

which they eat either in publick in the first Court, or some other place appointed for that purpose, whither many of the Nobility repair to see them at Supper.

There are some Zealots which fall down at the feet of these *Sofi's* confessing their Sins, and imploring Absolution for the same; whereupon he gives the Penitent several blows on the back with a small Cane, by means whereof they believe their Sins to be pardon'd how great so ever they are. This kind of Absolution is in the *Persian* Tongue call'd *Astaract*.

They confess their Sins.

There are also amongst them several Sects, viz. *Camariths* and *Mutazelis*, which allow of nothing but what they can make out by Natural Reason, like our Scepticks. There are also *Mahadelis*, or according to *Ananias*, *Molochadis*, which denying the divine Power, affirm that all things are govern'd by the Starrs, especially the Planets: The two chiefest Teachers after *Sofi*, and in high esteem amongst the *Persians*, were *Xequé Aydar*, and *Imam Harust*; these the *Turks*, and all other *Mahumetans* in *Barbary*, and other Parts of *Africa*, and also in *Tartary*, abhor more than all others: being transported with much fury against the whole Nation, so that they think they do God and *Mahomet* greater Service in killing one *Persian*, than a hundred *Christians*; nor do the *Persians* less resent the *Turks* upon the same account, holding them a hundred times more pernicious and less Believers than the *Christians*.

Other Sects.

The Partics that follow the *Persians*, are spread over all *Armenia*, *Assyria*, *Diarbeck*, *Hierack*, *Persia*, *Corassan*, *Hircania*, *Carmania*, *Sagistan*, and a Part of *India*.

The Followers of the *Persians*.

It is very common in *Persia* to see the *Metzids* without a Roof, yet notwithstanding they are very large; nay, some that were built by King *Abbas* at *Ispahan*, are yet uncover'd.

They have also a High-priest call'd *Mustaed Dini*, that is, the Head of the Law; who is like the *Mufii* of the *Turks*, and hath his Seat in the Metropolis *Ispahan*.

Their High-Priests.

In the lesser Towns are others nam'd also *Mustaed Dini*, but they are inferior to the first, yet he hath not power to elect them, because they are onely chosen by the Grand *Sophy*; under these *Mustaed Dini* are the *Califs*, who perform daily Service in their Temples.

Their inferior Priests.

In several Provinces of *Persia*, especially in that of *Lar*, are two other Sects; the first was introduc'd above two hundred years since; by one *Magmud* of *Babylon*, and these have the most Disciples, which are call'd *Ehl el Tabquid*, that is, Men of Truth. These affirm that there is no other God but the four Elements, which they conclude out of the Name *Allah*, that is, God, in the *Arabick*; as also from the four Parts of the World.

Two other Sects and their Opinions.

They hold also that there is no rational Soul, nor another life after this, but that each Creature is a mixture of the Elements, of which likewise Man is compos'd during his life, after which the Soul who kept the Elements together being fled, they return to their first Principles.

They mock at all things that have either been written or said by the Prophets, Saints, or ancient Law-givers; alledging that they were either ignorant in the Truth, or else would not reveal it to them.

Paradise and Hell they affirm is in this World, for he that hath once enjoy'd the Nature of Man, returns again into the World after Death; either

The Kingdom of Persia.

71

ther in the shape of a Beast, Plant, happy or unhappy man, great and powerful, or poor and defpicable, according to his Merits, and this is all the Reward or Punishment of a good or bad life.

What Books
Novices may
read.

The Followers of this Sect have many Books which they will not permit people differing from their opinion to read. If it happens that any one of their own Sect which is not fully instructed therein, or another desirous to embrace their Religion requests to see the Books, they first give him an Oath of Secrecy, which they call the little Oath; and then give him such of them as contain the lesser Mysteries, upon perusal whereof, if he continues in his Resolution, then they give him another *Furamentum magnum*, a greater Oath, which impowers him freely to receive all their Books for his better Satisfaction and Instruction in the more mysterious parts of their Tenets.

They bear great respect and kindness to each other, dealing with the greatest Amity imaginable, and shew extraordinary obedience to their Governors or Chiefs, in the Persian Tongue call'd *Pir*, that is, old men, whom they also furnish with all things necessary for their Subsistence.

The greatest part of the Inhabitants of a Village built near the way to *Sciras*, hold many of their opinions; so also do the Provinces of *Arak* and *Persia* proper.

Another Sect
and the Tenets
of it's Disci-
ples.

The other Sect hath not so many Upholders, and is call'd *Tarick Zena Deca*, that is, the way of the Covetous; they deny the transmigration of Souls, and believe that God is in all places, and performs all things, from whence they conclude that whatever appears to the eye, is God.

These resem-
ble either the
Saducees or
Manichees.

Della Valle thinks that this Sect may be a Relict of the *Saducees*, because they are of the same opinion concerning Transmigration, or else are *Manichees*, for *Manes*, as *Suidas* relates had his Original from the *Indian Brachmans*, and was dead alive by *Behram King of Persia*, and therefore this Sect is sometimes call'd *Manei Zendick*, that is, *Manes* the covetous.

Reverence
old Trees.

The Persians shew peculiar Reverence to old and great Trees, out of a superstitious belief that they are the Residence of happy Souls, and therefore call a Tree *Pir*, that is, old man, from the signification which that word hath in the Persian Language; wherefore when they call a Place or Tree *Pir*, they mean thereby the Soul of a happy Person residing therein.

The *Seyds*
have great
Privileges.

Amongst the Persians are also many *Mahometans* call'd *Seyd*, which in the *Arabick* signifies Lord, which name is onely given to those in Persia, who boast themselves to be descended from *Mahomet's* and *Aaly's* Family, and accordingly to their Successors; wherefore they have great Privileges, and are honor'd by several Titles: The *Turks* call those of *Mahomet's* Extract *Emirs*; and the *Arabians*, *Scherifs*: The Persians nevertheless distinguish the Successors and Relations of *Scheich Sofi* from all others of *Mahomet's* Relations, and honor them by a peculiar name of *Scheichroend*, that is, the Line of *Scheich*; being, as they say, two thousand in number, and most of them resident in *Ardebil*, because that City was the Habitation and Birth-place of *Scheich Sofi*.

Their Habit.

The *Seyds* in Persia shave their Hair two Fingers breadth above their Ears, but let it grow long on their Crowns and in their Necks; they wear a white Habit, and a kinde of Pumps, as also a peculiar sort of *Membars* or *Turbans*.

They may not marry out of their Families, nor drink Wine, yet are free to go to Feasts where in stead of Wine they drink Water.

The *Seyds* which dwell in the Cities are generally rich People, for they possess whole Villages, and are free from all manner of Taxes, which makes them not a little proud. There are another Sort that pretend themselves *Seyds*, that go from Town to Town shewing their Marks, and living on the Alms of People, but these are commonly Deceivers and are call'd *Cherseyds*, that is, Holy Asses; some carry Hair in a round silver Box, alleging that it was cut from *Mahomet's* Head, which through a little hole they shew to the People: This Hair is sold at a great Rate, and laid on their Books when they read or pray.

Cherseyds what
they are.

At *Kisma* in *Kilan*, was one of these Deceivers, who with a piece of Crystal held in the Sun, would fire Cotton or Paper, and perswaded the People that he was of *Mahomet's* Race, and had made a Contract with the Heavens.

There are also a Sort of these who boast their original from *Aaly*, and are here as the *Dervises* among the *Turks*, which are such as live retir'd lives like Recluses.

There are others call'd *Abdalles*, resembling Monks, wearing coarse Coats stich'd like quilts, and girt about them with a Copper Serpent, which, when they are made *Abdalles*, is given them by their Masters as a Testimony of their Learning and Wisdom. At *Ardebil* they are receiv'd into this Order by the *Sofi-Chans*; at *Ispahan* and *Meschet*, by the *Sofi-Baschi*, or Chief of the *Sofi's*. These *Abdalles* are frequently seen in the Markets and other places, where calling the people together, they preach of the Miracles wrought by their Saints, *Aaly* and others, railing against *Abubeker*, *Omar*, *Odsman*, and *Hanifa*, the Saints of the *Usbeks* or *Tartars*, wherefore these *Abdalles* dare not approach the *Turks* Borders.

Abdalles what
they are and
their Habits.

These are for the most part, a vile debauch'd thieving and sodomitical People, yet there are several little Chappels built for them near the *Metzids* or Temples, wherein they reside; in *Ardebil* they are the most numerous.

All Strangers of what Religion soever, have according to ancient Custom in Persia, Liberty of Conscience, being permitted to live after their own Manner, and after the Laws of their several Princes.

A general
Tolleration.

The Persians also speak with great freedom concerning the Mysteries of their Belief to strangers, and are also very curious in matters of Religion, willingly spending their time to discourse thereof, nay harken with patience to such as argue against their Religion, which is quite contrary to the nature of the *Turks*.

Admit dif-
course of Re-
ligion.

They hold *Christ* our Saviour in great Reverence, and call him *Isael Messih*, that is Holy *Messiah*; thus much of *Scheich Sofi's* Doctrine.

The Heathen Persians are call'd *Majucy*, or *Mazrigy*, and *Gaorjady*, of which the last Name is very common; the Pagans of *Zuratre* and *Cambuja*, by a general Name call'd *Banjan*, have among other superstitious Customs, that of worshipping Cows, which the Persians call *Gao*, and he that keeps them *Gaupon*, and call all these kind of Idolaters *Gaur*.

Heathen Per-
sians.

They also call them by another Name, *Zarduxi*, that is, Friend of Fire, though *Zar* in the general Language signifies Silver, and the Fire is call'd *Astex*: These People worship the Sun and Fire,

Fire,

Fire, which last they have kept above three thousand years on a Mountain call'd *Albors Cuyh*, or *Atez Quedah*, that is, *The Residence for Fire*, lying a days Journey from *Yazd*. These Idolaters are very numerous, and the more, because all the Kingdoms in *Persia* were such before the *Arabians* coming thither.

How they dispose of aged People.

They also have a Custom not to suffer aged People to die a natural Death, but to carry them to the beforemention'd Mountain, where they set them in a kind of Cage, in which they can but just stand upright, and leave them there without any other Subsistence than what the Air will afford them, till they die; and because there blows a continual Wind, and the Air being very thin, the Bodies keep entire a long time. But if any one dies young, they take the Corps and tie it on an Ass in a sitting posture, setting on his Head a Pot full of Cream, in the *Persian* Tongue call'd *Mast*, with which they wash his Face and Eyes, and then drive the Ass with a Whip cross a Field, where generally the Ravens coming about the Corps, pick out the Eyes, whilst the Followers narrowly watch which Eye is first pickt out: for if it happen to be the right, they judge that the Deceased's Soul is happy, but if the left, that it is in a state of perdition.

Great numbers of Jews in Persia.

There are likewise above nine or ten thousand Families of *Jews* in *Persia*, who have a general Toleration, as also many *Christian Armenians* and *Nestorians*, brought in by King *Cozroe*, when he was conquer'd by the Emperor *Heraclius*, whom he suppos'd to vex by being of that Opinion, destroying at the same time all the *Roman-Catholick* Churches throughout his whole Dominions: for the *Persians* once embrac'd the *Catholick* Religion, first Preach'd there by *St. Thomas*, till such time as their King *Sapor* put to death seventeen thousand of them with the most exquisite Tortures imaginable: Whereupon *Constantine* the Great sent Letters to persuade him to be favorable to them, wherein when he could not prevail, he pro-

Christianity Preach'd in there by St. Thomas.

claim'd War against him. But when *Christianity* was by these Persecutions in a manner extinguish'd, it was restor'd again in the time of *Maruthe*, Bishop of *Mesopotamia*, and *Abdias Aclatus*, Bish. of *Persia*; and though many oppos'd it, yet about the Year 411. the Churches were re-built as before; but since that, by the *Mahumetans* again utterly extirpated.

There are also *Melchites* in *Persia*, who have spread themselves quite to the Countrey of *Chorazan*. These People are infected with the ancient Opinion of the *Greek Church*, condemn'd in the Council of *Florence*: which Doctrine is also follow'd by the *Georgians*, *Mengrelians*, and *Circassians*, who are more in number than all the *Christians* of the East, and yield Obedience to the Patriarchs of *Constantinople*, *Antioch*, *Alexandria*, and *Jerusalem*.

Melchited and their Opinions.

The Opinion of the *Manichees* concerning two Gods, viz. one good and one bad (of which the bad Governs all things on Earth without contradiction of the good) reigns still in *Persia*, and likewise in many other Countreys of the East.

Manichees.

Besides all these Religions there is also that of the *Franck-Armenians*, so call'd, because they are of the Opinion of the *Latine Church*, who by the Eastern People are call'd *Francks*, as also all other *European* People, except the *Greeks*.

One *Bartholomew Petit*, a *Dominican*, was Anno 1330 sent by Pope *John* the Twelfth, to Convert the *Armenians*, and was the first Arch-bishop of *Naxivan*, lying in *Parsamenia* or *Adherjon*, from which *Petit* the Inhabitants of this Countrey receiv'd the *Roman-Catholick* Religion, which they preserve to this day, and are call'd *Franck-Armenians*, of whom there are several thousands under the Obedience of the Arch bishop of *Naxivan*.

Dominicans.

These *Franck-Armenians* reside in the Towns of *Naxivan*, *Abbaran*, *Abbragon*, *Calva*, *Saltach*, *Halsassent*, *Carjan*, *Xabunis*, *Giabug*, *Caragus*, *Chenjug*, and *Artach*, where there are many Cloysters of the beforemention'd Order of *St. Dominick*.

Their Festivals.

Their Festivals.

The *Persians* keep several Festivals, and amongst others, one in commemoration of *Ashy*, celebrated every year with great Ceremony, especially at *Ispahan*, on the twenty fourth of the Moneth *Ramadan*; on which day they make two Processions, whereat are present, not onely many Persons of Quality, but also the King himself. In the Head of this Procession are lead two Horses richly caparison'd after the manner of the Countrey; on the Saddles lie Bowes, Arrows, Shields, and Swords, and on the Pummels thereof hang two *Turbants*, all which things represent the Arms of the Deceased *Ashy*; then come several Men carrying huge Pennons or Flags; next follows the Bier, cover'd with black Velvet, under which lie all manner of offensive and defensive Armor, as also Plumes and other such like Ornaments; about this go divers sorts of Musical Instruments and Singers. Persons of Quality follow on Horseback, but the vulgar sort on foot: Those that accompany this Procession take a turn about the *Madan*, stopping a while before the Gate of the King's Palace, and also before that of the great *Mosque*, where, after having pour'd forth their Prayers, every one returns to his own Habitation. The *Vizier* of *Ispahan* and the King's Treasurer also appear on the *Madan*, one on one side, and the other on the other, accompany'd by many Horsemen, which keep off the throng of People, and likewise prevent Quarrels.

The Procession therein.

The Festival of *Roses* is kept when *Roses* blossom, and continues as long as that Season lasts. At this Feast they have peculiar Dances after their barbarous Musick, not onely in the Evening, but at Midnight and Noon-day, in publick places and Coffee-houses; the Servants whereof being all expert in their manner, Dance from Street to Street with great delight, and use several postures like our *Morris-Dancers*, follow'd with great Acclamations of the People, with lighted Torches, Lanterns, and Balons full of Lamps, which they carry on their Heads, and strewing *Roses* in all places as they pass, for which every one that meets them, gives them a small piece of Money. In other places, especially out of the City, the Men and Women flock together, Frolicking and making Garlands of *Roses*, so that this Feast seems to have some resemblance with that of the Goddess *Flora*.

The Festival of Roses.

All the *Mahumetans*, according to an ancient Custom, make many Offerings on the tenth of the twelfth

twelfth or last Moneth *Disfilbatze*, killing two or three Lambs in each of their Houses, where they eat one part thereof, and give the other part to the Poor.

Customs in Persia differing from the Turks.

But they have another Custom in Persia much differing from that us'd among *Turks* and *Arabians*: for in all eminent Towns and Places where the King resides, whether in a City or in the Camp, they Offer a Camel with great Ceremony, because (they say) *Abraham* in stead of his Son (who they believe was *Ismael* and not *Isaac*) Offer'd a Camel and not a Ram, as the Scripture makes mention; but the *Turks* affirm that it was a Ram and not a Camel, and therefore mock at the *Persians* Offering of Camels, though perhaps they agree in that of *Ismael*. They Offer their Camels after the following manner: Three days before the *Biram* they lead the Camel prepar'd for Offering about and through all places of the City; and being hung full of Garlands, and cover'd with Flowers and Herbs, is attended by several Men playing on Pipes and beating on Drums, which are follow'd by a *Molla* or Preacher, who sings their Creed and several Hymns, whilst the Spectators endeavor as the Camel passes by to pluck off some of the Hair, which if they obtain, they judge themselves born in a happy hour, and preserve the same as a holy Relick; wherefore if those who are appointed to clear the Way did not prevent them, the poor Beast would undoubtedly be torn in pieces, before it could possibly be brought to the place of Offering, or at least come thither with a naked Skin: After having thus led the Camel about three days, all the Nobility, together with King, go on the fourth or *Biram* day, richly Habited to the *Muffale*, that is, *The House of Prayer*, which every City hath a little distance from it, set a part on purpose for this Offering: whither the Camel being brought, one of the chiefest amongst the Company, being Porter to the Kings *Haram*, or some other noted Person, takes a Spear and runs it into the Camels right side, being laid bound on the Ground; whereupon several fall on promiscuously with Battel-Axes, Clubs, Knives and Swords, cutting the Beast into a thousand pieces. What remains of this Camels Flesh is boyl'd some part of it fresh, and the rest salted and kept, which they looking upon as Consecrated, preserve with great care, as being an infallible Cure against all Distempers, and therefore never eat thereof but when sick, onely the Head is, according to the Custom of the Countrey, sent to the King's Court.

The manner of their Camel-Offerings.

This *Biram* Day is proclaim'd at the rising of the Sun with Trumpets, Drums, and other Instruments, as also by the discharging of great Guns.

The great Feast *Asciur*.

On the first day of the new Moon, which happens in the latter end of *December* or in the beginning of *January*, or if the Moon appears first in the night, on the succeeding day they begin to keep the high Feast *Asciur*, in commemoration of *Hossein*, which lasts ten days, during which the *Persians* manifest their sorrow for his unhappy Death, the manner whereof hath been already related: They Habit themselves like People overwhelm'd with Grief and Despair, neither shaving their Hair nor bathing themselves, not onely abstaining from what their Law forbids, but also from all kind of Pleasures. Many poor People digging a deep Hole in the most populous Street, go into it, where standing up to the Chin, they cover their Heads with an Earthen Vessel full of Holes, in

which manner they stand a whole day, whilst another poor Man sitting near, begs Alms of those that pass by. Others, as an extraordinary sign of sorrow, anoint their Bodies with a black shining Colour, which makes their Skin like Jet; some paint their Bodies red, thereby to represent the innocent Blood and cruel Derth of *Hossein*, and sing several Elegies in a doleful Tone, in which they relate the Circumstances of his Death. One of the *Mollas* or Priests, especially of those that boast their Extract from *Mahomet*, stands every day at Noon in the *Maidan* or other open place, upon a high Stool, with a green *Turbant*, where he makes a Sermon, declaring the noble Acts and Holiness of *Hossein*, and the Circumstances of his Death. The like Sermons are Preach'd in their *Metzids* or Temples.

On the tenth of the Moneth *Muharrem*, which they call *The Murthering Day*, and is our eighth of *January*, they go in Procession through all the Streets in *Ispahan*, as on the day of *Aaly's* Death: for they wear the same Clothes, and have the other things belonging to that Ceremony, as Pennons, Ensigns, and Horses richly caparison'd and loaden with Armor and *Turbants*: Moreover, they have a Camel which carries a Basket, wherein are two or three Children, which represent the Children of *Hossein* that were carry'd to Prison: These are follow'd by Biers cover'd with Velvet, on the top whereof stands a *Persian* Tag or *Turbant*.

Another Feast and Procession.

In these Processions the Men for the most part go Arm'd, and oftentimes Fight one with another, thereby to represent the Confusion and Hurry in which *Hossein* was Martyr'd, certainly believing, that whoso'er is kill'd in this Bussle, goes directly to Paradise; nay, they affirm, that during these Days of *Asciur* the Gates of Paradise stand always wide open, and the *Mahumetans* which die in that time, go directly thither without stop or stay. Lastly, all the Ceremonies for *Hossein's* Martyrdom, are one and the same with those of *Aaly's*, though the first are kept with greater State and Magnificence. The night before the last day the Effigies of *Abubeker*, *Osman* and *Omar*, and some other contrary Parties, are burnt publicly in the *Maidan* or Market-place.

On the twenty fifth of *November* the *Persians* keep a Feast of the Brotherhood, as is already mention'd.

On the fifth of *July* they keep a Feast, by them call'd *Ab Pascian*, or rather *Abrikan*, that is, *Sprinkling of Water*, for *Ab* in the *Persian* Tongue signifies Water, and *Risan* to Sprinkle; on which day the King and all his Nobles Clothe themselves in short Vests after the *Mazanderan* manner, and wear little Caps in stead of *Turbants*; in which Dress they repair to a Brook or some other pleasant watry place, where taking up the Water in little Cups, they poure the same over one anothers Bodies; but at last they grow so zealous, that throwing away the Cups, they endeavor to force each other into the Water with such eagerness, that this Day never passes without the loss of many Persons.

The Feast *Abrikan*.

This Feast is kept in *Ispahan* near the River *Senderuth*, at the same place where it flows under the great Bridge in the Street call'd *Tziabarbah*.

Rui Gonzales Clavio tells us, that this Feast is kept in *Ispahan* on the Bridge of *Senderuth*, whither resort all the Townsmen and People from the adjacent places, where they do as we have before related.

L

From

From whence this Feast hath its original, we do not certainly know, neither do the *Persians* themselves, as we suppose: Some ascribe the rise thereof to the *Christians*, in commemoration of *John the Baptist*, and this Opinion they strengthen with this Reason, viz. That the *Christians*, and almost all People of *Asia*, keep the same, though not upon one day; or (as others say) in memory of the three Kings, and because our Saviour was Baptiz'd at the River *Jordan* by *John the Baptist*. The *Armenians* call this Day *Cackciuciran*, that is, *Cross-water-day*, for they place a Cross in the Water on that Day, from whence this Festival Day hath receiv'd its Denomination.

The *Chineses*, *Japanners*, and many other of the neighboring People, keep such a kind of Feast as this, which they call *Tuonn*.

The *Persians* also observe a Feast call'd *Istend*,

so styl'd from an Herb of the same Name, which shoots first out of the Ground in the Winter Season, at the appearance of which this Feast begins, and consists onely in the abundance of lighted Candles and Torches, which they burn all the day and the following night in their Shops, as a sign of their joy that the Winter (which about that time ends in those hot Countreys) is so near expiring. This Feast is kept on that day when the Sun passes by the twenty fifth Degree of *Aries*, which generally happens to be on the fifteenth of February.

On the fifteenth of the Moneth *Schabahan*, the *Persians* keep a great Feast call'd *Scebiharat*, that is, *The Night of Freedom*, or *Choise*, on which they do nothing but Pray, give Alms to the Poor, and the like pious Actions, which they do in commemoration of the Souls of their deceased Friends.

The Feast of Freedom.

The Feast *Istend*.

Their Policy in Government, Oeconomy, and Splendor of the Court.

The Government absolutely Monarchical.

THE Government of this Countrey is by absolute Monarchy, for the King being the Chief, hath all things in his own power, to do whatsoe're he pleases, being able to make or break Laws without any contradiction, nay, to take away any ones Estate or Life, though he be the greatest Lord in the Countrey; in short, his Will is a Law in all things to his People.

The Kings Title.

The general Title of the King is *Sophy*, deriv'd from the *Arabick* word *Suff*, which signifies *Woolly*, because the last Kings have instituted an Order to wear Woollen, and not Cotton or Linnen *Turbants*, as the *Turks* do; or else because *Sophy* signifies *Wise*, or *Experienc'd*, according to the *Greeks*.

Olearius tells us, that Writers call the last *Persian* Kings *Sophy*, because the Promoter of their Sect was call'd *Schach Sefi*, from whom it is become a Title of Honor, as *Defender of the Faith* to his Majesty of *Great Britain*, *Most Christian* to the *French*, and *Catholick* to the King of *Spain*.

King *Ismael* also caus'd himself to be nam'd *Schach Sade*, that is, *The Son of Schach*, as a token of his Extract from *Schach Sefi*, who was so highly esteem'd amongst them.

Some say that this Name *Sophy* signifies a Man, which renouncing the World, endeavors onely to serve God; so that *Xequé Ismael* bore the Title of *Sophy*, because he appear'd to be the greatest Promoter of his Sect. And sometime before him, *Halilah* being advanc'd to great Dignity, was for the same reason call'd *Sophy*. But since *Schach Ismael* none of his Successors have us'd that Title; and though there are a great number of *Sophies* through all *Persia*, yet we must know they are all Ecclesiasticks.

The right Name which the *Persians* give to their King, is *Schach* or *Sa*, after the *Italian* pronunciation, which signifies *King*; or *Patxa*, which others write *Padischa*, that is, *The Supreme Schach*, or *King of Kings*: They also call him *Sahib*, that is, *Lord*, or *Governor*. Some also affirm, that the Kings are likewise nam'd *Choda* or *Chodabon*, which in the *Persian* Tongue signifies *God*; but that is onely a mistake, for *Choda* or *Chodabende* was the Sir-name of *Schach Abbas's* Father, the natural signification of the word is one that is oblig'd to God.

At the *Persian* Court are many which bear the

Title of *King*, as *Chan* and *Sultan* have the significations of *King*, the one in the *Turkish*, and the other in the *Persian* Tongue, which proceeds from hence, because the chief Princes of *Persia*, to make themselves the more eminent, will have Subjects that are styl'd Kings, though in truth they are but Vice-Roys.

Mizza or *Mirza*, is in the *Arabick* properly a Title of Honor, and signifies *Prince*, or more peculiarly, *A Prince of the Blood*, according to which signification the eldest Son, who is Heir apparent to the Crown, bears no other Name, being generally call'd *Sultan Mirza*, i. e. *Prince of the Realm*.

Persons of Quality generally bear two Names, besides a third, which is a Title of Honor, which last is commonly put behind, as *Assa Chan Beid*, that is, *Isa*, or *Jesus Chan Lord*, which is quite contrary to the *Christians*, who always place their Title before their Name.

The *Turkish* Emperor in his Letters to the King of *Persia* doth not style him *Schach*, but *Schach Oglis*, that is, *A holy Mans*, or *Prophets Son*.

The King to be distinguish'd from other Persons wears a red *Turbant*, differing in fashion from others, with twelve Ribbons, instituted by *Schach Ismael*, in commemoration of the twelve Sons of *Aahy*, from whom he boasted his Extract. This *Turbant*, which some call *Tage* or *Tache*, is as much with them as a Crown with us. *Minadoi* tells us, that the first *Calif* or *Mustaed Dini*, puts the said *Turbant* on the King's Head at his Coronation, or taking upon him the Government. The King also wears his *Turbant* after another manner than other People, for that which they wear before, he wears behind, which none in all *Persia* dares do but himself, upon pain of Death.

This Kingdom is Hereditary, and the King's eldest Son always succeeds him in the Throne. So long as there be any Heirs of the lawful Wife, they Inherit, but for want of such, those that are begotten on the *Chassees* or Concubines, and for defect of such, it devolves upon the deceased King's nearest Relations. These, as also those that boast themselves to be deriv'd from the old *Sefi*, are call'd *Schach Elwend*, or *Schachavends*, that is, *Successor of Schach*, and have great Priviledges in the Countrey, yet for the most part live very sparingly.

The Houses in which the King's Children are born,

Mirza, its signification.

How the *Turks* style the *Persian* Kings.

The Kingdom descends by Inheritance.

born, they make priviledg'd places, and if it be from the Court, and in any remote place, the House is immediately inclos'd with a Wall.

The Kings Arms.

In ancient times the Kings of Persia bore a Crescent proper for their Coat of Arms, as the Greeks the Sun; but now it is quite contrary, for the Persians bear a Sun; and the Turks which possess Greece, a Half-Moon. But Schach Sefi bore in his Great Seal, which was about the bigness of a Half-Crown, nothing but this Inscription, *I Schach Sefi am a zealous Servant of the onely God; and about the edges was Engraven, Aaly, they may say of you what they please, I am always your Friend; who before this Seal doth not account himself Dust and Earth, though he be an Angel, may he be turn'd to Dust and Ashes.*

His Coronation.

The Coronation is celebrated in *Ispahan*, though formerly at *Casa* or *Cusa*, near *Bagdad*, but remov'd from thence by reason of the too near neighborhood of the *Turks*; the manner of it is as followeth: On a Table an Ell high they lay as many rich Carpets as there have been Kings of that Dignity since the beginning of *Schach Ismael Sefi*; upon these they set their new King, to whom the chief *Chans* carry the Crown, which he kisses three times in the Name of *G O D*, *Mahomet*, and *Aaly*, and then rubbing his Forehead with the same, his Chamberlain, whom they call *Lele*, sets it upon his Head, at which they all cry, *God save the King, God grant him to Reign from one to a thousand years*; then kissing his Feet they bring him great Presents, and spend the day in Mirth and Jollity. *Minador* tells us, that the chief *Calif* sets the *Turbant* or *Tage* on the King's Head at his entring into the Throne; but they take no Oaths, nor have any Restrictions laid upon them.

Their Burying-place.

The Kings, and those of the Royal Family are generally bury'd at *Ardebil*, and lie interr'd round about *Schach Sefi's* Tomb.

When the King appears at any publick Meeting, he is generally accompany'd, besides twelve Courtiers, with the *Seder*, *Minatzim*, and *Hakim*. The *Hakim* is his Physician, and tells him what Meat is wholsom, and what unwholsom. The *Minatzim* is his Astrologer, who acquaints him with all the good and bad Hours wherein he is to undertake any great Design, and is herein credited like an Oracle, the King undertaking nothing without his Advice.

The *Seder* is the chief of the Clergy, and is as the *Muffi* amongst the *Turks*, elected by the King and *Casi*, being generally a Learned Man, well skill'd in the *Alcoran*, and must be ready to give his Opinion on all such things as are demanded of him, because according to his Judgment they pass Sentence. Some Decrees are also Pass'd by the *Seder* himself, who Sealing them with his own Signet, sends the same to the King, who writes under him, *This is the Opinion of the Seder, which We confirm*; under which he puts his Great Seal.

The Causes of Citizens are Judg'd by other Lawyers, who are call'd *Orf*, and are under the chief Judge *Diwanbeki*, who is no less experienc'd in the *Mahumetan* Tenents than the *Seder*.

Their Juridical Courts.

The Days on which they keep their Courts of Judicature are *Mondays* and *Thursdays*, on which they meet at *Ispahan* near the King's Palace, in a publick arch'd place, where they hear and determine Causes, and if any thing chance to come before them, which they judge to be of too great consequence for them to decide, then they order it to be heard before the King.

All Offenders or Criminals are punish'd with extrem severity, the manner whereof is several, and many times invented by the Judges, according to the nature of the Crimes; but the most usual are to cut off their Noses, Hands, and Feet, ripping up of the Belly, slaying alive, and hanging up by the Heels; which last is perform'd after this manner: They make two Holes in the Malefactor's Legs behind the Ankle, between the Bone and the great Tendon, through which they put a Rope, whereby they hang them on a Tree so high, that their Heads do just touch the Ground; in which manner, if the Malefactor be condemn'd to die, they let him hang two or three days, till after an intolerable number of Pains he gives up the Ghost; or if he die not in that manner, then they shorten his time by ripping open his Belly. Others for smaller Offences are hang'd up an hour or two with their Head downwards. He that Ravisheth a Woman, and is convicted by her Swearing three times, or commits Sodomy, hath his Genitals cut off.

The Punishments of Offenders.

Their Laws forbid the putting of Money out to Use, which nevertheless they do privately; but if any one be accus'd and found guilty thereof, he is accounted worse than a *Jew*, and not permitted to come in company with any Persons of note. In *Ardebil* dwelt one, who lending Money by the Moneth at a Dollar and a half per Cent. had his Teeth knock'd out with a Hammer. Such Persons as practise this, are call'd *Sachur*, which signifies *Usurer*. But they permit the Mortgaging of Lands for a Sum of Money, which the Lender repays himself by the Rent, without receiving any other Interest.

Usury forbidden.

Schach Abbas and *Schach Sefi* us'd strange and horrid ways to punish Criminals; some they caus'd to be made fast betwixt two Boards, and then Saw'd in two in the middle.

A *Persian* Ambassador being on a time sent to the King of *Spain*, and treating his Servants ill in his Journey thither, and they complaining of it; the King, at his Return into *Persia*, with his own Hands cut off his Nose and Ears, and a piece of Flesh out of his Arms, which he forc'd him in his Presence to eat.

It is also a very common Punishment at *Ispahan*, to throw down Malefactors from the Steeple built on the Mosque *Haron Viliaier*, and afterwards to burn them. To this Death Women which have committed any hainous Crimes are condemn'd.

When any Person of Quality that is in the King's Service hath committed a Crime which he supposes may hazard the loss of his Life, he goes with a naked Sword hung about his Neck before his Majesty's Privy-Chamber, to beg pardon for his Offence.

Robbers and Highway-men are set in the Ground up to the Middle, and the upper part of their Bodies inclos'd with great Posts six Foot high, and so starv'd to death.

But because *Persia* is inhabited in most places, it is very secure travelling, insomuch that the whole Countrey is free from Thieves. If any be robb'd in his Journey, though it be by his own Servants, the Villages near which the Fact is committed, or the Magistrates thereof, upon the Complaint of the Person robb'd, either pay the value, or restore to him the like Goods taken from him. There is also Guards for the security of the Roads, which are call'd *Rabdari*, to whom Travellers give small Sums of Money.

Good travelling in Persia.

Strangers en-
joy their own
Laws.

As all the strange people in *Persia* enjoy the Liberty of Conscience, so they also judge and determine Causes amongst themselves according to the Laws of their native Countreys, as well in Matters of Life and Death, as Debts, and the like, insomuch that the King's Courts of Judicature have nothing to do with them, which Custom is at this day so common, that not onely the People, but also every person of Quality that is a Stranger in *Persia*, as Agents, and Ambassadors from Foreign Princes, &c. enjoy the same Priviledge unquestion'd, as if they were at Home.

The several
Officers of
the Court.

At the Court are divers Officers which have each a Title according to their employments, and follow one another in their several Degrees.

Eahsemad-Dowlet is the Chancellor, whose business it is to look after the Revenue of the Realm, and to increase the same, from whence he bears his Title, and is like a Vice-Roy, and not onely publick, but also all manner of private Business doth pass through his Hands.

A *Curtzibaschi* is a Commander over ten or twelve thousand Bowe-men, which being first rais'd by *Schach Ismael*, dwell in several Parts of the Countrey as a Free-people, and upon any occasion march to a known Rendezvous, where the said General meets and commands them.

Meheter is a Gentleman-usher, who is constantly with the King in his Chamber or at any publick Meeting, and in the *Seraglio*, and therefore is often permitted to speak with more freedom than the Chancellor.

Wakeunis, is a Privy Councillor and Secretary, who writes the King's Letters and Edicts, and also keeps an Account of the Revenues of the Crown, to which purpose he hath eleven Clerks or Under-Secretaries allow'd him.

Every Precinct or Ward of a City hath a peculiar Governor or Magistrate, whom they call *Akfal*, that is, Grey-beard, though never so young, which amongst other Affairs take care of the King's Guests that are lodg'd in any *Caravan-sera* standing within their Liberty, that they want nothing they are desirous to have.

Affas is a Constable of the Watch, but hath greater Power, for he is not onely authoriz'd to take or apprehend any suspicious Persons, but also to punish them, nay, take away their Lives according to Martial Law, provided, the Offender be taken in the Fact.

The *Diwanbeki* though a Supreme Judge, and often sitting on the Bench with the *Seder* and *Casi*, is forc'd, when the King punishes any person of Quality with Death, to perform the Office of Executioner himself.

The *Culargasi* bears Command over the *Culams*, that is, Slaves or Servants who have sold themselves to be the King's Servants, who performing the Office of Soldiers, are eight thousand in Number, and like the *Curzi* are Quarter'd in the Countrey at the King's charge.

Eischicagasi-Baschi is the chief Marshal or Commander of forty *Eischicagasi*, who though they dwell in several Parts of the Countrey, wait by turns, five at a time, and generally stand at those Doors through which you must go into the presence of the King, from whence they are call'd Door-keepers. When any strange Ambassadors have Audience before the King, then the *Eischicagasi-Baschi* having a *Dekemek* or Staff, leads them up by the Arm.

The *Jesaul Sobebet* or Master of the Ceremo-

nies, places all Strangers that are invited to eat at the King's Table, in their proper Places, wherefore he always attends with a Staff in his Hand before the Pallace Gate to receive and complement such strange Guests.

The *Nafir* is the Steward whom they also call *Kereckjerack*, who provides all manner of Necessaries for the Court. The *Tuschmal* or Purveyor takes care for all sorts of Provisions, and commands the Kitchen.

Mohurdar is the Lord-Keeper of the Great Seal.

The *Dawattar* is the Secretary, who always carries a little Ball like our Printing Balls, with which, when occasion requires he wets the Seal with Ink, which the King constantly wears about his Neck to make an Impression with, from whence he also receives his Denomination *Dawat* or Ink-carrier, for the *Persians* Print all their seals wetted with Ink on Paper, in stead of making Impressions in Wax.

Mohur signifies a Signet or Seal-Ring, and the word *Dar*, which hath a general signification of Officer, is us'd in a commanding sense, in stead of having, as if you would say, Haver or Keeper of the Seal. Besides the Great Seal, the King hath a less Signet to seal his Letters withal, which he sends to his Vice-Roys and Governors, and other publick Writings wherewith no Person is intrusted, for the King wears the same in his Ring, and makes an Impression with his own Hand therewith.

The *Myrachurbaschi*, is the Master of the Horse; *Myrischicar*, the chief Falconer; *Sechhahnbaschi*, the Huntsman; *Jesaulcor*, like our Knight Marshal which rides before the King, and with a Cane clears the way, is under the Lord Marshal, and hath a Deputy under him call'd *Jesaul*, which are as our Marshals Men whom he employses on all occasions, and sometimes to apprehend Malefactors; *Sufretzi*, the King's Carver; *Abdar*, the King's Cup-bearer, who has deliver'd to him the Wine or Water for the King's drinking in a seal'd Vessel, which he publickly opens, and so presents it to the King; *Chafinedar*, the Treasurer; *Ambadar*, the Purveyor of Corn; *Jesaul Nesar*, the Person that keeps the King's Shoes when he goes into the Hall; *Mehmandar* or *Mehimander*, he that provides Lodgings and all other Necessaries for Foreign Ambassadors, and not onely waits upon them, but also acquaints the King with their business, he being the first that hath any knowledge thereof given him, nay, all Affairs of what consequence soever must pass through his Hands, though the Agents were sent from other Princes to treat of nothing else but Matters of State, which makes the *Mehimander* to be in great Esteem and Reputation.

The King also ordains another peculiar *Mehimander*, to take care and provide for such Ambassadors as he esteems more than ordinary; the other Officers are of meaner degree, viz. the *Isaul*, are a People who as Messengers, wait at Court, and are sent abroad on all occasions.

The *Kischiktzibaschi*, is Captain of the Guard, as the *Taabedur* is Master of the Ordnance, and the *Txartzi* chief Herald at Arms, who proclaimeth all the King's Edicts.

The *Txelaudarbafchi*, is Captain of the King's Horse-Guard, and Master of the Stirrop. The *Mosfosi*, is the principal Secretary of State, who is permitted to keep several Clerks. The *Seruidar* or Surveyor of the Works, who keeps in repair

pair the King's Pallaces. The *Clitar* serves as Porter, the *Muschrift* is the Clark of the Kitchen, the *Cannati*, is the Confectioner, the *Scherbedar*, buies all the King's Sweet-meats, the *Omatadar*, being an Archer, teaches His Majesties Pages and other Courtiers to shoot at Marks, the *Bil-dars* are Pyoneers, which keep constantly at the Court, and attend when the King travels, cleaning the ways or cutting steps in rocky Ascents, which otherwise, the Camels having round feet, are not able to climb, they also help to pitch the Tents, and dig deep Pits in the ground for water, The *Scharir* are the Footmen, the *Rica* carry Bateel-axes, and oftentimes perform the office of Execution, and always attend the King as his Life-guard.

All Officers or Servants belonging to the Court, have each according to their Qualities, great Pension or Salary, which is not paid them out of the King's Revenue or Treasury, but from several Villages which are allotted for that purpose.

The *Chans* have certain Lands and Villages thereto belonging allowed them, yet they receive the Revenue and are as Magistrates, judging and determining all things but Matters of Life and Death, some have certain Customs given them, others receive for their Salary, the Taxes laid on Houses of Entertainment.

All the foremention'd Officers keep their places during the King's pleasure, who seldom discharge them but for Misdemeanor, or else to prefer them to some greater Dignity. The most eminent Officers and Courtiers belonging to the King, which were living Anno 1640. in the time of *Schach Sefi*, and had serv'd also his Predecessor *Schach Abbas*, being of a mean condition, *Schach Sefi* kill'd all but two, viz. the one a Herdsman's Son, the other a Slave to *Schach Abbas*, who were afterwards by *Sefi* promoted to greater Dignity. Those that he put to Death were, *Eahemad-Dowler* a Scriveners Son born in *Mazanderan*: The *Wakenus* or Privy-Counsellor, a Rusticks Son, born in the Village *Dermen*, near *Casbijn*, most of them had Christian Parents, viz. *Georgians*, *Circassians*, or *Armenians*, for the *Persians* repose greater confidence in a *Christian* if he be circumciz'd, than in one of their own Religion.

The King is exceedingly honor'd in his Realm, when any one takes an Oath, they never swear but by the King's Head, which is accounted the most sacred and solemn of all other.

In their wishing of Joy and Happiness one to another, they say not, *God give you Joy*, but in the *Turkish* Language, *Schach Mura di sun*, that is, I wish that the King may shew his favor to you, and many other things they attribute to their King, which belong to God onely.

According to an antient Custom in *Persia*, and the Command of King *Abbas*, none dare though a person of but an indifferent Estate, neglect to see the King, and shew him Reverence once a year.

On their *Neuruz* or New-years Day, the King according to an antient Custom receives Presents from all his chief Officers, unless the day be suspected ominous, for then the King never comes out of his *Haram* or *Seraglio*, as we have before mention'd.

The King seldom grants Audience to any Ambassadors in private, but always at a publick Dinner, and in presence of all the Guests, notwithstanding their business be never so secret. No

Persian whatsoever, whether Subject or Stranger, may appear before the King without great Presents; nay, not the Ambassadors from strange Princes, which is a very antient Custom, and was (as *Philostatus* tell us) us'd in the time of the Kings of *Media*.

The Kings of *Persia* demand Presents from those that are their Homagers, who pay no Tribute, and this Custom is kept amongst all Eastern Princes to this very day, they publicly provide that if any Foreigners bring Presents that are not thought fit for the Emperors Greatness, they make him remain still there, with more of the like Petitioners, so by that means their Presents make the greater shew and appear the more glorious to the Spectators, they report further, that if the Present seems not equivalent to the King's Greatness, there is an addition out of the Wardrobe, silently hinting that they or whoever else, cannot come too well provided for their next Addresses. But the reciprocal presenting of these Princes one to another, they look upon as such a Due, that they expect it as a Debt, and the neglect thereof hath bred so much animosity as hath caus'd a War, and particularly between the *Turks* and the *Persians*, Anno 1618. because King *Abbas* had many years neglected his Presents, which amounted to a very considerable value to the Grand Seignior. Those that bring the Ambassador's Presents to the King, are a poor sort of people kept by the King for that purpose: To every Present are order'd as many people to carry it as there are pieces and several sorts of things, for every man is to carry but one piece though never so small.

Moreover, the *Persians* make very great Presents especially to Strangers, who are oblig'd to make a Return of a greater value, and if the Person that is presented fail therein, he that presented him doth not onely cry and lament as if he had sustain'd a great loss, but also demands his Gift again, or the value thereof.

The Kings Wives are three or four besides a great number of Concubines, the Queen is in the *Persian* Tongue call'd *Begum*, which is properly a *Turkish* Word and signifies a Lady, but this name is by the *Persians* not onely given to the Queen, but also to the King's Daughters, Sisters, and Aunts.

This Queen is the chief of all his Wives, to whom the rest shew obedience: The rest have another Name besides that of *Begum*, viz. *Maria Begum*, *Zeineh Begum*, &c. The King's Concubines cannot attain to the Honorable Title of *Begum*, but are styl'd *Chanum*. *Chanum* signifies properly amongst the *Turks* and *Tartars*, my Queen, but amongst the *Persians* onely an eminent Woman, wherefore the Relations and Conforts of Noblemen bear that Denomination. But if there be more than one *Chanum* in the house viz. a Consort, a Sister, a Mother, or any else they distinguish them to avoid mistakes according to their Age, Quality, or Office, calling the Chief the great *Chanum*, the others, the little *Chanum*, the second *Chanum*, &c. if there be but one, the Husband, the Son, and all else call her my *Chanum* except the Servants, who say, our *Chanum*, and hereby they know the Masters of the House, but this is opely customary amongst persons of great Quality.

The King's Concubines are commonly of several Foreign Nations, for the King, especially King

The King expects Presents

And makes great returns.

The King's Wives call'd Begum.

No Concubines so styl'd.

The Allowance of the Chans.

They hold durante beneplacito.

Their highest Oath.

Their Compliments.

All see the King once a year.

How the King gives Audience to Ambassadors.

Persian Women not respected.

King Abbas, delighted not in Women of his own Country, nor in those of his Relations, wherefore there are but few Persian women seen at the Court, except it be some of the Chans Daughters, or other Ladies of Honor. Most of the Kings Women are either born in Georgia, Circassia, Muscovy, or Armenia, and many of them Christians, but are oblig'd upon their coming thither to turn Mahumetans. There are also Tartars extracted from the Family of the Usbeghi, but most of the King's Concubines are Georgians, which are very beautiful, of good deportment, and noble Extract in their own Country.

How the King bestows His Concubines.

The King oftentimes gives his Concubines in Marriage to some or other of his Nobles, and with her a Portion, viz. a Camel to carry her to her Husband; if he doth not live in the City, a Chievere, that is, a coulor'd Seat, which according to the Custom of the Country, being set upon the Camel, she may sit therein with great ease, as also a Chest with her Clothes and Bedding, Linen, Plate, Jewels, and all things which she possesseth in the Haram, also two thousand Duc-kets, which is an inconsiderable Portion, for they are bound to maintain her at another Rate.

Eunuchs only attend the Haram, and why.

In any Progress the King's Wives always travel before in the Night, to prevent being seen by the vulgar Sort, and in his absence ride in little close Seats, which hang on a Camels side, viz. on each side of the Camel one, which when the Camel-drivers have fitted, they retire while the Eunuchs help in the Ladies, which Custom was first instituted by Schach Abbas upon this occasion: The King on a time marching with his Army in the Night, and overtaking a Camel that belong'd to his Haram, whose Seat hung down on one side, he call'd to the Camel-driver, who not appearing, the King in a rage lighting off from his Horse, endeavor'd with his shoulders to lift up the same, but finding it too heavy, and remounting his Horse to discover what might be the Reason of it's extraordinary weight, he saw the Lady that was therein embracing the Camel-driver, which so enrag'd the King, that calling several of his Officers about him, he immediately caused the two Malefactors to be beheaded, and since that time, the Camel-drivers never meddle with any thing but hanging on the empty Seats and taking them off.

The Order how the Haram travels.

If the King's Wives travel in Company with him, they always ride on Horse-back unveyl'd but strongly guarded: Moreover, the King on all such occasions always rides in the Middle of his Haram, and spends his time in Discourse, first with one, and then with another. And when the Women of the Haram travel alone, or in company with the King, they always go in the following order:

A League before march a certain number of Eunuchs, who drive all those that they meet with both by Night and Day out of the Way, that they may not meet the Haram; nay, they have Power to clear whole Towns and Villages, and wound and kill all such as contest and will not retire.

The Women never seen un-veyl'd.

The Eastern Princes account it a great Abomination for any of their Women to be seen by their Subjects; for not only Ladies of Quality, but also the meanest Slaves that belong to the Court, are never seen by any strange men, but only the King himself and his Eunuchs: After them follows a Company of Soldiers call'd *Fa-*

sacks, which are like the King's Life-guard, who prevent all Persons of what Quality soever, from passing to the Haram.

Because the Word *Haram* is often mention'd, we will explain what it means: *Haram* is an Arabic Word, and signifies properly amongst the Arabians, that which is forbidden and disallow'd by the Law.

Haram what it means.

The Persian Mahumetans and those that inhabit the Eastern Countreys of Asia, understand by the *Haram*, the *Seraglio* of Concubines; and accordingly, when they intend to say that the King or Prince is in the Womens Lodgings, they say, The King, &c. is in the *Haram*, the Servants of the *Haram*, and so with all other things.

The King never travels abroad, nay, not to the Wars without his *Haram*. The King's Wives recreate themselves every Wednesday in *Ispahan* with great freedom, in the Street *Tziaharbag*, and in the Gardens thereabouts, where they are attended by many Ladies of Honor, but during their stay, all the Avenues and Ways are guarded to keep out the men, whilst the Women sometimes spend whole Nights in several Pastimes by Torch and Candle-light.

The Recreation of the King's Wives

The King's Gardens in all his Royal Cities, as in *Ispahan*, *Casbin*, &c. are provided with Concubines, Slaves, and all manner of Necessaries, because the King stays not long in one place, neither goes with much Company, for he often travels with only two or three Horse-men, which many times ride so hard, that they finish a Journey of thirty days in five or six; to which purpose he keeps exceeding swift Horses at appointed Stages, where they always stand ready saddl'd and bridl'd, because they are uncertain of his coming; and because his Train cannot follow him with that speed, therefore he hath a House in most of the wall'd Cities of his Realm, furnish'd with all manner of Necessaries.

All places fitted for the King's Reception, and the Reason why.

The King's *Douletchane* or Pallace in *Ispahan*, is a priviledg'd Place or Sanctuary for all Malefactors that fly thither and touch the Ring, Hammer or Knocker of the Gate, which is in such esteem or Veneration, that the whole Court receive it's Name *Aflane* from it, and as a Token thereof, when they name this Royal Knocker, they add the Word *Doulet* thereto, that is, good Luck, and say *Aflane Doulet*, that is the Knocker of good Luck, and understand the King's Court by the same.

The Kings Palace a priviledg'd place.

The *Alcapy* is also a priviledg'd Place, where no Person, nay, not the King himself hath power to touch any Malefactor or Debtor, wherefore many flying thither stay there till they have compounded with their Creditors.

Another priviledg'd place

The King, as also most of the Nobility in Persia, cause most of their Meat to be dress'd in their Presence; nay prepare the same with their own Hands; nay, more than this, he for all his greatness, sometimes makes himself very familiar amongst his Subjects, eats as he passes along the Streets, and in the midst of the *Bazars* or Exchanges, often standing still before a Cooks Shop, and sees what Meat they dress, and sometimes goes unexpectedly into a Tradesman's House, where sitting down, he eats with great and unimaginable freedom.

The Familiarity of the King.

In the Chambers or Tents in which the King sleeps, are always eight or ten Beds made ready, so that no person knows which he intends to lie on, nay, sometimes when he wakes in the night, he

The King's Lodgings.

he goes from one Bed to another, and so lies on three or four in one Night, which he doth to no other end but to prevent sudden Assassination, and that by that Means he might have time to Arm himself for his Defence.

In many of the High-ways the King hath divers Houses and Gardens; the Houses for the most part are built and furnish'd after one fashion, viz. small, with many little Chambers, which have divers Doors: The Walls and Cielings being very smooth, are Painted and richly Gilded, yet without Order or Art.

The Kings Houses.

The King hath many handfom Houses, but his chieftest Court is kept at *Ispahan* in the Summer, and in the Winter in *Ferhabad*.

His Hunting.

In the beginning of the Moneth *Ramadhan*, which is our *Lent*, the King goes to *Abicurrong* in the Mountains to take the fresh Air, and to Hunt, in which Sport he spends several days, attended by some thousands of People. At the Ears of those Beasts which the King takes alive he hangs golden Plates, on which are Engraven certain Marks, and then setting them at Liberty again, often re-takes them; nay some have been taken who have had the Marks of King *Thamas*, *Ismael Sefi*, and other ancient Princes.

Bull-baiting.

In all the Provinces of *Persia*, Bull-baiting is very common, but especially about *Caxem*, the Inhabitants whereof travel up and down into several Countreys to find out the strongest and fairest Bulls, which they bring to *Ispahan*, where upon the *Maidan* or Market-place, naked Men Encounter with them.

Musical Instruments among the Persians.

In the Kings Palace at any Entertainment, as also at Entertainments in Noblemens Houses, are commonly young Women, who Dance to the sound of a *Diara* or little Drum; but their common Instruments are Cymbals and Citterns; yet besides these they have another call'd *Seig*, made of Copper, round, and hollow within, which holding in one Hand, they strike upon it with the other; but the chieftest Instrument is a Tabor, hung round about with Bells. This Instrument is very common in all the Eastern Countreys, but especially in *Persia*, the Inhabitants whereof take such delight in them, that the King never makes any great Entertainment, but he always hath several who Dance to the sound of it.

Their Dancing.

The manner of Dancing us'd by the *Persians* is not unpleasing, for they Sing and Dance together in a Ring; he that leads the Dance Sings a Verse or two of some merry Song, the rest bearing the *Chorus* or Burden.

The Nobles also at the Kings Court every Evening, at the sound of several Instruments, play at a certain Game with a Hammer and Ball, not unlike our Palmall, which every one that pleases may come and see.

The Recreation of the Nobles.

The King often invites mean Persons that are well experienc'd in this Game, to play at it, which is perform'd after this manner, viz. The Gamesters divide themselves into two Parties on Horseback, one at each end of the place where the Game is to be play'd, and with a wooden Hammer, which they hold in the right Hand, they strike a light wooden Ball (not with the flat Head of the Hammer, but with the side, which is somewhat hollow'd out) at the set Mark, in which the winning of the Game consists; without any wrangling or dispute; but the chieftest part of the Game is to follow the Ball, and strike it beyond the Mark; before those at the other end can pre-

vent them. Great dexterity is requir'd in this Game, and also exceeding swiftness, as well of the Horse as the Rider; and this is the onely way whereby the *Persians* learn to Ride so well. Those that play are also dress'd after a peculiar manner in Clothes of several colours, with rich *Turbans* adorn'd with Plumes of Feathers and other Ornaments.

They have another Exercise call'd *The Baiting of the Wolf*, but it is us'd by none but the inferior sort of People, viz. A Wolf being let loose, the People, having each Man a Cloak on, encompass the Beast in great numbers, shouting and hollowing; and if at any time the enraged Wolf falls in amongst them, and seizes any one, the whole Croud rescue the Person in danger, and assail the Beast. And these two are the chieftest, and most esteemed Exercises amongst the *Persians*.

All the *Chans* and other great Lords residing at the Kings Court, being prime Officers of State, have their Tables spread with a large eight corner'd Carpet of Cloth-of-Gold, or embroider'd Sattin, with rich Fringe: The Dishes wherein the Meat is brought to the Table are of massie Gold, as also their Drinking-Cups, which hold about a Pint and a half. But *Schach Abbas* had all his serv'd up in Glass for a distinction from others. They deliver with every Cup a great wooden Spoon or Ladle with a long Handle, which they use more to drink out of, than to eat withal, neither do they make use of any other Spoons but what are made after that manner, and of sweet-smelling Wood, which having been once us'd, are never brought to the Table again. They never use Forks or Knives, but the Steward (who performs the Office of a Carver) cuts the Meat with a great square Golden Slice, which he always carries in his Hand. In the setting the Meat on the Table, the Servants bring not the Dishes together, but standing in a row from the Kitchen, they hand them from one to another to the Table. They commonly have but one Mefs, for they set all their Dishes at once upon the Table. Each Person also receives Wine from a Waiter, in order according to his Quality, out of a golden Tumbler. Every one is permitted to rise from Table without shewing Reverence to any; and if their Occasions chance to call them out of the Room, they go away without taking leave of any, though the King himself be present. The Water with which they wash their Hands is brought in golden Basons. The King and other great Persons seldom drink any Wine without Ice or Snow. The Ice which they use is made of the clearest Water after this manner, viz. Not far from the City in a great Plain, a Bank is rais'd or cast up, directly from East to West, which being about a hundred and fifty Foot long, and very thick, is so high, that it shadows the Plain from the Sun-beams when the Sun is at the height: At the end of this Bank are two Arms, which extending from the South to the North, are full as high as the main Bank, and about twenty four Foot long, and keep off the Morning and Evening Sun; so that this Plain lies shaded all the day long: In this shady place is a Moat of about twenty or thirty Foot deep, extending from the one Arm of the Bank to the other: In the midst of Winter when it Freezes hardest, they Plough this Plain, which lies open to the Northern Winds, full of small Furrows about three or four Fingers deep, and so letting in the Water, overflow it, which

The Furniture of their Tables at Meals.

How their Meats are serv'd up.

which in one Night freezing to the bottom, is the next Morning before the rising of the Sun thrown into the Moat, and Water pour'd upon it to make it condense the harder; and this Practice they continue for a whole Moneth together, or longer, till the Moat is fill'd to the top with Ice; then they cover it with Straw to prevent the melting thereof by the heat of the Sun, and to keep it from Rain. In the Summer this Ice being broken with Pick-axes, is carry'd through the City to be sold on Horses or Mules, two or three pieces being a sufficient Burthen. The Ice being broken

with a Hammer into greater or lesser pieces, is either put into the Vessel with the Wine, or into the Cups when they drink. They also lay pieces of Ice in their Dishes with Fruit and other Cates, which is very pleasing to the Eye, especially if that which lies under the Ice appears through it. The King's Dishes, Urns, and Drinking-Cups, which he uses at his Table, are all of massie Gold. The *Chans* and other Nobles have their *Pilao* or Rice, colour'd black and yellow, and made savory with Herbs, or else dulcifi'd with Sugar, brought on their Tables also in Gold and Silver Dishes.

The Government of the peculiar Provinces.

How the
Provinces are
Govern'd.

All the Provinces in *Persia* which are remote from the King's Court, are Govern'd by *Chans*, *Sultans*, *Calenters*, *Darago's*, *Visiers*, and *Caucha's*. The King chuses the *Chans* (who are as much as Princes or Vice-Roys,) and makes them Governors of what Provinces he pleases; but commonly he elects them who by their valiant Exploits, Piety, or other noble Vertues, have gain'd the love of their Countrey: wherefore many, in hopes to attain to that Honor, behave themselves very valiantly in any Engagement, and desperately venture their Lives for the Title of *Chan*. But the Children of those who are thus chosen, Inherit not amongst the *Persians*; for though they are held in great Respect, and enjoy their Father's Goods, yet they are not honor'd with his Title, nor succeed him in his Office, except they are judg'd worthy thereof by their own Merits. But *Della Valle* tells us, that the King gives the Dignity of *Chan* to one of his Subjects, not onely for his Life, but also permits his Children to succeed him after his Death, and that there are Families found that have enjoy'd this Title above two hundred years.

As soon as the King hath made any one a *Chan*, he immediately gives him Lands and Men to support his Grandeur, which he enjoys as long as he lives; but if at any time he chance to be suspected by the King, he is immediately turn'd out of his Employment, and all his Goods seiz'd.

Each Province hath a *Chan* and a *Calenter*, who resides in the Metropolis thereof. The *Chan* being the King's Vice-Roy, Executes the Law, doth Justice to all, and passes Sentence of Death on Criminals, without any special Order from the Court.

The chiefest *Chan* is he who Governs *Sciras*, the Metropolis of the Province of *Persia*, properly so call'd, who is able to bring an Army of thirty thousand Men into the Field, the Countrey which he Commands being said to be bigger than *Portugal*.

The *Calenter* is as a Collector or Treasurer of the Province, gathering all the Revenues, and giving an Account thereof either to the King or *Chans*.

A *Darugo* or *Darago*, otherwise *Hacom*, is like a Governor or Mayor of a City, every City having one.

A *Caucha* is as much as an under Sheriff.

The Equipage of Ambassadors.

The King usually sends the *Chans* and *Sultans* as Agents to foreign Princes, and fits them out after this manner, *viz.* The King orders them to give great Presents to those Princes unto whom they are sent, of which the one half is given out of the King's Treasury, and the other part, as also

all other Necessaries, the Province which the *Chan* Governs is to provide, which often causes great disturbance and confusion.

In some Provinces the *Chans* must maintain a certain number of Soldiers for the King, which besides their own, must be ready for Service on all occasions; but then the King receives no Tribute from them.

The *Chans* commonly on *New-years-day* make great Presents to the King.

The *Chans* make great Presents to the King.

Some Provinces, especially where there are no *Chans*, but onely *Darago's*, and therefore no Soldiers kept, as in the Towns of *Caswin*, *Ispahan*, *Cashan*, *Theheran*, *Hamadan*, *Meschet*, and *Kirman*, pay great Tributes to the King.

Della Valle affirms, that in *Ispahan* and several other eminent Cities, there are no *Chans*, because they are Royal Cities, and the King many times keeps his Court there.

On the Feast of *Neuruz* all annual Officers are chosen, especially the *Darago's*, the chiefest whereof enter upon their Employments in great State, with the sound of many Instruments.

The King's Vice-Roys, whither *Sultans* or *Chans*, of what Degree soever, when coming out of any remote Province to make their appearance before the King, or when they take leave, or are to return to their own Countreys, they kneel on both Knees before the King, and kiss his Feet, and in testimony of Honor, squeeze the same against their Foreheads, which they do three several times. This Ceremony they perform divers times as they walk about the King, which they commonly do three times one after another, thereby to manifest, that those who perform this Ceremony, make themselves Sureties against all Misfortunes whatsoever that may befall the King.

How they reverence the King.

It is also a Custom amongst them, to make a Circle with their Hands about the Heads of those whom they would shew Honor to, and wish that all future Misfortunes, and such as have already hapned unto them, may fall on themselves. This Action is accounted by them a sign of a perfect and faithful Friendship.

Thus much of the modern State and manner of Government in *Persia*, now it will be necessary to give you a short Account after what manner it was Govern'd in former times.

The King of *Persia* anciently styl'd himself *The Great King*, especially at that time when they had conquer'd the *Greeks*. But *Suidas* tells us, that these Monarchs were not satisfi'd with this Title, but assum'd to themselves the Title of *The King of Kings*, as appears by the Inscription on *Cyrus's Tomb*.

The

Their order
of Succession.

The Sons of these Kings succeeded them, which was also observ'd amongst the *Parthians*, when they had made themselves Masters of this Realm; and when the *Persians* were afterwards restor'd, they still maintain'd the same Custom. The eldest Son, according to the Laws of Nature, Inherited before the younger, but if he was born before his Father came to the Crown, then he that was first born after his being King succeeded him in the Throne.

They never gave the Crown to a one-ey'd, squint-ey'd, or deformed Person, as appears by the squinting Son of *Cabade* or *Robad*, who notwithstanding he was a valiant Man, yet for the Blemish in his Sight was disinherited. But when the *Persian* Monarchy began to decay, this Custom was laid aside, and the Crown became elective; but the Nobility, who had Voices therein, still reserv'd it for those who were of Royal Extract.

Natural Sons succeeded not their Fathers in the Throne, so long as there remain'd any that were legitimate; yet notwithstanding the illegitimate *Darius* was chosen before *Isogee*, lawful Son to *Artaxerxes*.

When the King at any time went out of his Dominions, he was oblig'd to nominate a Deputy to Govern during his absence.

Ceremonies
at Installing
the King.

The Kings were by the Priests of their Country with great Ceremony Inaugurated after this manner, *viz.* They were led into a Temple of a warlike Goddess, where they pull'd off their Clothes, and put on those which *Cyrus* us'd to wear when he was but a private Person; which done they ate a few Figs, chew'd a little Turpentine, and drank a draught of fower Milk.

They incircled the Heads of these new Kings with a Crown or Mitre, and a *Cydaris*, which was made of Purple, and ty'd with a blue Ribbon mix'd with white.

King *Sapor* in stead of a Crown wore a Cap made like a Rams Head, beset with Precious Stones. They also wore a *Tiara* or *Turbant*, like those which the Magistrates of the several Provinces wore, but with this distinction, that those of the Kings stood upright, and the other bended behind.

The Honor of putting the Crown on the Kings Head belong'd to a peculiar Person call'd *Surene*, who was the second Nobleman in the Kingdom.

The Habit or
Robes of the
King.

The Kings of *Persia* also wore a long Vest, hanging below their Ancles, which was embroider'd with several Representations of Birds, Beasts, and the like, and beset with Gold and Precious Jems. They likewise wore a Coat with Sleeves, call'd *Candis*, differing from those of the other *Persians*, both in colour (being Purple) and value: moreover, the Subjects durst not approach any Man without hiding their Hands in their Sleeves, but the Kings held them out. The Kings Habit, as *Xenophon* says, was also half purple and half white, which none else might wear. They likewise wore long Hair, Pendants, a Girdle, and long Stockings like the other *Persians*.

They were honor'd like Gods, for those that approach'd them, bow'd not onely their Heads and Bodies, but fell flat on their Faces, with their Hands upon their Backs; in which posture they lay as long as they suppos'd him to be in sight; which was also perform'd by Strangers, who were not permitted to see the King, unless they promis'd to worship him after the *Persian* manner, for otherwise they were forc'd to let him know their

Business by Proxy, or else in Writing; which when he perus'd, he return'd his Answer without being seen.

Those that Saluted the King, wish'd him *Everlasting Life and perpetual Government*; but he seldom appear'd to his People, who were not permitted to set a Foot into the Royal Palace without his Majesty's leave; but his Noblemen waited without at the Door to receive his Commands. His Throne was of massic Gold, which none durst touch; and if at any time the King went abroad, they strew'd the Streets and Ways which he was to pass with Flowers; and every where burnt Perfumes. They likewise kept the Kings Birth-day every year with making of Offerings, and other great testimonies of joy; and when he dy'd, the whole Kingdom Mourn'd for five days together; during which time all Courts of Judicature were shut up.

These great Princes had no settled place of Residence, but spent the Winter in *Babylon*, the *Leint* at *Susa*, and the Summer at *Ecbatane*; besides which they had several other Royal Palaces, as at *Pasargades* and *Persopolis*; but when the *Parthians* were Masters of *Persia*, *Chusistan* was the chief Seat of the Realm. Their Royal Palaces were very stately and magnificent, having many great Officers attendant, insomuch that *Apuleius* call'd them *The Houses of Gold*.

Their Courts
very ancient,
but
magnificent.

They would never eat of any other Bread but what was brought out of the Province of *Aolia*; and of all things the Kingdom afforded the First-fruits were sent to the King; also their Salt *Armoniack* was brought to them out of *Egypt*. They drank of the Wine *Chaliboonien*, brought from *Assyria*, and no other Water but what was taken out of the Stream *Choaspes*, which glides by *Susa*.

Their Diet.

The Inhabitants of those Places through which they travell'd always Entertain'd them at a Banquet, on which they spent above twenty or thirty Talents. They generally Din'd alone, but sometimes their Wives and Children were permitted to sit with them at their Table, as also the Kings Mother and Brothers. If the King invited any to eat with him, they sat with a Curtain drawn between them in such a manner, that the King could see them and not be seen again.

King *Cyrus* (as *Xenophon* observ'd) plac'd those in whom he repos'd greatest confidence, on his left, and others on his right side, because (they say) the left side lies more open to those that design to do Mischief than the right.

But these Entertainments were without freedom, because the Guests were forc'd to eat with bowing Heads, and cast-down Eyes.

The Kings never appear'd on foot to the People, but always came out of the Palaces either in a Coach, or else on Horseback.

They were wont to visit their several Provinces, or else to send faithful Lieutenants to such Places where they could not go themselves, to give order to all Husbandmen to let no Ground lie waste, that the Merchants should promote their Traffick, and Handicraftsmen be diligent in following their Employments, that so they might be the better able to pay them their Tribute.

Their care in
visiting their
Provinces.

They also kept several Noblemen call'd *Megistanes*, who always waited at their Doors to receive their Commands, besides the *Surene* or Magistrate, who set the Crown on the Kings Head, and several who constantly attended to receive Ambassadors, or all such as had Business with the

M

King

King, into whose Presence they could not be permitted without them.

Great numbers of Eunuchs were also kept at the Kings Court, who attended on the Queens and Concubines.

The Kings Secretaries.

The Kings likewise kept their Secretaries, who going into the Wars with them, writ down all the Passages thereof, as also the Edicts or Letters Patents which were given to the Governors, the beginning whereof were to this effect, *The King saith thus*. Moreover, when he writ to his Commanders, he wish'd them Peace, as also they to him. His Letters were not only written in one Language, but in the several Languages of those People whom they Govern'd.

There were also some, whose Office it was to tell the King the hour of the day, and many other such like Officers, amongst whom were some call'd *The Eyes and Ears of the King*.

Those Kings that liv'd lasciviously, endeavor'd to die without pain, by means of a Poyson which they kept only for themselves and their Mothers. This Poyson was made of the Dung of a small Indian Bird call'd *Dicodre*, a piece whereof about the bigness of a Barley-corn being put into their Liquor, caus'd them to die an easie, and also a sudden Death.

Their Tombs

They had stately Tombs at *Persepolis*, *Pasargades*, and *Ecbatane*, on all which were Motto's and Inscriptions Engraven.

Education of their Sons.

The Kings Sons were highly reverenc'd, and taught in the seventh year of their Age to Hunt and Ride the great Horse: The eldest, who was to succeed in the Throne, was in his fourteenth year committed to the Charge of four Tutors, who amongst the *Persians* were accounted the most wise, just, sober, and valiant Men in their Dominions; the first taught him Wisdom, and the Rules of Government; the second admonish'd him to affect Truth; the third, to curb the Desires of the Flesh; and the fourth, to fear nothing.

The Reward of approved Counsel.

If it hapned that any Man undertook to give the King Advice or Counsel in Business of great consequence, he was plac'd on a square Cushion of Gold, which he was permitted to carry away with him if his Advice was approv'd of, but if not, he was whipt about the Court.

One of the Gentlemen of the Bed-Chamber wak'd the King every Morning, and desir'd him to rise and mind the Concerns of the Kingdom, which the God *Merosmasdes* had given to him.

They themselves judg'd and determin'd Causes, pass'd the Sentence of Death on Criminals, whom they kept some time in Prison before they were Executed. They never condemn'd any Man for one single Crime, but enquir'd what the general course of his Life had been, and if they found that he had done more good than bad Deeds, they releas'd him, but if otherwise, he was punish'd.

They also chose their Judges out of the most experienc'd Men in the *Persian* Law, who enjoy'd their Places during their Lives.

What their Law prohibited.

Their Laws forbid Stealing, Burglary, to use violence to any, and to rebell against their Princes.

Malefactors were committed to Prison with silver Shackles, and golden Handbolts. In the

later time of the *Persian* Monarchy they had a Prison call'd *Lethe*, into which were onely put Criminals that were condemn'd to die.

If any of their Nobility had committed a Crime, they de-oculated them, but others were punish'd after another manner. They cut not their Heads off with an Ax, but a Razor. Sometimes they cut off the Head and right Hand of a Malefactor, and nail'd them on a Cross; others they burnt, flay'd alive, or ston'd to death.

The Punishment of Nobles.

The King gave Gifts to all those that increas'd their Families by many Children, and Registred the Names of those that at any time had done them good Service, that when time and opportunity serv'd they might be requited; nay, they permitted them to sit by them, kiss'd them, and gave them a Silk Coat, made after the fashion of the *Medes*, and gave them leave to wear a Chain of Gold about their Necks, and golden Armlets; also a golden Simiter, which is the greatest Mark of Honor amongst the *Persians*, and as highly reverenc'd as the Star and Garter by us; besides golden Reys for their Horses: They also gave them the Revenue of some Towns, and the Command of an Army; but the greatest of all his Royal Gifts, was a golden Slipper.

Such as have many Children highly rewarded.

The whole Kingdom was divided into *Satrapia's*, Counties or Lordships, though Writers differ in the number of them: for (as some affirm) *Darius* divided the same first into 360 Lordships, over which three more principal *Satrapa* were plac'd. Others write, that *Darius* had onely a hundred and twelve *Satrapia's* or Lordships, whose Governors were forc'd to give an Account of their Government to the first three. Some also make more, and others less. But after the *Parthians* had made themselves Masters of *Persia*, they divided the whole Realm into twenty *Satrapia's*, several of them being Govern'd by one Person.

The Division of the Countrey.

These Lordships were given to the Kings Sons, and the King often in his Will gave all the Cities thereof to his youngest Son.

The Office of these Governors was to Command the Inhabitants, protect their Goods, gather in the Revenues, and advise the King of all Transactions.

Besides these Governors of Countreys there were others, who order'd Husbandmen, Tradesmen, and other People, to be diligent in their Employments, and not be idle; and others were Commanded to prevent the Soldiers, or any Enemy from oppressing the Inhabitants.

In this place it will not be amiss to subjoin the several Dynasties of the Kings of *Persia*, that have had the Government of this renowned Empire, wherein by way of Entrance we will note, That when this Countrey was first peopled, the several Tribes were under the Command of their own Princes, among which was *Chedorlaomer*, who was overthrown by *Abraham*, as holy Writ mentions: By this means their Princes were scarce known till the time of *Perseus*, who wrested the same from *Sardanapalus*, the *Assyrian* Monarch, and first laid the Foundation of this great Empire, in whose Race it continu'd six Descents in this Order:

The

The first Dynastie.

Anno Mundi 1.
3059

Perfes, the Conqueror of Sardanapalus, who Reigned Anno Mundi 3059. succeeded by his Son.

2. *Achamenes*, from whom his Successors were termed *Achamenides*, and his Subjects *Achamenii*, as *Propertius* witnesses, where he writes, *Non tot Achamenii armantur Susa sagittis* where by *Achamenia sagitta* he means *Persian Arrows*; he left the Royal Seat to

3. *Cambyfes*, by *Herodotus* sometimes call'd *Darius*.

4. *Cyrus*, the Ancestor of *Darius Hystaspis*, as we will shew anon.

5. *Cambyfes* the Second, the Son of *Cyrus*.

3421

6. *Cyrus* surnam'd the Great, Son of *Cambyfes* and *Mandane*, the Daughter of *Astyages* King of *Media*, who overthrew the *Babylonian* Monarchy, and translated it to the *Medes* and *Persians*. Of his strange preservation from his Grandfathers cruelty, Education amongst Rusticks, acting the King among his Playfellows, with several other remarks, we have at large in *Herodotus* and *Justine*. His first Expedition was against his Grandfather *Astyages*, whom having vanquish'd, he march'd against rich *Crasus* of *Lydia*, whom he overthrew, took, and made one of his Council; then fell upon the *Greeks* of *Ionia*; afterwards set upon *Babylon*, as we said before; and lastly going against the *Scythians*, was by *Tomyris* slain, as most Histories agree; yet *Xenophon* gives him a peaceable departure in his Bed, with an excellent Farewel to those about him. His Successor was his Son

Instit. Cyr.
lib. 8.

3423

Herodot. lib. 3.

This was he that overturned the whole Learning and Religion of the *Egyptians*, and open'd the unviolated Conservatories of their long preserved Princes, then becoming Mummies.

7. *Cambyfes* the Third, who overthrew the *Egyptians*, with their King *Psammiticus*, the Son of *Amasis*. His deriding and wounding *Apis* their God, worshipp'd in the likeness of a Calf; and the slaying of *Sisamnis*, an unjust Judge, and hanging his Skin over the Tribunal, to be a warning to his Son *Othanes* (whom he put in his Place) to do better, are Passages worth the taking notice of. His Death came by a wound in the Thigh from his own Sword falling out of the Scabbard as he was taking Horse to go against the *Magi*, who had rebell'd against him. He dying without issue, the seven Counsellors of State or *Magi*, resolv'd to chuse one from amongst themselves, and by that consent, and the timely neighing of his Horse at Sun-rising, the Scepter was obtain'd by

3431

Herod. lib. 6.
Justin. lib. 2.

8. *Darius Hystaspis*, descended from *Cyrus* the fourth King of *Persia*. He Marry'd *Atossa*, *Cyrus*'s Daughter, for the strengthening of his Title, recover'd *Babylon* by the Stratagem of *Zopyrus*, overran a great part of *Asia*, and assail'd the *Greeks*, who by their General *Miltiades*, totally routed him at the Battel of *Marathon*, registred (as *Plutarch* saith) by almost three hundred Historians; which Loss while he study'd to repair, the Quarrel of his Sons about the Succession broke his Heart, and the youngest Son carry'd it, viz.

3446

9. *Xerxes*, the Grandchild of *Cyrus* by his Daughter *Atossa*. This was that Emperor, whose Queen was *Vasthi*, who made that great Feast mention'd in the Book of *Hester*. He went to revenge his Fathers Quarrel upon *Greece* with an

Army of seventeen hundred thousand Men, but was so terrifi'd by several Defeats, that he return'd towards his Countrey over *Hellepont* in a Cock-Boat, and at last was slain in his Bed by *Artabanus* his Uncle, leaving to succeed him the Son he had by Queen *Hester*, nam'd

Sir Walter Rawle sh. This was he that pretended to put a Bridle upon the Sea.

10. *Artaxerxes*, surnam'd *Longimanus*. His entrance was good, doing Justice on his Uncle for the Death of his Father and Brother. His Generosity likewise is much commended to that great Captain *Themistocles*, who was forc'd by his ungrateful Citizens, to cast himself upon such an Enemy. Though he was more favorable to the *Jews* in regard of his Mother, yet such strong opposition was made by the Faction against them, that the building of the Temple was by his Decree prohibited. After him follow'd

3487

11. *Darius Nothus*, Son-in-law to *Longimanus*, by Marrying his Daughter *Parysitades*. In his time *Amyrteus* the *Egyptian* rebell'd, and deliver'd his Countrey-men from the *Persian* Servitude. He is noted in Scripture for setting forward the building of the Temple, which by his Father had been interrupted. By his Wife *Parysitades* he had two Sons, of which the elder

3527

Extra 6:

12. *Artaxerxes Mnemon* (so call'd for his great Memory) succeeded. He slew in Battel his Brother *Cyrus*, surnam'd the Younger, who affecting the Empire, had made War upon him, and call'd in the *Greeks* to his aid, whose memorable Retreat back to their own Countrey is describ'd by *Xenophon*, a principal Commander in this Expedition. This *Mnemon* is said by *Plutarch* to have had a hundred and sixty Sons by Concubines; onely three in Matrimony, of which *Darius* was Executed for Rebellion, with fifty more of his Brethren, whom he had drawn into the Conspiracy: This breaks the Father's Heart; his youngest Son

3546

Lib. 7. de ex-pedit. Cyr. Justin. lib. 10.

13. *Ochus* takes Place. He recover'd *Egypt* by his Generals *Mentor* and *Bagoas*, and subdu'd *Assyria*, *Cyprus*, and some part of *India*: But his Tyranny growing intolerable, he was slain by *Bagoas*, who set up in his Throne

3589

14. *Arfes*, one of his Sons, otherwise *Arsames*, who was in a short time sent after his Father by the same Hand; and was succeeded by

3612

15. *Darius* the Third, surnam'd *Codomannus*, Cousin-german to *Arfes*, who being set upon by *Alexander* the Great, and vanquish'd in three pitch'd Battels, viz. at *Granwick*, *Issus*, and *Arbela*, was the last of this Race of *Persian* Kings.

3615

After this the Name of the *Persians* was almost forgotten; how it was reviv'd you may read in *Herodian* in these words: *After Darius had lost his Kingdom to Alexander, and the Victor himself was dead also, the more potent Captains shared Asia amongst them, till at length Arsaces, of the Parthian Nobility, perswaded the People of the East, and amongst them the Persians, to cast off the Grecian Yoke: To which purpose he took upon him the Title of King, and became the Head of the Arsacidan Family of Parthia, who successively held the Crown in this following Order.*

The second Dynastie.

Anno Mundi

- 3718 1. **A**rsaces, the first Parthian King of Persia.
 3741 2. Mithridates, or Arsaces the Second, invaded by Antiochus the Great, but with little effect.
 3761 3. Pampatius.
 3773 4. Phraartes, Son of Pampatius.
 3783 5. Mithridates the Second, Brother of Phraartes. He conquer'd the Medes, and very much enlarged his Dominion.
 6. Phraartes the Second.
 3857 7. Artabanus, Uncle to Phraartes the Second.
 8. Pacorus, Son of Artabanus.
 9. Mithridates the Third, the Brother of Pacorus.
 3903 10. Horodes, Brother of Mithridates, whom he kill'd, and took the Crown. This was he that fought with, and vanquish'd M. Crassus, the great Roman Consul, but brought under by Ventidius, one of the Licutenants of Mark Anthony, and at last slain by his Son
 11. Phraartes the Third, who after a long War submitted himself and Kingdom to Augustus Caesar, restoring the Ensigns, and freeing the Captives taken at the Defeat of Crassus. He was kill'd by his Son
 12. Phraartes the Fourth, who succeeded him.
 13. Horodes the Second, Son of Phraartes the Fourth, slain in a Tumult.
 14. Vonon took his Place, but was depos'd by
 15. Tiridates, with whom the People being displeas'd for his submission to the Roman Power, one Artabanus, a Stranger to the Blood of the Arsacida, taking advantage thereof, kill'd Tiridates, seiz'd the Kingdom, and became the Head of another Parthian Family, of which we find upon Record the Names of twelve Kings as follows.

The third Dynastie.

1. **A**rtabanus.
 2. Bardanes.
 3. Gotes.
 4. Vonones.
 5. Vologeses.
 6. Artabanus the Second.
 7. Pacorus.
 8. Chosroes, who lost Armenia and Mesopotamia, to the Emperor Trajan.
 9. Parthaspates.
 10. Vologeses the Second.
 11. Vologeses the Third.
 12. Artabanus the Third. This was the last King of this new Parthian Race, from whom the Diadem was once more translated to the natural Persians by Artaxerxes, a Nobleman, who became the Head of the next Race.

The fourth Dynastie of natural Persian Kings.

Anno Christi

- 228 1. **A**rtaxerxes, the first Raifer of the Family.
 243 2. Sapor, who took Prisoner the Emperor Valerianus.
 272 3. Ormisdates.
 275 4. Vararanes the First.
 278 5. Vararanes the Second.
 294 6. Vararanes the Third.
 294 7. Narses. He discomfited Galerius, and ruin'd his Army, but was afterwards defcated by him.
 302 8. Misdates.
 310 9. Sapor the Second, a great and puissant Prince, but a Persecuter, of the Christians.
 380 10. Artaxerxes the Second.
 391 11. Sapor the Third.
 396 12. Vararanes the Fourth.
 406 13. Isdigertes, a great Favorite of the Emperor Arcadius.
 427 14. Vararanes the Fifth.
 447 15. Vararanes the Sixth.
 464 16. Peroses.
 484 17. Valens.
 488 18. Cabades, depos'd, a Friend to the Christians.
 19. Lambases.
 20. Cabades restor'd. 499
 21. Chosroes the Great, a constant Enemy of the Romans. 503
 22. Hormisda. 533
 23. Chosroes the Second, a great Enemy to the Emperor Heraclius, from whom he took Mesopotamia, Assyria, and the Holy-Land, which when the Emperor recover'd, in despight he caus'd all the Christians to turn Nestorians. 581
 24. Siroes the First 589
 25. Adhesir. 628
 26. Sarbatius. 629
 27. Barnarius.
 28. Hormisda the Second, and the last of this Dynastie, who being first weakned by Civil Dissentions, was at last vanquish'd by Haumar, a Saracen Calif, who held it for a while; but their Deputies quarrelling amongst themselves, one Tangrolipix of the Turkish Race Founded a new Dynastie. 630
 These Arabians or Saracens carry'd it so absolutely, that the Persians were forc'd to deny their Names.

The fifth Dynastie, being of the Turkish Line.

Anno Christi

1030

1. **T**angrolipix, the first Raifer of this House.
 2. Axan, the Son of Tangrolipix. He dispossest the Christians of a great part of Asia Minor.
 3. Balak, Sultan of Persia, in the beginning of the Wars in the Holy-Land.
 4. Cassanes, the last of this Race, being absolutely conquer'd by the Cham of Tartary, An. 1202. 1198

The

The fixth Dynastie, being *Tartarian* Kings of *Persia*.

- | | | | |
|--|--|--|-------------------------------------|
| <p>Anno Christi 1260</p> <p>1266</p> <p>1282</p> <p>1284</p> <p>1292</p> <p>1295</p> | <p>1. The <i>Cham</i> of <i>Tartary</i> having utterly extinguish'd the whole Family of the <i>Galif</i> of <i>Bagdet</i>, in the Year 1260 made <i>Haalon</i>, or <i>Vlah Kukkan</i>, King of <i>Persia</i>, and the first of that Line, and was succeeded by his Son</p> <p>2. <i>Hakkakaihon</i>, the Son of <i>Haalon</i>.</p> <p>3. <i>Nikador-Oglan</i>, the Brother of <i>Hakkakaihon</i>, a <i>Mahumetan</i>.</p> <p>4. <i>Argon Khon</i>, the eldest Son of <i>Hakkakaihon</i>.</p> <p>5. <i>Gemotakhon</i>, Brother of <i>Argon</i>.</p> <p>6. <i>Badukhon</i>, Uncle to the last.</p> | <p>7. <i>Gazun</i>, the Son of <i>Argon Khon</i>, who made <i>Casbin</i> his Imperial Seat.</p> <p>8. <i>Aliapta</i>, who remov'd the Court to <i>Tauris</i>, and built <i>Sultania</i>, a City of <i>Media</i>.</p> <p>9. <i>Abusaid</i>, the Son of <i>Aliapta</i>, and the last of this House. After his Death there was nothing but confusion, every neighboring Prince seizing into his own hands what he could lay hold of, till at last the <i>Armenians</i> got the <i>Diadem</i>, and began the seventh Dynastie.</p> | <p>1296</p> <p>1305</p> <p>1317</p> |
|--|--|--|-------------------------------------|

The seventh Dynastie.

- | | | | |
|--|--|--|-------------------------|
| <p>Anno Christi 1472</p> <p>1478</p> | <p>1. <i>Ussan Cassanes</i>, Son of <i>Tracheton</i>, a poor <i>Armenian</i> Prince, began this Dynastie by a Victory obtain'd against <i>Zenxes</i>, one of the most powerful Rulers of <i>Persia</i>, and having held the Crown some years, left it to his second Son</p> <p>2. <i>Jacub</i>, who beat the <i>Mamaluckes</i> out of <i>Mesopotamia</i> and <i>Assyria</i>; but was at last poyson'd by his Wife.</p> <p>3. <i>Fulaver</i>, a Kinsman of <i>Jacubs</i>, kill'd by</p> <p>4. <i>Baisinger</i>, a Prince of the Blood, that liv'd in Adultery with <i>Jacub's</i> Wife.</p> | <p>5. <i>Rustan</i>, set upon by <i>Aider</i>, or <i>Schach Aider</i>, of the <i>Sophian</i> Race, which now began to appear in great Eminence and Power.</p> <p>6. <i>Alamat</i>, the last King of this House, Fought with the beforemention'd <i>Aider</i>, and slew him; but his Son <i>Ismael Sofi</i> taking up the Quarrel, and having overcome and slain <i>Alamat</i> and his Son <i>Elwan</i>, he was Crown'd King or <i>Shaugh</i> of <i>Persia</i>, and became Head of the present Royal Family in that Dominion.</p> | <p>1495</p> <p>1498</p> |
|--|--|--|-------------------------|

The eighth Dynastie, being of the *Sophian* Race.

- | | | | |
|--|---|---|-------------|
| <p>Anno Christi 1505</p> <p>1525</p> <p>1578</p> <p>1579</p> | <p>1. <i>Ismael Sofi</i>, the Founder of this Family, had great Wars with the <i>Turks</i>, especially with <i>Selimus</i> the First.</p> <p>2. <i>Tamas</i>, the Son of <i>Ismael</i>, overcome in some Fields by <i>Solyman</i> the Magnificent, who tore from him divers great Countreys, having been part of his Dominions.</p> <p>3. <i>Aider</i>, the second Son of <i>Tamas</i>, by the Imprisonment of his Brother seiz'd the Kingdom, but was quickly depriv'd of it, and made away by his own Sister <i>Periancona</i>.</p> <p>4. <i>Ismael</i> the Second, eldest Son of <i>Tamas</i>, Reign'd two years, at the end of which he was murder'd by the same <i>Periancona</i> his Sister.</p> <p>5. <i>Mahomet Chodabend</i> being advanc'd to the</p> | <p>Throne, immediately caus'd her to be Beheaded. Before he was well settled, <i>Amurath</i> the Third took from him a great part of <i>Armenia</i>, <i>Media</i>, and <i>Georgia</i>.</p> <p>6. <i>Abas</i>, commonly call'd <i>Schach Abbas</i>, second Son of <i>Chodabende</i>, having murder'd his elder Brother, stept into the Throne; and undertaking with great resolution the War against the <i>Turks</i>, regain'd the greatest part of what his Predecessor had lost, and withal, made a large addition of the Kingdoms of <i>Ormus</i>, <i>Heri</i>, <i>Candabor</i>, and <i>Hircania</i>.</p> <p>7. <i>Soffye</i>, the Nephew of <i>Abas</i>, by his Son <i>Myrza</i>, succeeded his Uncle at the age of fifteen years; but after his coming to age, very fortunately maintain'd the War against the <i>Turks</i>.</p> | <p>1585</p> |
|--|---|---|-------------|



The Countrey of Georgia.

- | | | | |
|-------------------------------|---|--|--|
| <p>Extent of Georgia.</p> | <p>This Countrey comprehends all that Land which the Ancients nam'd <i>Colchos</i>, and <i>Iberia</i>, as also a part of <i>Armenia</i>, and some of <i>Albania</i>; within whose Limits (as <i>Strabo</i> tells us) is inclos'd the Countrey inhabited by the <i>Moschi</i>: for <i>Georgia</i> extends in length from the Eastern Shore of the <i>Black Sea</i>, almost to the <i>Caspian</i>. Others make <i>Georgia</i> comprise the ancient <i>Iberia</i>, and the Countrey of <i>Georgia</i> mention'd by <i>Pliny</i> and <i>Mela</i>. It hath for Neighbor on the East, the Countrey of <i>Albania</i>, now under the Jurisdiction of the <i>Persians</i>, and wherein the Towns of <i>Bacu</i>, and <i>Demircapi</i> or <i>Derbend</i> lie; and bending from thence a little</p> | <p>Southerly, it touches upon the Province of <i>Scirvan</i>; in the West it verges with the <i>Black Sea</i>; in the North, fronts the <i>Caspian</i> Mountains, which are Branches of Mount <i>Caucasus</i>, and extend along from the <i>Black</i> to the <i>Caspian Sea</i>, and defend <i>Georgia</i> from the Northern Blasts, as also from the Invasion of the Salvages; on the South it conterminates with that part of <i>Armenia</i> which borders upon <i>Media</i>, and somewhat lower Westerly towards <i>Trebizonde</i>, with a part of <i>Cappadocia</i>, and is by the <i>Circassian</i> and <i>Caspian</i> Mountains divided from <i>Muscovy</i>.</p> <p>The right Name of this Countrey (according to <i>Texeira</i>) is <i>Gurgistan</i>, that is, <i>The Countrey of the Gurgians</i>,</p> | <p>Its Bounds.</p> <p>Its several Denominations.</p> |
|-------------------------------|---|--|--|

Figura. Nome. Potesta.

| | | | | | |
|---|----|-------------------|---|----|--------------|
| ა | აბ | An a, | კ | კბ | Kan k, |
| ბ | ბბ | Ban b, | ლ | ლბ | Las l, |
| გ | გბ | Ghan gh, | მ | მბ | Man m, |
| დ | დბ | Don d, | ნ | ნბ | Nar n, |
| ე | ებ | En e, | ო | ობ | On o, |
| ვ | ვბ | Vin u,consonante. | პ | პბ | Par p, |
| ზ | ზბ | Zen z, | რ | რბ | Rai r, |
| ჩ | ჩბ | Hai h, | ს | სბ | jan j, |
| ც | ცბ | Hhai hh, | თ | თბ | San f, |
| ძ | ძბ | Than th, | ტ | ტბ | Tar t, |
| წ | წბ | In i, | ყ | ყბ | Vn u,Vocale. |

Gurgians. It is also call'd *Garia* and *Chartuelaba*, as a *Georgian* in the Countrey Language, *Chartueli* or *Kartveli*; which word *Della Valle* affirms to signifie a *Christian*. The *Turks* name them *Kurchin* or *Gurjin* or *Furian*, to which must be added the *Turkish* word *Lar*, a sign of the plural Number, and is pronounced *Furiau-Lar*. The Name of *Georgia* or *Georgians*, some suppose they have receiv'd from *St. George*, whom they highly reverence, and carry his Picture in their Standards; though *Postellus* affirms, from the information of the *Georgians* in *Constantinople*, that the Name of *St. George* is altogether unknown to them.

Division of the Countrey. *Georgia* is by some divided into several Provinces, the chiefest whereof are *Imereti* or *Buiciaciuk*, *Gacheti*, *Cardel* or *Carduel*, *Guriel*, and *Mengrelia*.

Its Fertility. This Countrey of *Georgia* is very fertile, and in many places produces plenty of Corn, Wine, and other Fruits. Most of the Vines grow up by the Trees. There are likewise many Woods and Mountains, and abundance of Mulberry-trees for the feeding of Silk-worms, which furnish *Persia* with great quantities of Silk.

Wild Beasts. Wild Beasts are also here in great numbers, and likewise Faulcons and Eagles, which they call *Avigi*.

Rivers and Lakes. It is water'd by the Rivers *Araxes*, now call'd *Aras*; *Cyrus*, now *Cur*, and the *Canak*.

The *Cyrus* or *Cur*, which the Natives of the Countrey call *Ser*, the *Turks* *Chur*, and others *Elkar*, takes its original with the *Araxes* out of Mount *Taurus* in *Armenia*, from whence it glides down to the Plains of *Georgia*, where augmented with the Waters of many Rivers, and at last united with the *Araxes*, disembogues into the *Caspian Sea*.

There are also two very eminent Lakes; the one call'd *Geluchalatdu*, in the North, is four days Journey in circumference, and hath on its Banks the Castle of *St. Leonard*; the other nam'd *Esechie*, is taken for the ancient Lake *Licinitis*.

The People very courteous. The *Georgians* are very civil and courteous after their manner. The Nobles are call'd *Asnaure*,

which going continually Arm'd, always maintain War against the Unbelievers or *Mahumetans*: But they are not so much inclin'd to Learning, as the *Greeks*; neither are they so ambitious, proud, and subtle, but very meek and honest, of an affable nature, and so easie of belief, that their greatest misfortunes have fall'n upon them from the *Mahumetans* through their too much credulity.

Cootwick tells us, that the *Georgians* are much inclin'd to Drinking, and that they will not Engage with an Enemy before they have drank their Fill. The Women are very courteous, civil, modest, and the best featur'd in all *Asia*; both Men and Women are tall and slender, having generally brown Hair, black full Eyes, white and ruddy Complexions, occasion'd perhaps by the abundance of Wine which they drink.

Through the whole Countrey is but one sort of Language spoken, which being peculiar and common to these People, is by them call'd *Cardueli*; it is written with two distinct Characters or Letters, the one call'd *Cudhuri*, which is us'd onely in godly Books, and in their Churches; and the other *Chedrol*, is us'd in all other Affairs.

The Alphabet of the vulgar *Georgians* hath thirty six Letters, shap'd like those represented in the Sulp.

Figueras tells us, that the *Georgian* Characters differ from the *Caldean*, *Hebrew*, and *Armenian*, and that they write like the *Europeans*, from the left hand to the right.

The *Georgians* receiv'd the *Christian Religion* in the time of the Emperor *Constantine* (who kept his Court at *Constantinople*;) from the *Greeks*, by means of a strange Slave, of whom they relate many great Wonders, but to this day none of them know her Name; yet the *Roman-Catholicks*, in their Book of Martyrs, call her *Ancella*. And as they receiv'd the *Christian Religion* from the *Greeks*, so they likewise observe their Church Ceremonies and Liturgies. They perform Divine Service in their own Language, and not in the *Greek*,

The Language one through the whole Countrey.

They are of the Greek Church.

Greek, as *Minadoi* and others affirm, nor do they boast the antiquity of their Church, as the *Greeks* do; and though they acknowledge the Patriarch of *Constantinople*, yet nevertheless they are not subject to him, for they chuse their own Church-Rulers. They bear great reverence to *Rome*, *St. Peter*, *St. Paul*, and the Pope, to whom (contrary to the *Greeks*) they attribute the antiquity of their Church. They shun the company of the *Armenians*, and abhor their Superstition, but affect the *Latines* and *Roman-Catholicks*; and what Conquests soever the *Turks* and other People have gain'd over them, yet they have always remain'd firm in the *Christian Faith*; and though their Princes have very often apostatiz'd, and forc'd many after several ways to change their Opinions, yet nevertheless the *Christian Religion* hath gotten the upper hand, and the *Christians* have regain'd the Dominions which they had lost, or forc'd their Princes again to embrace *Christianity*, which they had forsaken.

Many Ways lead into *Georgia*, especially three, the first and shortest whereof is through *Constantinople*, from whence they travel thither by Land, viz. through *Scutaria* in *Asia* with the Caravans, who go along the Way of *Trabizonde*, and finish their Journey in a Moneth; though it is much shorter over the *Black Sea*, viz. in five or six days, more or less, according to the Season. The second

Way is through *Persia*, from whence they go easily with the Caravans into the Prince *Luarfab's* Countrey. The third and last Way is through *Poland* cross the *Black Sea*, from whence in a few days you arrive in *Georgia*, as we said before.

This Countrey was formerly Govern'd by a King, whom the *Persians* (as *Texeira* affirms) call'd *Schach of Gurgistan*: for Anno 1430. *Cara-Issuf* falling into *Gurgistan*, slew *Constantine* in Battel, who then was King of the Countrey. An. 1507. it was Govern'd by a King call'd *Panrace*; after which the King dividing his Kingdom into four parts, gave the same to his four Sons, giving them equal Power, leaving onely the Superiority to the eldest, to whom he had given the best and biggest part; wherefore this Prince is respected by all the other, and being of greater eminency, is honor'd with the Title of *Mepet-Mepe*, which in the Countrey Language signifies *The King of Kings*, the rest being contented to be call'd *Princes of Georgia*, which at this day are six in number: for besides the four before mention'd, Extracted from Royal Blood, there are two others, who at first were Deputies to *Mepet-Mepe*, being Governors of two great parts of his Dominions beyond the *Black Sea*; but at last rebelling against him, made themselves Masters thereof, as we shall hereafter relate more at large.

The Province of Imereti or Basciacuk.

THE Province of *Imereti* being the Centre and strongest part of the Countrey, was without doubt the ancient *Iberia*. It is fortifi'd with several Mountains, especially towards the South side of *Persia*, wherefore the *Persians* never make any Inroad that way. It borders on the West at *Dadian* or *Mengrelia*, and at *Gumel*.

This Countrey hath a City of the same Denomination, besides many other inferior Towns.

The King's Title.

The King or Prince or King that Governs this Countrey, is call'd *Ghiorgi*, that is, *Georgian*, and with a shorter Title of *Mepet-Mepe*, which they use onely in writing, but speaking they generally call him *Ghiorgi Mepe*, that is, *The Georgian King*; but the *Turks* call the Princes as well as the Countrey People thereof, *Basciascive* or *Basciacuk*, that is, *Bare*, or *Uncover'd Head*.

Formerly the Princes of *Dadian* and *Guriel* were subject to the Prince of *Basciacuk* or *Imereti*, and serv'd him as Gentlemen of the Horse, one holding his Stirrup, and the other the Bridle, when he mounted on Horseback; but being of late grown

more powerful, they have not onely freed themselves from his Authority, but made themselves his Equals; nay, by their Warring against him, are fear'd, not onely by him, but by other neighboring Princes.

Anno 1622. when the Prince of *Dadian* had obtain'd a Victory against the Prince of *Imereti*, and done him much hurt, he forc'd him to send Agents into *Persia*, to request Aid there, with promise to become Tributary to the *Soffi*, if he would send him the Soldiers which lay in Garrison in the Towns of *Teflis* and *Gori*, under the Command of a *Georgian* Nobleman call'd *Battoni Mehrab*; but *Schach Abbas* receiv'd the Message with much displeasure, refusing their Presents and Request, saying that they did it out of a private Design and treacherous Intention; yet proffer'd him some *Persian* Soldiers; but the King disliking to admit Strangers into his Countrey, refus'd that Offer, and Espous'd one of the Prince of *Dadian's* Sisters, so closing the Breach that had been made upon him.

The Province of Cacheti.

Situation of this Province

EASTWARD from the Province of *Imereti* lies *Cacheti*, which being a part of *Iberia*, and perhaps also of *Albania*, was the Dominion of the youngest Brother of the four before-mention'd, call'd *Teimuraz*, who kept his Court in a City nam'd *Zagain* or *Zagam*, which is one of the chiefeft in this Countrey, and next to that, *Grim* or *Grien*.

The King and Nobles, whom they call *Asnauri*, take more pleasure in living in Huts in the Countrey than in the City, which they account a fit place for Handicrafts, Mechanicks, and the vulgar sort of People to dwell in. All the *Georgians* are

wedded to this Opinion, that all those who are not *Asnauries* or Noblemen, will not debase themselves to live in the City, or drive any manner of Trade, but leave it to be perform'd by Strangers, as *Armenians*, *Jews*, and many other the like People, themselves spending their time either in the Wars, or in Tilling of their own Lands; for which reason they were by the ancient *Greeks* justly call'd *Georgi*, that is, *Agricultors* or *Husbandmen*. For this reason also there are but few Cities in this Countrey, and those but of small consequence; yet is it every where well inhabited, and full of large Timber Houses, after the fashion of the Coun-

The reason of the Name Georgian.

Countrey, and likewise many handfom and well built Churches. peculiar Princes, the last whereof was call'd *Teimuraz*.

This Countrey was formerly Govern'd by

The Province of *Cardel* or *Carduel*.

The Bounds
of this Pro-
vince,

THe Province of *Cardel* or *Carduel*, lying Southward from *Cacheti* or *Imereti*, borders with its South side upon *Persia*, extends Westward to that of *Teimuraz*, and lies near *Great Armenia*, of which perhaps it is a part. The chiefest City call'd *Teflis*, lies in a very secure place, which being water'd by a small River nam'd *The Chiur*, gliding from an adjacent Mountain, and falling into the *Araxes*, is accounted to be the *Zogocara* of *Ptolomy*, a City of *Great Armenia*, and (as *Joseph Barboza* affirms) there are yet to be seen the Tombs of the Kings who Rul'd this part of *Georgia*, which in the beginning of this Age had a Prince call'd *Simon*, who afterwards dy'd in Prison at *Constantinople*; and afterwards another nam'd *Luarzab*, Heir and Nephew of *Simon*, who with *Teimuraz*, Prince of *Cacheti*, was by the *Persians* driven out of his Countrey, and carry'd alone to *Persia*, where he dy'd without Issue. After him, about the Year 1622. the King of *Persia* plac'd a *Mahumetan*, Son to a deceased *Bagred Myrza*, and Nephew to the Prince of *Luarzab*, in this Dominion, not to possess it as supream Governor, but as a Deputy or *Chan*, as all other *Chans* of *Persia*; the occasion whereof hapned thus: In the War between the *Turks* and *Persians* whilst they Treated about a Peace, and the Armies of both Parties stood each on their Defence, and disputed the Business of the two aforesaid *Georgian* Princes, under whose Subjection they were to stand (for the *Turks* would have them under their Jurisdiction,) the King of *Persia* told the *Turkish* Agent, who Treated with him about Peace, That *Teimuraz* and *Luarzab* were, and ever had been his Subjects, in testimony of which he could command them into his Army when he pleas'd: Whereupon the Agent reply'd, That they should be his if he could make them come: Upon which the King sending for them, they in obedience to his Command were coming, but seeing the *Turkish* Army so near, durst not declare themselves for the *Persians*, but flatter'd the one as well as the other, excusing themselves to the *Persians*, but came not into his Army, which highly incens'd the King against them, and as soon as a Peace was concluded, and the *Turkish* Army gone out of his Dominions, the King of *Persia* growing subrilly malicious, and plotting Revenge, sow'd the Seeds of Contention between *Luarzab* and *Teimuraz*, and at last wrought it to that height, that they fell to open War one with another, notwithstanding they were nearly related (for *Teimuraz* his second Wife was Sister to *Luarzab*) and had undoubtedly given Battel to one another, their Armies being already drawn into the Field, if they had not been prevented by means of some faithful Councillors, who offering themselves to be Mediators between them in order to a Reconciliation, discover'd to them, that their Difference was occasion'd by the King of *Persia*, who sought nothing but their utter ruine.

Moreover, the King of *Persia* bred also Discontent and Difference between *Teimuraz* and his Mother *Ketevan Dedupali*, or *Queen Ketevan*, who then was a Widow: for he perswaded *Teimuraz*

into a belief, that she was resolv'd to Marry with an eminent Commander, in whom for his valor and grand policy in State Affairs she repos'd great confidence; and that she endeavor'd first to destroy him, that so she might bestow the Realm on another Son, which she might have by her second Husband; all which so incens'd the innocent *Teimuraz*, that he caus'd the foremention'd Commander, who was the prime Man of the Countrey, to be put to death, and took the Government from his Mother; but being young, un-experienc'd and little regarded by his Nobility, he found himself involv'd in great troubles: for the King of *Persia* still prosecuted his Design, making him to be despis'd, and esteem'd but a Child amongst the Nobles, who whensoever they came into *Persia*, were courteously receiv'd by the King, who also gave them great Presents, and permitted them to use their own Religion, which highly satisfi'd and pleas'd them; and by this means they grew Strangers to their natural Prince. After the King had for a considerable time thus acted his part, he march'd with a great Army into *Georgia* and conquer'd the same Anno 1613. under pretence that *Teimuraz* had Marry'd the Princess of *Chaurascian*, Sister to *Luarzab* (who had first been promis'd to him) against his Consent: Wherefore coming upon their Borders, he commanded both *Teimuraz* and *Luarzab*, to come into his Army, to give an account of their Transactions, and bring the Bride with them, whom he himself had so long desir'd, and that he might break off the Match with *Teimuraz*, which had been so long before celebrated, as if that which the *Mahumetans* make a common practice, were also allow'd amongst the *Christians*. The *Georgian* Princes (being betray'd by their Nobles, who freely shew'd the King the Way into this Countrey) were exceedingly amaz'd, not knowing what they should do; but *Luarzab* being the weakest, surrendred himself to his Majesty, who sent him to the Province of *Esferebad* near the *Caspian Sea*, very remote from *Georgia*, where the *Chan* of that Countrey kept him a long time, though with all civility imaginable, giving him liberty to go wheresoever he pleas'd, whilst the King without any opposition, or going thither himself, sent one *Rairei* or *Bagred Myrza* to Govern his Countrey: And though this *Bagred Myrza* was of the same Family, and Grandson to *Luarzab*, yet he had long before deny'd the *Christian* Faith, and turn'd *Mahumetan*. About the Year 1621. there Reign'd one of the said *Rairei's* Sons, not as absolute Prince, but Tributary to the *Persian*. After *Luarzab* had spent some years in *Esferebad*, the King, that he might the better be assur'd of his Person, commanded him to be sent to the Province of *Fars* or *Persia*, where he was kept in a strong Prison not far from the City *Schiras*: and lastly, Anno 1621. when those of his Party had greatest hopes of his Enlargement, and the King on a certain day had appointed to see him, it fell out contrary to all their expectations: for the King being inform'd by an eminent and powerful *Georgian*, a *Mahumetan*, and an Enemy to *Luarzab* (who had formerly promis'd to take one

The Persian
Invades Geo-
gia.

How the
Kings of it
came to be
dispossess'd.

Luarzab im-
prison'd and
murder'd.

of

of his Sisters to Wife, which he afterwards refused and despised) that he would never possess *Luarzab's* Countrey in quiet so long as he liv'd, because his Subjects had a natural affection for him, and had still hopes, during his Life, at one time or other to have him again: Whereupon the jealous *Persian* pretending that he had discover'd a Plot of some *Georgians* against his Person, wherein *Luarzab* was concern'd, commanded that he should be strangled with a Bowe-string in the Castle where he was kept Prisoner. But *Teimuraz* being more subtil, would no ways venture to come to the King, though commanded, but excus'd himself, alledging, that he durst not come, for fear of his Majesty's exceeding displeasure, which he was inform'd of, neither was it possible for him to send his Wife, it being contrary to the Custom of the *Christians*, nor would his Honor give him leave to deliver his Wife; yet to shew how willing he was to obey him, he sent his own Mother and Sister, then a young Virgin, in his stead, and also his two little Sons, *Lévan* and *Alexander*, hoping thereby to reconcile and pacifie him, but all in vain: for he would by no means be reconcil'd, unless he might enjoy the Princess *Chuarascian*, *Teimuraz's* Consort; and though he knew that his Request was unreasonable, and that which *Teimuraz* neither could nor would grant, he again commanded *Teimuraz* to come and surrender himself; which he refusing, the King kept his Mother, never suffering her to return, but sent her with her Grandchildren to *Schiras*, to be kept there by *Imaneuli*, Chan of that Place, and Son to *Allack-verdi*, Chan. And besides this, the King march'd with his Army into *Georgia*, that was under the Jurisdiction of *Teimuraz*, to whom all the Nobles treacherously submitted. Whereupon the *Georgian* Prince seeing his destruction so near at hand, and having no Army ready, nor time to raise one, fled with his Wife and a great number of *Christians*, into the strongest part of the Province of *Imereti*, where he stay'd a while with the Prince of that Countrey; and after that going farther, tarry'd with the Prince of *Odisci* or *Dadian*, whilst many of the Nobles, tempted with vain hopes, surrendred themselves freely to the King of *Persia*, deny'd their Religion, and took up Arms against their own natural Prince.

The *Persian* quits the Countrey.

By this means the *Persians* possess'd *Georgia*; but weighing the difficulty and charge of maintaining their new Conquest, they not onely resolv'd not to keep the Countrey, but judg'd it convenient to march thence with their Army the nearest and safest way. But though they could not keep the Countrey, yet they would not lose so great a Booty of so many brave People as they had taken, and such as perhaps were worth more to them than the Countrey it self: for which reason they forc'd them all, both Men and Women, as well Noble as Ignoble, great and small, with what Moveables they were able to carry, to forsake their native Countrey, whilst the King's Army marching behind, drove them into *Persia*, where afterwards they were sent into several Provinces remote from *Georgia*; and by this means the Provinces of *Persia* proper, *Kirman* or *Garmania*, *Mazanderan* at the *Caspian Sea*, and many more, are at this day so full of *Georgian* and *Circassian* Inhabitants; amongst whom the Vulgar, who are the greatest number, remain *Christians*, yet are but meanly instructed, by reason their Pastors are both few and ignorant; but the No-

bles, and most of the Soldiers, as also many of the common People, stir'd up partly by ambition, and partly out of covetousness, hoping that by changing their Religion they might obtain something from the King, who was always favorable to such Apostates, and gave them Gifts continually, to draw them to his Opinion, and partly forc'd thereto by necessity, are turn'd *Mahumetans*.

With these kind of People the King's Army was so much increas'd, that Anno 1622. he had above thirty thousand *Georgians*, besides a great number of *Circassians*, and some strange *Armenians*, some of which bore the chief Command, as well in the Army as Civil Government of the Countrey, and were rais'd to many of the highest Dignities, as *Sultans* and *Chans*. But besides these, a great number of them, not onely of the Vulgar, but also of the Nobility, who resisting the *Persians* at their coming into *Georgia*, were subdu'd, and by force brought from thence, and made perpetual Slaves; the number whereof was formerly so great, that there was scarce a House in all *Persia* which was not full of them.

None of the *Persian* Nobility but covet to Marry with a *Georgian* rather than their own Countrey Women, because they are generally more beautiful and well Limb'd. King *Abbas* himself had his Court full of them, both Men and Women, and scarce made use of any other.

But to return to *Teimuraz*, who spent some time in ranging through the Countreys of other Princes, at last he went into the *Turks* Dominions; where staying some years, he was made Governor of the City *Cogni*, and some other places of *Cappadocia*, being for the most part inhabited by *Greek Christians*: During his abode here he study'd how to revenge himself on the *Persians*, and to get footing again in his own Countrey; and at length in 1618. obtain'd a potent Army of *Turks* and *Tartars*, besides his own Militia, which for the most part consisted in the Nobility of *Georgia* who had declar'd themselves on his side, and many others, who had always faithfully serv'd and accompany'd him during his Misfortunes: These Nobles also took their Wives, Arm'd and Mounted on good Horses, along with them, who following the Examples of their Husbands, performed many heroick Acts. *Teimuraz* thus reinforced, march'd farther into *Persia* than ever any of the *Turks* Armies had done before, and at last came up to the City *Ardebil*, which being by the *Persians* accounted a holy place or Sanctuary, because of the Tomb of their prime Saint *Schach Sefi*, and the Royal Seat of the King, he endeavor'd by all means possible to destroy, whilst the *Serdar* or General *Hali Bassa* should with another Army of three hundred thousand *Turks* and *Tartars*, keep the *Persians* employ'd in another part. This General had also Command, that however it hapned, he should endeavor to make himself Master of *Ardebil*, and afterwards settle *Teimuraz* Chan, and *Dellu Melik* again in their Dominions, and also to Winter in some convenient place in *Carabag*, and re-take the Province of *Scirvan*, and the Metropolis *Schamachie*. This *Dellu Melik* was a *Melik* or *Armenian* Lord, and formerly a *Christian*, but apostatiz'd, and became Substitute to the King of *Persia*, against whom he rebell'd: for the King having commanded him to carry all the *Armenian Christians* to *Ferabad*, he on the contrary carry'd them to *Georgia*, where he united himself

The *Georgian* Women much desir'd by the *Persian* Nobility.

Teimuraz flies to the *Turks*, who assist him with an Army.

The Countrey of Georgia.

with *Temuraz Chan*, who both submitted themselves to the *Turks* protection; and by this means *Melik* became a great Enemy of the *Persians*, and had himself been in the last Fight. Mean while two *Capigies* or Messengers came into the *Turkish* Army with great speed from the Grand Seignior at *Constantinople*, to the *Serdar* or General, to tell him, that he should endeavor to make as advantageous an Agreement with the *Persians* as he could

possible, and return with all expedition to *Constantinople*, because the *Europeans* had invaded him in other parts; so that this great preparation of the *Turks* came to nothing, to the loss of many of his Men, whilst the *Persian* return'd Conqueror to his Court; *Teimuraz* also march'd back to his Countrey which the *Turk* had given him to Govern.

The Province of Gurriel.

Situation of Gurriel.

Southward from *Mengrelia* and beyond the *Black Sea*, on the Borders of *Cappadocia*, *Trebizonde*, and *Cogni*, lies a Province call'd *Gurriel*, which (as *Della Valle* affirms) being a part

of *Cappadocia* or *Colchos*, and lying more Southerly from *Imereti* than *Mengrelia*, was Anno 1620. Govern'd by one of the two last Princes call'd *Jese*, and the other Prince Govern'd *Mengrelia*.

The Province of Mengrelia, anciently Colchis.

The Borders of Mengrelia.

The Countrey which the Ancients call'd *Colchis*, is at this day by the Inhabitants nam'd *Dadian* and *Odisci*, and by the *Turks*, *Mengrelia*: It borders in the East, upon the River *Fas* or *Faso*, by the Inhabitants nam'd *Rione*, near the Province of *Imereti* or *Basciacuk*; in the South looks upon *Gurriel*; in the North touches the Countrey of the *Abcassians*; in the West conterminates with the *Black Sea* and *Circassian* Mountains; and in the North-East respects at some distance Mount *Caucasus*. *Niger* and *Ananias* make it to border in the East, upon *Georgia*; in the West, at a Bay of the *Black Sea*; in the North, at the *Asiatick Sarmatia*; and in the South, on a part of *Cappadocia* and the Countrey of *Trebizonde*, towards the side of the *Black Sea*, and a part of *Great Armenia*. From *Constantinople* they can travel in less than eight days by Water into *Mengrelia*, which is the best and most populous Countrey of all *Georgia*.

The Air.

The Air of this Province is very moist by reason of its Situation: for on the one side it hath Mount *Caucasus*, out of which flow many Streams. The Woods with which it is overgrown prevent the swift passing of the Clouds, and the nearness of the Sea, and constant Winds which blow from the same, bring commonly Mists and Rain.

The Inhabitants afflicted with many Diseases.

The Inhabitants are generally troubled with the Spleen, which turns to the Dropsie, if they use not good Medicines. The Tertian and Quartan Agues are also very common here. Ancient People commonly die of Rheums and Apoplexies; Youth of the Jaundise and Dropsie.

- The Cold is also very great here, though there is no appearance of it till the latter end of December, from which time there likewise falls abundance of Snow, till April.

The Countrey is very Morassie near the Sea, but very Hilly up into the Inland.

Rivers in this Countrey.

Mengrelia is also divided by several Rivers, which, like most of the great Rivers of *Asia*, have their head Springs in Mount *Caucasus*, and disembogue into the *Black Sea*. The first of them, which rises Eastward, is the Stream by the Ancients call'd *Fasis*, and now *Faso* or *Fas*, by the *Scythians* (according to *Thevet*) *Debbassetcha*, and by the Inhabitants, *Rione*, which (as *Procopius* affirms) falls with such force and violence into the Sea, that it makes the Water fresh for some Miles. But this is contradicted by *Agricola*: And *Archangel Lambertii*, who hath seen the same several times, says

this River at first runs very swift from its Fountain Head, but coming amongst the Plains, it is so slow, that 'tis scarce discern'd to move, and yet certain it is, that its Water doth not commix with the Sea.

The Stream *Faso* disembogues it self into the Sea through two Mouths, between which it makes an Island, by the Ancients call'd *Ea*, wherein the *Turks* in the Year 1578. built a Fort, which was since pull'd down. At the same time the *Turkish* Emperor *Amurat* took the City *Teflis* from the *Persians*, supposing it would have been a very convenient Harbor for him to keep his Gallies in, that from thence they might go with the more ease to conquer *Persia* (which then he design'd) and make himself Master of the City *Colatis*, the Entrance and Key into the Countrey on that side; to which purpose his Gallies also went a great way up the Stream: But the *Georgians* having fortify'd themselves at the Entrance of the River, where it is narrowest, Entertain'd them so roughly, that they forc'd them to return. Above the Island the Stream is above half a Mile broad, where its Banks are also overgrown with Trees, and frequented by Fishermen, who come thither to catch Sturgeon. Farther up into the River lie many small Islands, of which several are Inhabited: To each House which is built on the same belongs a small Barque, made of a hollow Tree, in which the Women Row from place to place.

Arrianus, who by the Emperor *Adrian's* Command went to discover this River, saith in one of his Letters, that on the left side of the Mouth of the River he saw the Image of the Goddess *Rhea* in a Temple, which in the time of the Emperor Emperor *Zenon* was Dedicated to the Virgin *Recas*.

The next River is *Sceni-Skari*, that is, *The Horse-River*, by reason of its swiftness.

Arrianus, and all those Geographers that follow him, place other Rivers between the *Faso* and *Sceni*, but by mistake: for it is certain, that the *Sceni* is the first Stream which falls into the *Faso*, but afterwards receives the *Abassin* and *Tachut*; the *Abassin* is the *Glaucus* of *Strabo*, and the *Tachut* the *Sigam* of *Arrian*, though he places it towards *Copo*.

There is at this day another Tract of Land, through which this Stream flowing receives its Denomination.

As to what concerns the River *Cobo*, the modern



dem Inhabitants call the same *Ciani Skari*, and in the Maps *Cianus*, from a People which dwell on its Banks, and come very often to Trade in *Mengrelia*.

Next follows the River *Enguria*, anciently call'd *Astelles*, which *Arrian* places near the *Cianus*: It falls with extraordinary swiftneſs from the Mountains inhabited by the *Sovanies*, and swelling with the melted Snow that likewise glides from them, to that heighth, that it cannot be croſs'd without a Barque.

The next in order to the *Enguria*, is the Rivulet *Heti*, which is not found in the Maps by reason of its ſmalneſs, but is very eminent for a ſtrange ſort of Fiſh which is taken therein: It diſcharges its Water into the *Black Sea*, at a place call'd *Gah-bidas*.

Another River nam'd *d' Ochums* glides through a Tract of Land call'd *Tarſcen*, from which perhaps the Name *Tarſura* had its original, and by which it is mention'd in the Maps.

The next is the *Echalis*; and after that the Stream *Moquis*, which borrows its Denomination from the City and Biſhoprick of *Moquis*, through which it paſſes.

The laſt is the Stream call'd *Coddors*, anciently *Corax*. This divides *Mengrelia* from the *Abſcians*, as the *Faſis* from *Guriel* and *Georgia*.

In many places of *Mengrelia* are great Lakes, eſpecially on the Plains where the Ground ſounds hollow when any one Rides over it, which is no ſmall teſtimony of the affinity between the *Black* and *Caspian Seas*; to which may be added, that in theſe two Seas one ſort of Fiſhes are found: for there is abundance of Sturgeon in the *Black* as well as in the *Caspian Sea*.

Several ſorts of Sturgeon.

At the Mouth of the *Paso* and *Enguria*, the Inhabitants catch abundance of Sturgeon from *April* till *Auguſt*, of which they have three ſorts, one of which call'd *Zuthi*, being of a far better taſte than the reſt, is carry'd to the Court, and dref'd for the King's Table. The ſecond ſort call'd *Angiachia*, differs not much from the firſt, onely it is the bigger, and the Fleſh not altogether ſo good. The third ſort nam'd *Poronci* is yet larger, and almoſt like a Buffalo, but its Fleſh is not comparable to the other. The Inhabitants cut theſe Fiſh into pieces of two Hands breadth, which they Salting, dry in the Sun, and afterwards uſe as a Rarity. Of the Roes they make *Caveare*, which putting into ſmall Veſſels, they Salt, ſetting it in the Sun till it condense into a Body or thick Subſtance. The leaſt Sturgeon call'd *Zuthi*, hath a bigger Roe than the reſt, neither is any part of it thrown away but the flat Bones which ſtick in the top of the Skin, beſides which it hath no other, except a Griſtle about a Finger thick, which extends from the Head to the Tail.

The Fiſhmen have certain ſigns whereby to know when it is beſt Fiſhing, as by the hollowneſs of the Water, which from the melted Snow falling into the ſame, is greedily coveted by the Sturgeon.

They alſo take here another ſort of Fiſh call'd *Suia*, and by the *Turks*, *Calcan Baluch*, which ſignifies a Pilcher, being exactly of that form, and cover'd with little Scales, but hath two Eyes on one ſide, the one grey and the other white.

This Fiſhing begins in *December*, and continues till *April*.

In ſome Seasons there are abundance of Herrings in this Sea, and the greater the number of

them is, the more Sturgeons they are ſure to catch that year.

Anno 1642. the Sea had thrown ſo great a number of Herrings on the Shore between *Trebizonde* and the Countrey of the *Abcaſſians*, that they lay above half a yard thick upon one another, like a Bank.

There are alſo Oyſters, which the Fiſhmen throw into the Sea again when they catch them in their Nets; yet ſome of them have courſe Pearls in them, ſuch as *Pliny* writes he ſaw in the *Bosphorus* of *Thracia*.

The Rivers are full of *Voorn*, of which there are two ſorts, the one call'd *Calmakka*, is very ſmall, and the other *Aragoli*, which is bigger; the firſt ſort are catch'd in the North Sea, and the other onely in the Rivers; in which, and on whoſe Banks are likewise Beavers, contrary to *Ariſtotele's* opinion, who affirms, that no four-footed Beaſts can live in the Sea.

The Countrey abounds alſo with all manner of Veniſon, and great numbers of Pheafants, which Bird hath its Denomination from the River *Faſis*, about whoſe Banks it breeds, as alſo through all *Mengrelia*, from whence (if *Maſſhal* may be credited) the *Argonautes* carry'd them into *Greece*.

Veniſon carry'd hence into *Greece*.

There are all manner of Birds of prey, but eſpecially Goſhawks, which they teach in eight days time, and uſe for the taking of Quails, whoſe Season being over, they ſet them at liberty to ſeek for their Food where they can get it.

Birds!

Eagles are likewise very common here, and are taken by the Inhabitants onely for their Wings, the Feathers whereof they faſten to their long Arrows.

Every Man in *Mengrelia*, though never ſo poor, keeps a Horſe, for it coſts them nothing. Some Noblemen have two hundred, and the Prince himſelf two thouſand, which are every year Train'd in the Field; they never ſhoe them but in the time of War.

Beaſts!

Sheep do not thrive well in this Countrey, by reaſon of the moiſtneſs thereof, yet their Wooll is exceeding fine.

In the Mountains breeds alſo a certain Beaſt, which is half like a Goat, and half like a Stag, and of the ſame bigneſs, with brown Hair; its Horns are like a Goats, bending backwards. The Fleſh of this Beaſt is very delicate, and accounted better than that of a Stag. They alſo breed in *Circasſia*.

There are likewise all ſorts of wild Beaſts which are in *Europe*, and many white Bears, eſpecially on the Mountain *Cyrus*, which ſeem to be peculiar to that place, becauſe there are none in any of the neighboring parts.

On the Borders of the *Abcaſſians* are ſaid to breed wild Buffalo's and Wolves, which do great miſchief to the grazing Cattel, which get together in a Body, and defend themſelves with their Heels.

There are no Foxes, but a Beaſt call'd *Tourra*, which reſembles them, but are ſomewhat bigger, and hath more ſhaggy Hair; they go together in Herds, and make a great noiſe in the Night; they are very miſchievous, beſides their Prey carrying away Shoes, Boots, or other Apparel, from ſuch People as lodge in the Fields.

This Countrey hath great variety of Fruits.

On the Banks of the River *Faſis* grows ſweet Wood.

Honey.

In this Countrey is also the best Honey in the whole World, although *Strabo* and some of the ancient Writers affirm that it is very unwholsom, and causes vertiginous swimings in the Head.

They have also another sort of white and hard Honey, like Sugar: Its colour perhaps caus'd *Pliny* to affirm, that there bred white Bees about the *Pontus Euxinus*, or *Black Sea*; which the Inhabitants contradict, affirming, that the Bees which make this Honey are like others, and that the whiteness thereof proceeds from the abundance of Dew which falls in this Countrey, out of which the Bees extract the Honey. This white Honey is much coveted in this Countrey, but not carry'd to *Constantinople* like the other, because gather'd in Winter, when they drive no Trade, the Sea being lock'd up. The Inhabitants oftentimes put their Honey into the Rind or Shells of bitter *Citrullen*, from whence *Strabo* writes, that the Honey which is gather'd on the Mountains in the time when the Lawrel blossoms, makes all those vomit that eat of the same, and therefore is taken by them for a Vomit in Physick.

It is certainly believ'd, that there is plenty of Gold and Silver on that part of Mount *Caucasus* which verges this Countrey, but the Inhabitants conceal it, because they would not intice the *Turks* thither.

They get abundance of Gold near the City *Arudan*, in the Province formerly subje& to the Prince *Artabegi*. There is also Antimony.

Some have reported, that the Prince of *Imereti* keeps divers Men at work in the Mines in his Dominions, but so privately, that he caus'd one of his Subjects resident in *Dadian*, at his Return from *Constantinople*, whither he had carry'd a Proof of the Gold and Silver which was digg'd out of those Mines, to have his Hands and Feet cut off, as a Punishment for his holding Correspondence with the *Turks*.

They say there is also a Gold-Mine in the Bishoprick of *Cavis*.

Several sorts of Mengu-Bani.

The *Mengrelians* are of several Degrees and Qualities; the first call'd *Ginasca*, are eminent Lords; the second *Ginandi*, are Nobles; the third *Sakkurs*, are the Rich; and the fourth nam'd *Moinalli*, are the Commonalty.

The *Ginasca* onely attend upon the Prince, and are themselves serv'd by the *Ginandi*; and these again are waited upon by the *Sakkurs* and *Moinalli*.

None can attain to a higher degree of Honor than the Family in which they were born: for he that is born amongst the Commonalty can never rise higher, though he be the richest Man in the whole Countrey.

The *Moinalli*, or common sort of People, do all servile Offices for the Nobility, viz. chop their Wood, follow them on foot, carry their Baggage when they travel, and the like. The richest of them must give a Cow, a Basket full of Corn, Bread, Wine, and Fruits, for an acknowledgment of their Vassalage; nay further, they must Lodge all Strangers which the Nobility send to them, and also Entertain their Landlords whensoever they are minded to visit them.

When a Family of the Peasants is wholly extinct, their Lords inherit their Goods; and sometimes when all are dead except one, they sell him to the *Turks*; so that their greatest Riches consists in having many Slaves.

All the *Mengrelians* spend their time in Tilling

and Manuring their Lands, and the rather, because they have no manner of Corn brought them from any other Parts. Their greatest Labor after they have Sow'd their Corn, is Weeding; to which purpose the Fields are always full of Workmen, who are Entertain'd by their Master with great Feasting: for after their Day-labor is finish'd, they go Singing to his House, where is provided for them great store of Meat, as also Wine; which that they may not want at that time, they generally in Harvest-time Consecrate some Tuns of their best to *St. George*, with promise not to taste it till the Feast-day of *St. Peter* and *St. Paul*, which is the time before mention'd; but when that is come, they bring a Priest in all his Habits into their Wine-Cellar, where reciting some Prayers, he broaches the Cask, and sends a Pot full of the Wine to *St. George's Church*.

Before Prince *Dadian* invited the *Armenians* to Trade in his Countrey, there was no Money, but they barter'd Commodities for Commodities; but this Prince, to his great benefit and advantage, caus'd a Coin to be made with *Arabian Hieroglyphicks*, like that which passes in *Persia*, and is call'd *Abassi*; notwithstanding the Inhabitants rather affect Pieces of Eight, and other strange Coin.

They Trade with the *Turks* in several places; and at several Fairs, the biggest whereof is kept in *September*, just before the Church of *Cipourias* and the other in *St. George's Church*.

The *Turks* about this time coming from *Constantinople*, bring Carpets, Stools, Bowes, Arrows, Cloth, Iron, Copper, Wool, Cotton-Clothes, Salt, &c. for which they carry back Honey, Flax, Yarn, Swords, Beaver Skins, Slaves, and Box-wood, by which they gain great Sums of Money: for 'tis evident, that for every four hundred Crowns-worth of Salt which they bring into this Countrey, they get above five thousand of Wood.

Their first Money.

Trade with the Turks.

The Lords sell their Subjects for Slaves to the *Turks*, and the Men their Wives, whereof the chief Lord of the Soil always receives a third part, the Parents of the Women another part, and the Husband the rest.

A Nobleman once having a mind to a *Turkish* Horse, gave his own Mother in Exchange for him.

The *Mengrelians*, who account it a happiness to change their Habitations when they please, like the *Tartars*, never bestow any great cost on their Buildings, notwithstanding they have all manner of Materials to Build withal, but especially good white Stone. Common Houses are not divided into several Apartments, but consist in one large Room, in which the Master, Mistress, Servants, and all, both Men and Women, dwell together. They always keep a great Fire in the middle of the Hall in the Winter. The Walls of their Houses are of Wood, and the Roofs cover'd with Straw, which makes them very subject to take fire. Their Halls are generally full of Smoak, and dark, having no other Light than what comes in at the Door. They leave these Houses with great willingness, whensoever they are minded to remove.

Houses.

In the Winter they commonly goe into the Woods, where being secur'd from the sharp Winds, they spend their time in Hunting. In the Summer they dwell on the Hills, and in the Spring and Harvest they chuse such places for their abode, where they may have the benefit both

both of warm Weather and cold; but they always dwell a great distance from the Sea, partly for the bad Aire, and partly to be secure from the Invasion of Pyrates.

Before Noblemens Houses are generally large Squares, surrounded with Moats and Gardens, planted full of Trees; round about the Squares are built divers Lodges at a certain distance one from the other to prevent Fire; that which stands next to the Entrance is call'd *ochus*, where they receive all Strangers, the rest serving either for Cellars, Kitchens, and Wardrobes, which being stronger than the rest, are built in the form of a Tower. In the middle of all these Lodges or little Houses, which stand round about the Garden inclosing the Square, there commonly stands a Chappel, wherein they all go to Mass.

Habits.

The common People are generally very poor, wearing onely a woollen Lappet about their Bodies, from their middle down to their Knees. Persons of Quality Clothe themselves in foreign Stuffs, but wear a Girdle cover'd with a Plate, at which they hang their Sword, and all other things which are requisite to be us'd on a Journey, viz. a Knife, a Hone, a Leather of three Inches broad, and half a Yard long, a Tinder-box, a little Bag full of Salt, and another full of Pepper and other Spices, and a Wax Candle. The Shirts which they wear are wrought with Gold at the bottom and about their Necks, and hang out over their Knees; their upper Garment is also shorter than their Shirts. In cold Weather they wear Furr'd Coats. Their Bonnets or Caps are sharp on the top. They account the *European* Hats an easie and commodious Wear; but since none in that Countrey could learn to make them of Wooll, some have made them of Straw, and cover'd them with Sear-cloth, as also with Woollen Cloth and other Stuffs; which Hats they put on over their Bonnets or Caps in rainy Weather, or else against the heat of the Sun.

Their homely manner of Entertainment.

By reason of the poorness of the Countrey they very seldom make any Feasts or great Entertainments; yet they live plentifully, and are very free of what they have. Amongst other Dishes they boyl pounded Barley to a Dough, which they set on a wooden Peel before their Guests, who eat the same instead of Bread. They bring this first to the Table, and the Person appointed for that purpose runs with it from one Man to another; which done, he gives another sort of finer Dough to the most noble Person on a Chip, the Cook serving up the other Dishes in the mean time. They never set Chairs nor Stools for their Guests, but they stand round about the Table, which serves them also both for Dishes and Trenchers. When they have any Spoon-meat they make a Hole in their Dough, into which they put their Broths: In stead of a Table-cloth they spread a Carpet of Leather, which is thirty Foot long, and so greasie, that the sight thereof is enough to turn a squeamish Stomach.

As these People spend their whole Life-time in the Field, so their greatest delight is Hunting, in which every one recreating himself, hath made a Proverb amongst them, *That a Mans Happiness in this World consists in a Horse, a good Dog, and a Hawk.* The Prince appoints set-times for Hunting, to which he invites all his Nobles. The time which Prince *Dadian* generally chose to Hunt in, was when the Deer went a Rutting, at which time going into the Thickets with his Attendants, he

ambuscado'd himself, and shot the Stags as they pass'd by.

Amongst other Games and Pastimes, they use to play with a Ball on Horseback after this manner: The Gamesters standing in a row, the Ball is thrown up into the Air by him that stands at the upper end, whilst others following him, endeavor with a Racket of four or five Foot long, to strike the Ball forward; he that catches it last, throws it to the end of the Line, and begins the Game again.

All trouble and charges of celebrating their Nuptials, consist in Presents, which the Men are bound to give to the Brides Parents.

Some years since the Prince of *Odisci* Courted the Princess *Caspiach Mepe*, Daughter to the Prince of *Circassia*, who demanded of him a hundred Slaves loaden with Cloth and Carpets, two hundred Head of Cows and Oxen, and a hundred Horses.

When a young Man or Suitor goes to visit his Mistress, he is oblig'd to carry some Wine and an Ox with him, with which her Parents Feast and make Merry. On the Wedding Day, if the Bishop or Priest be not present to Betroth them, they go into their Cellar, a place no less reverend amongst these People than the Temples, the Priest holding two Garlands, and first setting one on the Bridegrooms Head, says, *N. N. Be Crown'd the Servant of God for the Maid N. of God*; the second he sets on the Brides, saying, *The Maid of God N. N. be Crown'd for the Servant of God N.* which done he takes a Glas of Wine, and proffers the same to the Bridegroom, whilst the Clerk holds the Garlands, and after they have drank, cuts the Thred which held their Clothes together, and so ends the Ceremony.

When any of their Parents or Friends die, all those that dwell in the House lament with many distracted signs of sorrow; the nearest Relations pull off their Clothes, and go naked from their Middle upwards; then they divide themselves into two Parties, who make Responces one to another, often repeating the word *Obi*. This time of Mourning sometimes lasts three years. The Bishop also celebrates Mass for the Deceased, to his great benefit, getting many times five hundred Crowns. After Mass is finish'd they all give the Bishop a Treat, and new Habits to all the Priests which attended the Funeral: for the greatest Costs and Charges which they bestow on any thing, is on these Solemnities. They also invite the Prince or Lord of the Countrey to mourn over the Deceased, whose Dogs they place under one Pavilion, his Horses under another, and under a third his Sword, as also other things which he us'd when he was living. The Prince being naked from his Middle upwards, and bare-footed, falls on his Knees under each Pavilion, where giving himself several blows on the Face, he cries, prays, and sighs: after which rising, he goes to the House of the Person which invited him, where a Feast is prepar'd for him, and also a Present.

Funerals.

The next day after *Easter-day*, is the Commemoration of the Deceased, on which they carry Meat to the Graves, where they set a Chest strew'd on the top with Flowers, putting also a lighted Wax-Candle thereon. The Priest having Consecrated the Meat, they carry it to a great Tree which stands before the Temple, where each Family eat their own. This kind of making Merry they believe to be a very meritorious Act.

Commemoration of the Dead.

There

Physicians are
highly ap-
prov'd here.

There is no Place in the World where Physicians are better receiv'd and approv'd of, and especially *French* and *Italians*, of which when they get one, they endeavor by all means to stay him in their Countrey; and the reason of this may be, because they have none of their own, but a sort of Women, who pretend experience and knowledge in the Vertue and Preparation of some medicinal Plants and Drugs.

They give no other Food to their Sick but stamp'd Barley, mix'd with some Leaves of Coriander, and a little Wine. In the greatest Feavers they cover the Patient with Willow Leaves. They never Purge them, unless desir'd, and then give them the Juice of *Tithimal* or *Devils-Milk*. They also make use of Rhubarb, infus'd into some kind of Liquor proper against Feavers and Agues. Those that have onely Physick to provoke Seige, pass for able Physicians in this Countrey.

For Feavers they have learnt this Medicine from the *Abcassians*, viz. They put the Patient into the coldest Water that can be got in all the Countrey, and hold him a considerable time therein by two lusty Fellows; and this they account an infallible Remedy.

How they go
to War.

All the *Mengrelians* go to War, insomuch that the Prince, notwithstanding the Countrey is but small, is able in a short time to raise thirty thousand Men, but commonly every House provides one Man, but all the Nobility in general are obliged to follow their Prince.

As these People are mightily inclin'd to Warring, so they carry all the best things they have with them. They never make any Attempts in the Night, but spend it in Mirth and Jollity. They keep no Order or Discipline in their Battels, yet nevertheless they gain daily remarkable Conquests on the Prince of *Imereti* or *Basciacink's* Subjects, and force the Prince himself to be always in a posture of Defence, sometimes driving him to the City of *Cottis*, and compelling his Subjects to secure themselves in the Mountains, whensoever the *Dadians* make an Invasion into his Countrey. The *Dadian* having of late years endeavor'd to make himself Master of his Countrey, and to that purpose caus'd his Guns to be carry'd thither, but having no Persons that were able to manage a Siege, he was forc'd to desist.

The Women as well as the Men travel on Horseback, with a sharp Crown'd Hat made of Cloth, Lin'd with Sable Skins, and with Embroider'd Coats. Ladies of Honor, according to the Custom of the Countrey, generally follow their Princess in rich Habits; a Page also comes after with a Foot-stool, cover'd with Velvet, and Embroider'd with Silver, on which they mount and dismount their Horses. When the Court travels it is a most pleasant Sight, to behold the several troops of Ladies, all mounted on stately Steeds, follow the Prince.

They are very
hospitable to
Strangers.

The *Mengrelians* are for the most part very civil and hospitable to Strangers, the greatest Lords accounting themselves oblig'd, if a Stranger request any thing of them. When they salute any Person, they kneel down on the Ground. To those that bring them good tydings they give a Spoonful of Sugar, which the Prince with his own Hand puts into the Mouths of his Messengers.

Their Go-
vernment.

The Countrey of *Mengrelia* is at this day Govern'd by a supream Prince, who is styl'd *Chefilpes Dadian*; *Chefilpes* signifies King, and *Dadian* is the Name of his Family: he is one of the powerfulest

Princes of this Countrey, yet not deriv'd from the Kings of *Georgia*, but from one of his Commanders or Servants, who took this part of the Dominion into his possession, of which he was *Eristave* or Governor.

The ancient Kings of *Georgia* kept their Seat in the City *Cottis*, and sent Deputies into the several Provinces, to manage Affairs of State and Government, the most eminent whereof was the *Eristave* of *Odisci* or *Colchis*, call'd *Dadian*.

The Royal
Seat of the
Dominion.

One of these Kings of *Georgia*, which then possess'd the whole Countrey between the *Caspian* and *Black Sea*, to Mount *Taurus* and *Azerum*, and Northerly to *Cassa* divided his Dominion amongst his Children, keeping nothing for himself but the Territories of *Basciacink* or *Imereti*, *Odisci*, *Samsche*, and *Guriel*, which also were Govern'd by his *Eristaves*. The *Turk* on the one side sensible of his weakness, took from him the City *Teflis*, eight days Journey from *Azerum*; and on the other side, the *Persian* took *Taurus*, and all that part of his Realm which lies between *Taurus* and *Gagnete*. The State thus impair'd, the *Eristaves* or Viceroyes of the other Provinces found themselves to be almost as powerful as the King himself, and therefore let slip no opportunity to make themselves absolute Masters of the Places which they Govern'd.

Upon a Set-day, on which all the Kings Deputies sat with him at the Table, his Cup-bearer after Dinner proffer'd him Drink, as also all the other Nobles in order, according to the Custom of the Countrey, by virtue of which all those that had the Cup presented to them, are oblig'd to make Presents to the Cup-bearer, each according to his Quality; Next after the King the Cup was presented to *Dadian*, who before he made his Present, ask'd *Artabeg* (one of those that sat near him, and accounted the most ingenious and eminent Person at the Court) what Present he intended to give the Cup-bearer; whereupon *Artabeg* answering, *A hundred Crowns*, mov'd *Dadian* to make one far greater; which *Artabeg* observing, promis'd the Cup-bearer a thousand Crowns upon the delivery of the Cup to him. When *Dadian* saw himself thus deceiv'd, not regarding the Kings Presence, he fell upon *Artabeg*, and cut off his Beard; which Injury *Artabeg*, respecting the Kings Presence, would not at that time revenge; but not long after, *Dadian* pursuing a Stag into the Governor *Artabeg's* Dominions, his Subjects finding him separated from his Company, seiz'd on him, and brought him to their Lord, who put him into a Dungeon under Ground; in the mean while his Followers suspected that he had broke his Neck by Riding down some steep Rock, and accordingly bemoan'd his Death; but at length having remain'd a considerable time in Prison, *Artabeg* went to visit him, where amongst many other Discourses, *Dadian* declar'd his intention that he had to make himself absolute Master of his Territory; shewing him also the easiness to accomplish it: Whereupon *Artabeg* promis'd him his aid and assistance, telling him that he had the same Design; so they both invented ways to execute their intent, and made their Subjects to acknowledge them their Kings, who before had the same Power, though derivative, under the Title of *Eristaves*. The King himself was forc'd, not being willing to hazard the remaining parts of his Kingdom, to acknowledge his Servants for his Companions; insomuch that his Successors entred into a League with

The occasion
of the first
Revolt.

with them; yet nevertheless they went to War with him.

The present King of Men-grelia.

The *Chesilpes* or King which now Governs *Mengrelia*, nam'd *Levan Dadian*, is the fifth of that Family, and Son to the King of *Munacchiar*, who upon a certain time going a Hunting, Rode with such force unawares against another Horseman, that his Horse tumbling backwards, broke his Rider's Neck whilst Prince *Dadian* was yet very young, so that one of his Uncles, nam'd *George Lipardian*, Govern'd the Realm during his Minority. This young Prince Marry'd afterwards a Daughter of the Prince of the *Abcassians*, of the Family of *Sciarapfia*, which is very much affected by this Nation. *Lipardian*, though very ancient, also Marry'd a young Virgin, who Name was *Dareggian*, out of the Family of *Ciladze*; but this Lady delighted more in the company of *Dadian*, who was equal to her in years, than in her Husband *Lipardian*; of which *Dadian* taking notice, and resolving to slip no opportunity to satise both his own and her desire, took advantage of this occasion; One of his prime Nobles call'd *Paponia*, insinuated himself into the Queens Favor, which being nois'd abroad about the Countrey, was so ill resented by the King, that (according to the Custom of the *Greek Church*) he Divorc'd her, cut off her Nose, and sent her in the Head of an Army to her Father, and committed *Paponia* to Prison under the custody of the Prince of *Guriel* his Nephew: After this more publicly declaring his Amours towards his Uncle's Wife, he took her out of his House, and made all his Subjects acknowledge her for *Dalboda* or Queen. In the interim, whilst *Dadian* kept his Nuptial Feast with all the signs and testimonies of Joy, *Lipardian* in his House perform'd all the Funeral Ceremonies, as if his Wife had been dead, going with his whole Court into Mourning, and crying for forty Days together, according to the usual Custom, each Person also sympathizing with him; he was also visited daily by many of the Nobles, till at last being poyson'd, his Wife became absolute Queen. After this the Countrey had remain'd quiet a long time, had not *Paponia*, to revenge himself of *Dadian*, perswaded the Prince of *Guriel* to proclaim War against him, and also contriv'd a Plot betwixt him, the *Abcassians*, and the Prince of *Basciacuk*, the design of which was to kill *Dadian*, and to Crown one of his Brothers, nam'd *Joseph*, in his stead; to which purpose they hir'd an *Abcassian*, who on a set-day, as *Dadian* was looking over a Balcony, ran him through the Back with a Lance; which done, the Assassinate immediately fled, and was never heard of after, but one of the Officers that stood by when the King receiv'd the Stab, which was not mortal, being committed to Prison, discover'd the Plot; upon which *Paponia* was Strangled, and his Body being cut into divers pieces, was ramm'd into a Cannon and shot into the Air; his Brother also was condemn'd to have his Eyes put out, and committed to perpetual Imprisonment; the Prince of *Guriel* was likewise taken Prisoner, and his Eyes put out, his Wife and Children taken from him, and his Territory given to the Patriarch his Uncle, call'd *Malachia*. Moreover, *Dadian* afterwards Warred against the *Abcassians*, who during these Disturbances had made Incurfions into his Dominions, in revenge of the Disgrace done to his first Wife, their Prince's Daughter; but he in a short time reduc'd them, and made them pay Tribute.

Dadian conquers the *Abcassians*.

Dadian having finish'd the Civil Wars, bent his study how to conquer *Imereti*, and accordingly proclaim'd War against it; and though to this day he hath not made himself absolute Master thereof, because the foremention'd Prince always secures himself in the Castle of *Cottis*, which could never yet be conquer'd; yet he hath miserably harras'd all his Territories.

Makes War upon *Imereti*.

This King *Dadian* which now Governs this Countrey, is of such excellent Parts, that had he been bred amongst a civiliz'd People, he would undoubtedly have been one of the greatest Princes in his time: for he abhors Gluttony and Drunkenness, to which the Natives are much inclin'd, often dispensing with his Dinner to dispatch Business; he is of an undaunted Courage, Prudent, Generous, and a great lover of his Subjects, whom he supports and assists on all occasions, suppressing all manner of Tyranny and Oppression: And that the *Turk*, his too near Neighbor, may not have an itching desire towards his Countrey, he uses this policy: When he expects Agents from *Constantinople*, he sends several of his Nobles to meet them upon his Borders, and to conduct them through Mountains, Woods, and the worst Ways they can find, and also to Lodge them in mean Huts, where they have nothing but a little Straw to lie on, and Cheese to eat: When they are admitted to Audience, he receives them sitting under a Tree on an old Carpet, in mean Clothes, with a great many Servants in pitiful Habits standing about him: After Audience they are Lodg'd in a House which will scarce keep the Weather out; where they are so ill Entertain'd, that the Agents returning to *Constantinople*, affirm this Countrey to be the meanest in the World. 'Tis not long since he caus'd one of his Noblemens Eyes to be put out for endeavoring to extol his Subjects. He Entertains both *Jews* and *Armenians* in his Dominions, and by that means gains a considerable Trade; he also sends for Workmen out of all the adjacent Countreys, whom he obliges to stay, by giving them Wives and Lands. He also makes daily great Presents to the Temple and Spiritual Persons, and wants nothing but Architects, to build magnificent Churches.

Dadian an excellent Prince.

Of all Punishments which they inflict on Malefactors, they account the bereaving them of their Sight the worst, which they do after this manner, viz. They drive four Stakes into the Ground, to which they tie the Malefactor's Hands and Feet in such a manner, that he is no way able to stir; then they take two sharp Plates of Iron, about the bigness of a Shilling, made fast to two Irons which have one wooden Handle, which making red hot, they put them upon the Malefactor's Eyes, so bereaving him of his Sight with the greatest torment imaginable, which appears sufficiently by the sad effect thereof: for the whole Face and Breast swell, putting the Malefactor into such a condition, that it renders him incapable of eating in three or four days after. They also cut off their Criminals Hands with a red hot Iron, thereby to prevent the effusion of Blood, and with a Stick take away the Marrow from the Bone, that the Flesh may not putrifie. If the Crime be small, and any one be apprehended for stealing of a Cow, he is bound to restore fifteen times the value thereof before he can be freed, of which the King receives one third part, the Court of Judicature another, and the injur'd Person the rest. If the Offender be not certainly known, then they lay

The Punishment of Malefactors.

lay a Cross in the bottom of a Kettle of Water, which they hang over a Fire till it boyls; and then force the suspected Person to put his naked Arm into the same, and pull out the Cross; which done, they put his Arm into a Bag, and Sealing up the same, let it remain on three days, after the expiration whereof they open it, and if no signs of scalding appear, then the accused Person is released. When the Evidence is not clear, and the Crime but small, they cause the Person whom they suspect, to swear by the Images of their Saints. They also make suspicious Persons to fight one with another after this manner, viz. They run a Tilt at each other, and he that is first wounded, is punish'd as Criminal.

How they determine Differences.

The *Mengrelians* have no written Laws, yet what they follow are justly executed. In Matters which are of no great difficulty, the Prince himself is the Judge, and decides the same either at his Table, when he is Hunting, or in any other place where he is when it is brought before him; but Matters of consequence are heard and determin'd after this manner: The Parties concern'd chuse each of them an Arbitrator, to whom they refer the Controversie; these also chuse a Solicitor; they often meet in the Fields under a Tree, where the Plaintiff appearing first, makes his Demand, and then gives room to the Defendant, to whom the Solicitor declares his mind; whereupon the Defendant also with the same freedom gives his Relation; then the Plaintiff is call'd again, and the Solicitor acquaints him with the Defendant's Answer to his Demands; and if after this both Parties are silent, then the Judges pass Sentence.

They also maintain another Custom in their Differences, which is, never to go directly to the Person of whom they demand any thing, but always to make use of a Friend in such a Case.

The People formerly acknowledg'd the Patriarch of *Antioch*, but now him of *Constantinople*; yet they have two Patriarchs of their own Countrey, whom they call *Catholicks*, the one from *Georgia*, and the other from *Odisci*: He of *Georgia* hath under him the Provinces of *Cardueli*, *Gaghetti*, *Baratralu*, and *Samsche*; he of *Odisci* the Territories of *Odisci*, *Imereti*, *Guriel*, the *Abcassians*, and *Suaniers*.

The Wealth of their Patriarchs.

These Patriarchs have almost as great a Revenue as the Prince himself: for he continually visits his substitute Places, and in stead of taking care to preserve his Flock, he fleeces them by his frequent Visits: for whenever he comes, all are oblig'd to make him great Presents, neither doth he make any Man a Bishop without a Reward of five or six hundred Crowns: The Grand Visier gave him for one days Service eighty Crowns, yet he was not satisfi'd; for not long after the same Visier lying sick, sent for him, who return'd Answer, *That it was not worth his while to go to him, since he gratifi'd him so ill at first*; yet at last, upon promise of a more noble Reward, he went to him.

Every three or four years the Patriarch carries all the Money which he hath thus gotten, to the holy Sepulchre at *Jerusalem*, verily believing, that by these Offerings he shall purchase for himself an entrance into Heaven.

Bishopricks in this Countrey.

There were formerly twelve Bishopricks in this Countrey, of which there are now but six remaining, the other six being turn'd into *Abbacies*.

The first Bishoprick call'd *Andra*, lies at the River *Carax*; the second, *Moquis*; the third, *Bedias*; the fourth, *Kiais*, so call'd from the Mountain *Kiais*, near which it lies; the fifth, *Scalingicas*, hath a Cathedral, which is Dedicated to our Saviour, and is the Burying-place of the Princes of the Countrey; the sixth is *Scondidi*, the Church whereof is Dedicated to *All Saints*.

The Bishopricks translated into *Abbacies*, are *Chiaggi*, *Gippurias*, *Copis* and *Obbugi*, where formerly the Princes were bury'd, but since carry'd to *Scalingicas*; the fifth is *Sebastoli*, ruin'd by the Floods; the sixth, *Anarghia*, was formerly call'd *Heraclea*.

The Bishops are richer than any Lords of the Countrey, some of them having three or four Wives, nay more. It hapned some years since, that a Bishop being in Love with a Woman, he sold her Husband for a Slave to the *Turks*, that he might with the more freedom enjoy her: And notwithstanding these Extravagancies, yet because they keep their Fasts very strictly, they account themselves better than the Prelates of the *Roman Church*. They believe that there is no Sin, but what may be wash'd away by the Satisfaction of good Works, neither do they Pennance but very seldom; but when they find their Consciences troubled for some hainous Crime which they have committed, then they make a Present to the Church, believing that so their Sin is expiated.

The Abbots and Priests are no whit better than the Bishops, but generally more ignorant: for the Priests are forc'd to say Mass in the *Georgian Language*, because they understand not so much as their *A B C*. This Ignorance being common amongst all their Clergy, hath made them lose the form of the Sacraments. They never Baptize their Children till they are three or four years old, when carrying them into a Cellar, which is the place where this Ceremony is perform'd, the Priest, clad in his Vestments, consecrates a great Vessel full of Water, according to the direction of the *Greek Liturgy*, out of which he onely reads what is written in the same, not once offering to do what it directs or commands, which he leaves to his Clerk to perform; who then taking a little of their *Mirom*, or consecrated Oyl, marks the Child therewith in the Forehead with a Cross.

The Priests very ignorant.

How they Baptize.

If the Church-doors be lock'd, then they say Mass in the Church-yard. Their Caps are of Wooll, and *Calabashes* serve them for Oyl-pots.

They believe to have perform'd all the *Christian Commandments*, by strictly observing the Fasts.

On *Easter-day* they do no Pennance, nor receive the Sacrament, but go two hours before day-light to Church, and so quickly return to Feasting.

Their greatest Festival is that of *St. George*, being celebrated on the twentieth of *October* at the Church bearing his Name; whither on the Feast-Eve the Prince after Sun-set goes, accompany'd with a great Train, and sets his Seal on the Church-door, which finding untouch'd in the Morning, he again takes off, and opening the Door, discovers an Ox, which is certainly believ'd by the common People to have been put in there by *St. George* miraculously, and presage from the motions thereof future Events, viz. If the Ox defends himself against those that endeavor to touch him, then they believe there will be Wars in the Countrey: If he be very dirty, it is a sign of a fruitful year: If he hath red Hair, great Sick-

St. George's Feast.

Sickness will rage both amongst Men and Beasts: of all which they write to every part of the Countrey, as a Matter of great consequence. There is also one Family amongst these People, which hath the privilege to kill this Ox, and distribute the several parts thereof in this manner: The Head with the Horns they send to the Prince, who adorns the same with Gold and Precious Stones; afterwards each Tribe or Family in the Countrey hath a part thereof, the rest being cut into small pieces, is divided amongst the People, who dry the same, and keep it as an in'allible Remedy against all Distempers.

Their Fasts.

They strictly maintain their Fasts, as we said before, on the three last days whereof (for they continue seven Weeks together, beginning on the Monday after *Quinquagesima*) they eat no Flesh. On Saturdays and Sundays they eat three times a day, the rest they keep after the manner of the Greeks, eating nothing till the Stars appear.

Superstitions.

There is not a more superstitious People under the Sun than the *Mengrelians*, which sufficiently appears by their Conceits which they hold of the Moon, accounting all their Misfortunes to proceed from thence; and therefore they abstain from all manner of Food on Mondays. He that first discovers the new Moon, gives notice thereof to his Neighbors; whereupon he that wears a Sword, draws it out, or else a Knife, wherewith they threaten it.

They also keep Fridays: for it is certain, that those who in the time of *Constantine* embrac'd Christianity, also kept that day in commemoration of the Passion of our Saviour.

At the Birth of their Children they advise with their Priest, asking him what they must do to make them Happy: who pretending to consult

with their Books, counsels them to abstain from Venison, and all things of the like nature.

They carry not the Corps of their Dead into the Church, but onely into the Church-yards, after which they perform Divine Service in the Church, where instead of the Corps they set up the Spade with which they made the Grave.

Ceremony at a Funeral.

They adorn the Front of their Churches with the Heads of Stags and wild Bears, which they account an Ornament very acceptable to God; and believe that it is of great consequence to have a good Fishing Season, if their Boats be made in a lucky time.

When they are out at Sea, and the Wind fails them, all that are in the Vessel blow to fetch it again; and when the Wind is good, they permit no body to Sew any thing Aboard, or use any Needle or Thred, alledging, that the Wind with the turning backward and forward of the Needle would be at a stay.

They commonly impute all their Misfortunes which befall them, from the Curses of their Enemies; which to prevent, some of the Nobility cause the Images of their Saints to be carry'd before them, that so they may clear the Air.

When they buy any thing, they always give a Present to the Seller to bless the same; neither do they ever give the thing which they sell into the Hands of the Buyer, but set or lay it before him, being perswaded, that if they should do the contrary, all things would be lost out of their House without being able to prevent it.

When they wish for Rain to refresh their Corn, they take an Image of one of their Saints, and set it every day in Water till it Rains, and the first which falls they conclude to proceed from hence.

Avogastes or Avogastie.

Names and Borders.

Avogastes, formerly the Territory of the *Saono-Colchans* of *Ptolomy*, is by some call'd *Vogastie*, and by others *Avogastie*, but peculiarly *Afgastie*, which is a part of *Mengrelia*; and from which Government onely separates it, as being under a peculiar Prince. It borders in the North and East, at *Circassia*, with the Stream *Faso* be-

tween both, as likewise at *Mengrelia* by the River *Towns* *De Cupa*.

The Towns thereof are *Pezxonde*, which *Niger* calls *Prezunde*, and takes it to be the *Dioscurias* of *Ptolomy*, as *Sevastopoli* for the ancient *Siganicum*; the other Towns are *Sothia* and *Matriga*.

The several sorts of People about Mengrelia and Mount Caucasus.

The Inhabitants of Mount Caucasus.

Mount *Caucasus* is inhabited by a wild sort of People of several Languages. The nearest to *Mengrelia* are the *Lesgissian* *Tartars*, *Sovanians*, *Abcassians*, *Alans*, *Circassians*, *Ziques* and *Carocholians*. They all boast themselves *Christians*, though they have neither Faith nor Religion amongst them. The most civiliz'd are the *Sovanians*, who willingly desire to be instructed; they possess a great part of the Mountains towards the side of *Odisci* and *Imereti*, and serve the Prince of *Imereti*, Vice-Roy to the King of *Dadian*. They are of a large Stature, and well Limb'd, but ill Featur'd; they are valiant Soldiers, good Archers, and have the Art of making Guns and Powder; but yet they are so very slovenly, that it would be loathsome to any nice Person to touch them. They have plenty of Provisions, yet come every Spring to *Georgia*, where

they enter into Service, work in the Fields, and after Harvest return, carrying away with them Copper Plates, Kettles, Iron, Linnen Cloth, Carpets, and Salt, but with Silver they will not meddle, and about the beginning of Winter carry Wood to *Odisci*, which is much wanting there.

The Inhabitants of Mount *Caucasus* which dwell more Northerly, by the *Turks* call'd *Abasses* or *Abcassians*, are well proportion'd, of a good Complexion, and strong for all laborious Employments. The Countrey which they inhabit is very healthful, pleasant, and full of fruitful Hills, and is water'd by two Rivers, the one call'd *Sontbesu*, and the other *Subasu*: There is also a brave Harbor, nam'd *Eschissumeni*. They possess great Herds of Cattel. They never eat Fish, though they have great quantities thereof, both in the Sea and Rivers, and utterly abhor Lobsters and Crabs,

A fruitful Countrey.

Crabs, mocking their Neighbors the *Mengrelians* for accounting them delicate Meat. They have no Corn, neither do they make use of Salt. There are an innumerable company of Hawks and Falcons, which they teach so well in eight days, that letting them flie at the Game, they return with the same upon the ginging of a Bell, and are from thence sent to *Constantinople*, *Persia*, and *Georgia*.

Their man-
ner of living.

Hunting and Hawking is their chiefest Business and Recreation. They inhabit neither in Towns nor Castles, but fifteen or twenty Families together, who erect Tents or Huts on the top of some pleasant Hill, which they fortifie with a kind of Pallisado's, that they may not be suddenly surpris'd and taken by their own Natives. Some affirm, that the Woods are their places of Residence, and that when once they settle themselves in any one place, they never desert the same.

They endeavor to take away and sell one another for Slaves to the *Turks*, who highly esteem these Countrey People.

Riches and
Trade.

Their Riches and Merchandise consist in all manner of Skins, Wax, Honey, and Slaves. Their Nobles commonly sell their Vassals to the *Turks*, in Barter for other Commodities.

There come yearly into the Haven of *Eschissumuni* several Ships from *Lazi*, *Trebizonde*, *Constantinople*, and *Cassa*, where they stay sometimes all the Winter. The Merchants which come in them go not ashore with their Commodities, but sell them aboard, having beforehand given Oath or Hostages not to hurt one another.

Amongst other Customs peculiar to these People, one is, That they neither bury nor burn their Dead, but put the Corps into the Body of some hollow Tree, hanging up the Arms and Garments of the Deceased about it.

They go Cloth'd after the manner of the *Circassians*, onely their Hair they wear otherwise: They let their Mustacho's grow, but shave their Beards: On the contrary, the *Papari* let all their Beards grow.

Habit.

They maintain constant Wars against the *Circassians* and *Mengrelians*, and are good Soldiers both on Foot and on Horseback, knowing well how to manage Fire-arms, as also Simiters, Bowes, and Arrows.

Wars.

The *Alans* and *Zichi* agree for the most part in their manner of Living, with the *Sovanians* and *Abcassians*.

The *Carasholians* dwell also to the Northward of Mount *Caucasus*. Some call them *Caraquirque*, that is, *Black Circassians*, for *Cara* is *Black* in the *Turkish* Language: But they are of a fair Complexion, and therefore we may rather suppose, that this Name was given them because the Air of that Countrey which they inhabit is always dark and cloudy, and full of Snow. They speak the *Ottoman* Tongue, notwithstanding they dwell in the midst of so many several sorts of People, but so exceeding quick, that they can scarce be understood.

The Jesuite *Archange Lamberti* affirms, that these People had their original from the *Hunnes*.

At the *Black Sea* dwell a sort of *Mahumetans* call'd *Lefgi*, who acknowledge no Prince abroad, but being divided amongst themselves, are under many petty Governors, in their Language call'd *Myrza*, or *Princes*, of which some have scarce twenty Men under their Command. Moreover, they are a robust, and rude kind of People, chusing rather to live in Villages in the Countrey, than in wall'd Cities. They are salvage and cruel, and implacably hated by their Neighbors, as a People that live by robbing and stealing.

The People call'd *Lazi* or *Curten*.

The *Curten*
are Herd-
men.

The People call'd *Lazi*, otherwise *Curten*, border upon *Georgia* and the Countrey of *Trebizonde*. They inhabit the high Mountains along the Shore of the *Black Sea*.

They are a laborious People, bred in the Woods, and spend their whole Lives in no other Employment but keeping of Cattel.

The *Black Sea*.

The several
Names of
this Sea.

The Water known to us by the Name of the *Black Sea* (perhaps from the Example of the *Greeks*, who, according to *Belonius*, call'd the same *Maurothalassa*, that is, *Black Sea*, or, as *Niger* affirms, by the *Grecian* Navigators, *Maurum*,) is by the Inhabitants of *Mengrelia*, and by the *Italians*, call'd *Mar Maggiore*, that is, *The Great Sea*; and by the ancient Greek and *Latine* Writers, is mention'd under several Denominations: for *Herodotus* sometimes calls it *The Cimmeric Sea*, then *The North Sea*, and in his fourth Book, *Auxiotheaton*, that is, *Worth the seeing*. *Plutarch* in the Life of *Pompey* and *Eumenes*, and after him *Ptolemy* and *Fernandes*, call it *The Pontick Sea*; *Pliny*, *Pontus Axenus*, that is, *A Sea without Harbors*. But the common Name which the *Latine* Writers give it, is *Pontus Euxinus*, which in the *Greek* signifies, *A Sea with Harbors*, and is so call'd per antiphrasin, as *Ammianus Marcellinus* affirms; or that afterwards her Shores were provided of Harbors, Towns, and other Accommodations, whereas before it was inaccessible and desolate, and that so

this Sea from *Axenus* or *Harborless*, became *Euxenus* or *Receptive*.

The *Black Sea* is subject to many Storms and tempestuous Weather, especially in Winter, when the North Wind blowing cross the same, fills the Skie over this Sea with Clouds and Darkness, whenas in other Countreys it makes a serene clearness; so that *Horace* justly said, *Illic umbrosa semper stant aequore nubes, & incerta dies*, that is, *There always lie dark Clouds on this Sea, from whence probably the Name of The Black Sea which is given to it proceeds*.

It is subject
to Storms.

There are no Islands in this Sea, unless some small Rocks should be nam'd Isles, which lie near the Coast.

The *Cossacks* from *Poland* come into this Sea as Pyrates, to meet with the *Turks*, and are absolute Masters thereof; their place of Residence is at the entrance of the River *Niger*, beyond the Mouth of the *Black Sea*.

Frequented
by the *Cossacks*.

Eliau tells us, that there are many *Tunneys* caught in the *Black Sea*; though *Archangel Lamberti*,

berti, during his stay in *Mengrelia*, never saw more than one of them, which was brought as a strange Fish to the Patriarch's Table, neither did the *Funny*.



The Province of Circassia.

Who the Circassians are.

THe ancient People *Zyghes*, (or *Zyges* according to *Stephanus* and *Strabo*) whom *Pliny* places in the *Asiatick Sarmatia*, about the Lake *Meotis*, are at this day (as *George Interian* and *Scaliger* affirm) call'd *Circassi*, or *Circassians*, but amongst themselves *Adiga*, and by the *Poles*, *Pient-Zorsti*, that is, *Inhabitants of the five Mountains*. *Bronjof* calls them *Pythagoreans*; *Ananias*, *Pitorfes*; *Ramusco*, *Comans*, and their Countrey, *Comania*; but *Comania* comprehends *Colchis* or *Mengrelia*, *Georgia*, and *Albania*.

These *Circassians* are those which are call'd *Mamelus* or *Mamelucks*, and by the *Turks* in the time of the *Soudans*, *Zerhars*.

The Rivers.

There are two remarkable Streams, the one call'd *Pissi*, which falls into the Lake *Calbane*; the other *Sil*, glides by *Cabarta*. There are many other Rivulets of little note, because a Man may wade over them.

Bounds.

The Countrey of *Circassia* shews it self like a Semi-circle from the South-West to the North, where a large Inlet is made by the *Caspian Sea*. It is separated from *Tagestan* by the River *De Bustr*. Others inhabit that part of *Albania* which in the East borders upon the *Caspian Sea*, on the South verges Mount *Caucasus*, in the North is bounded by the same *Bustr* and the *Tartarian* and *Astracan* Heath.

George Interian tells us, that *Circassia* extends from the River *Don*, formerly call'd *Tanaïs*, all along the Coast to the *Cimmerian Bosphorus*, now nam'd *Vospero*, or *The Mouth of St. John*, and sometimes *The Mouth of the Sea of the Zabachees*; from thence stretching beyond this Bay along the Coast of the *Black Sea*, almost to the Cape of *Bussi*; on the South-East, to the River *De Faso*, or (according to *Baro of Heberstein*) to the River *Cupa* or *Coppa*, formerly *Rhombites*, where on the North they border at *Avogasia*, and possess the whole Countrey from the River *Cuya* to that of *Meruli*.

Their whole Coast extends outwards about seventy five Leagues; but they possess above eight days Journey of the Lands lying into the Countrey, on that side where they approach the *Tartars*.

Johm de Luca makes them to border in the North, upon the *Nagaian Tartars*; in the East, to aspect the *Cornuchi*, who are also *Tartars*, though of another Religion and manner of Life; in the South, the *Abassians* are their Neighbors; and in the West, high Mountains part them from *Mengrelia*; and this is the largest extent of the Countrey, from *Taman* to *Derbend* or *Demircapi*, a City lying on the Shore of the *Caspian Sea*, a Tract of twenty six days Journey.

This Countrey hath troublesom Ways to come to it, viz. on the one side the *Caspian Sea*, and on the other very high Mountains and deep Valleys: As the *Muscovites* relate, *Alexander the Great* could never get into it.

Between *Taman* and *Tameruchi* is a narrow Tract of Land with many Villages, which are under the Jurisdiction of the *Tzar* of *Muscovy*, and some *Myrza's*, or peculiar Lords of his Court, to whom he hath given them, in requital of some good Service done.

From the Mountain *Varrada* to *Cudescio*, which the *Circassians* possess along the Sea-Coast, is a Tract of seventy five Leagues; yet, notwithstanding it is very fruitful, is wholly destitute of Inhabitants. They reckon thirty five Leagues from *Cudescio* to *Abassia*.

The People which dwell in these Mountains call themselves *Christians*, as also those which have their Habitations in the Woods and on the Plains, and are subject to peculiar Princes. The chiefest Places under their Jurisdiction, and the distance thereof, are these: From *Tomaruchi* to *Carbarei*, is eighteen days Journey, a populous Countrey, under the Jurisdiction of *Schaban Ogoli*. Two days Journey more from *Tomaruchi* to *Giana*, and as many from *Giana* to *Codichoi*. From *Giana* to *Bolettekoi* it is four days Journey; of which Countrey *Gian Cosobey* is Lord. From hence to *Bezinada*, eight days Journey more. From *Bezinada* to *Carbatat*, eight more; and from thence to *Derbend*, ten.

The Princes *Scaence* and *Temircas*, Allies to the *Cham* of *Tartary*, are Masters of this Countrey. The Princes *Casibei* and *Sancascobei*, Brothers, Command all the Villages along the Sea-shore, which are all surrounded with Trees, complicated together, to keep out the *Tartarian* Horse.

The Lords of the Countrey

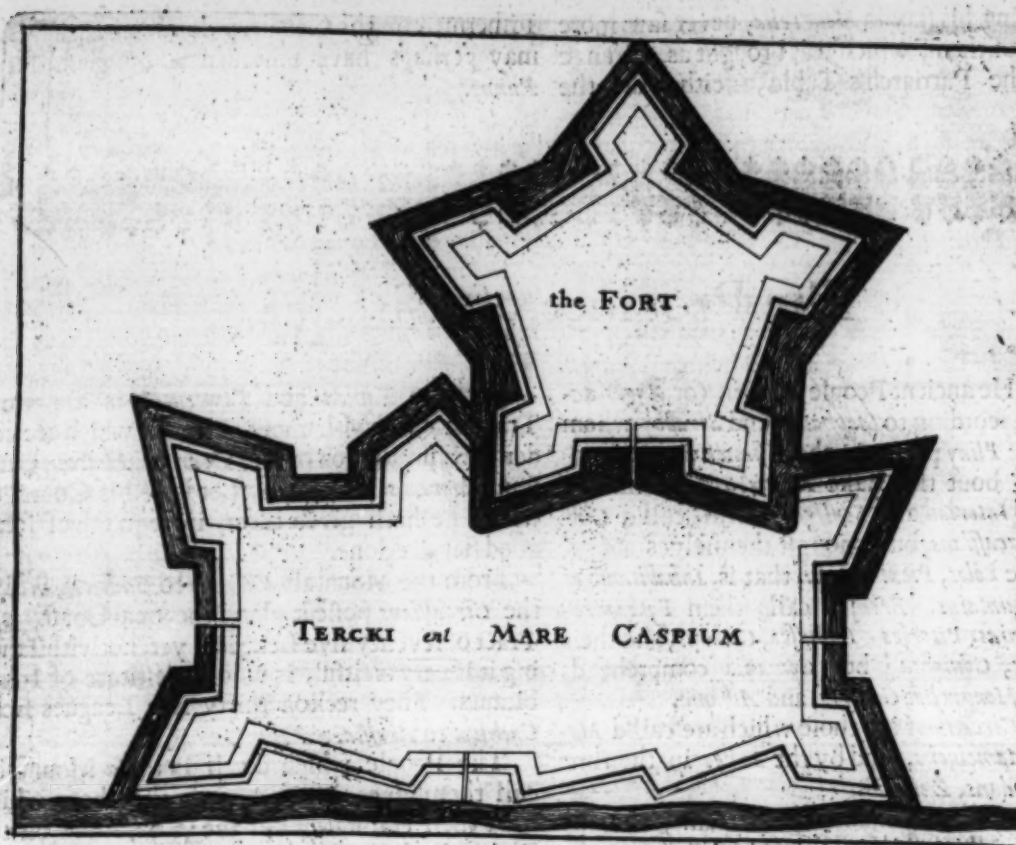
Olearius tells, that the Metropolis of the *Circassians* was formerly *Terki*; but the great *Tzar* of *Muscovy*, having subdu'd them, Garrison'd all their considerable Towns with *Russians*, forcing the *Circassians* to live in the Villages about them, or else in peculiar Towns on this side of the River, yet under the Jurisdiction of *Myrza*, or Princes of their own, who are sworn Subjects to the *Tzar*, to whom they pay Tribute: And when any great Differences arise in the Law, they must be defended by the *Russian Weivodes*.

How they are Govern'd.

The City *Terki*, which was formerly the Metropolis of the *Circassians*, is now under the Subjection of the Grand *Tzar*, and being the last City of his Jurisdiction in those Parts, lies two Miles from the Shore of the *Caspian Sea*, near a little winding River call'd *Tumenka* or *Tumenki*, a Branch or Arm of the great Stream *Bustr*: This is the onely access to the City from the Sea side, because the Shore there being a quarter of a Mile in breadth, is all morassie, and overgrown with Canes or Reeds. The City lies in 40 Degrees and twenty three Minutes Northern Latitude, sixty Leagues by Water, and sixty by Land from *Astracan*. It extends in length two thousand Geometrical Feet, and eight hundred in breadth, and was formerly surrounded

The Situation and Description of Terki.

The Province of Circassia.



with a wooden Wall, having Towers or Bulwarks, fortifi'd with divers little and great Brass Guns. But afterwards, about the Year 1640. the *Tzar* caus'd the City to be new built after the modern way of Architecture, and surrounded with Walls fifteen Foot high, and strengthened with a Bulwark of six Foot, as also with a Moat of eleven Foot broad, and one and a half deep, besides casting up a Fort on the Land side.

How Garrison'd.

The common Garrison is two thousand Men, under the Command of a *Weywode* and Colonel: for in the City are three *Pricases*, or Chancellors, each having five hundred *Strelises* under him; besides, the *Turkish* Prince *Mussal* hath five hundred Men attending at his Court, who must joyn with the rest in case of necessity.

The *Circassian* Horses are more esteem'd of than the *Tartarian*, for their extraordinary swiftnes.

John de Luca affirms, That there are no fairer People in the World than the *Circassians*; but we approve not thereof: for although the Men have well proportion'd Bodies, yet they are swarthy, and somewhat broad Fac'd; their Hair is long and black, which cutting off a Thumbs breadth from the Forehead to the Neck, they leave a small Lock on their Crown, which hangs down into their Neck. The Women are generally well shap'd, of a pleasant Countenance, and indifferently fair of Complexion; they let their Hair, which is also black, hang down in two Braids over their Cheeks, and go bare-fac'd. The Mens Clothes are like those of the *Tagestan Tartars*, onely their Caps being broader, resemble those that the Jesuits wear; Their Cloaks, which are for the most part Sheep-skins, hang by a String over their Shoulders, on that side from whence the Weather comes, for they cover onely half the Body. Their Shirts being made of Cotton, are Dy'd red. The Women wear black Hoods, Edg'd in stead of Lace with fine Cotton Cloth, which they tie under the Chin. The Widows wear behind on their Heads two great

The Habits of the *Circassians*.

blown-up Bladders, cover'd with white Cotton, on each side one, which at a distance shews like three Heads. In the Summer they go onely in their Shifts, which are either colour'd red, green, yellow, or blew, and are open down to their Navels; they likewise wear Amber Beads, painted Shells, Stones, Tin and Copper Plates, about their Necks, which hang down below their Breasts. The Women are very familiar, especially with Strangers, the Parents permitting their Daughters to be handled by any Person; and if Strangers be Lodg'd in their Houses, their Daughters in the Mornings visit them, and entertain them with amorous Discourses; Virgins also go naked in the presence of all Persons into the Rivers to Bathe themselves.

Their chief Employment is keeping of Cattel and Husbandry. Those of *Terk*, and others near the *Caspian* Sea, maintain themselves by Fishing; and some of them Trade with Slaves, Stags, Oxen, Tyger-skins, and Wax, which they plentifully find in the Woods. The Women spend their time in embroidering of Linnen, and the like.

Their Employment.

It is accounted ill breeding amongst the Nobles, to have any knowledge in Arithmetick, or to drive any Trade, because a Nobleman (as they say) should never trouble himself with any thing but to preserve and defend his People, Hunt, and be a good Warriour.

Their common Tongue agrees with the other *Tartars*, but most of them speak also *Russian*, which is broken *Slavonian*; but they have no peculiar Alphabet, so that when they have occasion to write, they have recourse to the *Fews*, who write for them in *Hebrew* Characters.

Their Language.

Their Marriages are nothing else but reciprocal Promises, made by one to another in the presence of one single Witness, without any farther Ceremony.

The Women being generally Deliver'd of their Children on Beds of Straw and Chaff made

How they order their Children.

for that purpose, carry the Child to the next River, though full of Ice, and washing it, give it the Name of the next strange Person that comes into the House.

When a Nobleman's Child comes to the age of three or four years, it is given to one of his Servants, to be brought up and instructed after their manner.

Their manner
of living.

They live for the most part upon Sturgeon and other Fish, though sometimes they eat both tame and wild beasts: Their Bread is principally of Barley, and the usual Drink of the common People is Water; but they make a Liquor of a sort of Grain which they call *Bozza*, or (as *John de Luca* saith) they mix their Water with Honey and Barley, which letting stand ten days to soak, they afterwards boyl, whereby it becomes pleasant to the taste, and as strong as Wine. In stead of Cups or Glasses, the Vulgar use the Horns of wild Buffalo's, or other Beasts; but the Nobles drink out of Golden Cups, worth from three to five hundred Ducats; some also are of Silver, out of which they drink with great deliberation and Ceremony, and commonly in the Name of God, and their Saints or deceased Friends.

They commonly sleep with a Coat of Mayl under their Heads in stead of a Pillow, and with their Arms by them. As soon as they rise they put on the foremention'd Coat of Mayl. The Men and Women lie together, but Head to Feet, yet on one Bed, which is commonly made of Leather, and fill'd with Rushes and Rose-Leaves.

John de Luca affirms, That the Houses are made of two rows of Poles stuck in the Ground, between which they lay plash'd Boughs, which they cover with Mortar and Straw; nor are the Princes Palaces built of better Materials, though bigger.

The *Circassians* often Engage with the *Tartars*, for there is not a year passes, but the *Tartars*, as well *Mogaians* as others, make Incursions into their Countrey, on purpose to get Slaves.

Their Arms;

The continual Alarms in which their Enemies keep them, hath made them the best Horsemen in all these Parts. They use Arrows, which they shoot forward and backward, and wear a Sword by their Sides, and a Helmet on their Heads, which covers their Faces; they also use Lances and Javelins, all which they handle with extraordinary dexterity.

Their very
courage.

They never make any difficulty to rob one another, which makes Stealing common here, for they never punish those which are taken in the Fact; nay, ancient People, and Persons of Quality never proffer any Drink at Meals to young Folks, if they have not committed some notable Robbery.

Their Opinions in
Religion.

The *Circassians* are of different Opinions, for some follow *Mahumetanism*, others the *Greek Church*, but the number of the *Mahumetans* is far the greater: for though the Priest who is at *Derki* Baptizes, yet he instructs them little in Matters of Religion; wherefore they daily turn *Turks*,

and retain nothing of the *Greeks*, but the Custom of carrying Meat to the Graves of the Dead, and to keep some Fasts.

In the Countrey of *Cudofci*, or *Holy Places*, are abundance of Rams Heads, which be Relicks of the *Curbans* or Offerings made there. On the Trees also hang Bowes, Arrows, and Swords, which are signs of the Promises they made to the Deceased, and therefore are so reverenc'd, that the greatest Robbers will not touch them.

The *Circassians* incline much to *Paganism*; and though they suffer themselves to be Circumcis'd, and Believe in God, yet they have neither Scripture, Priest, nor Temple, but at some set-times make their own Offerings, especially on *Elias's* day.

Upon the Decease of a Nobleman, both Men and Women coming into the Field, kill a Goat for an Offering, and hanging his Skin upon a Pole, having first made Merry with the Fleth, some Men stepping forth, Pray to the Skin one after another; which done, they all depart home. The Skin remains on the Pole till such time as they take it down to make room for another. After this they raise a great Bed of Earth in the Fields, on which they lay the Corps, having first been imbowel'd; and for the space of eight days, his nearest Relations, Friends, and Vassals, come to visit him, and bring him Presents of Silver Cups, Bowes, Arrows, and other things; then they take a great Tree, hollowing the Body into the form of a Chest, into which they put the Corps with the foremention'd Presents, and so carry it in great State to the Burying-place.

Ceremonies
at the Death
of a Noble
man.

Some of these *Circassians* (as *Soranzo* affirms) are free, others pay Tribute to the *Precoptes* of *Crim Tartars*; but as others assert, they neither acknowledge the *Turks* nor *Tartars*, but are Govern'd by five prime Heads.

George Interian attests, that there are Nobles, Subjects, and Slaves amongst them; the Nobles being the chiefest, have many Vassals under them, whom they Govern by an arbitrary Power, allowing none to be above them but God; neither have they any Judges, nor any written Laws, but make use of their own Authority in deciding of Differences. Some affirm that they Serve the *Turk*, *Persian*, and *Muscovites* for Pay.

Their De-
grees.

They have no Money in this Countrey, especially in those Places lying up into the Land, but value all things by *Bokissins*, which are pieces of Linnen or Woollen Cloth.

No Money
here.

They Fight on Horseback, Arm'd with Bowes, Arrows, Swords, and Lances. There are no Forts in all the Countrey, but onely a few old Towers, to which the People repair in time of War. They Fight daily against the *Tartars*, who inclose them in all parts, but are so much valiant, that a few *Circassians* are able to put a considerable number of *Tartars* to flight, because they are much nimbler, stronger, and generally better Arm'd.

Albania.

Albania.

E Astward from Georgia lies Albania, so call'd from the River *Albanus*; by *Nicephorus*, *Zuirie*; and by others, *Chipiche* and *Zitracha*; as also (according to *Castaldus*) *Garzena*; because the Inhabitants are inclin'd to Prognostications, which the Hebrews call *Garzenes*: But the Names *Dhipiche* and *Zatracha* are given them from two great Cities, whose Jurisdictions were very large. *Cluverius* tells us, that *Albania* is the Eastern part of *Georgia*, between *Iberia* and the *Caspian Sea*. *Dagestan* is also accounted a part of *Albania*, which borders in the East, upon part of the *Caspian Sea*; in the West, at *Georgia*; in the North faces a part of the *Asiatick Sarmatia*, near *Mount Caucasus*; and in the South looks upon part of *Great Armenia*, towards the side of the River *Gur* or *Chir*, anciently *Cyrm*. It lies between very high, and almost inaccessible Mountains, which soon lose the Way out of *Tartary* into *Persia*.

The Cities
and chief
Towns of
Albania.

The Towns of this Territory (according to *Niger*) are *Chipiche*, *Tarracosia*, *Sobai*, *Chobartei*, and *Abacnas*. *Ananias* places also in this Country the City *Derbend*, which he takes for the ancient *Alexandria*; but *Derbend* is by others justly plac'd in the Province of *Schirwan*. *Niger* makes the City *Scamachie*, which he supposes to be the *Samunis* of *Ptolemy* in *Albania*; but *Olearius* and others place the same rightly also in *Schirwan*.

One of the fairest Cities of this Country is *Zitracha*, which *Thevet* calls *Zitrack*, at present a City of great Trade.

Thevet makes the Metropolis of this Country to be *Bambanach*; but *Boterus*, *Stran* or *Stram*, formerly call'd *Getara*, or rather *Gagara*, which *Niger* supposes to be the City *Bachy*.

Ananias places here the Country of *Hanse*, and *Paulus Jovius*, *Gorgora*, of which he makes the Royal City *Agazapes*, though *Davity* will rather have it to be the *Gagara* or *Gangara* of *Ptolemy*, than the *Stran* or *Bachy* of *Boterus*.

The Air of this Country is very healthful and temperate, notwithstanding there is a Valley near *Hanse*, constantly cover'd with thick Mists. The Country near *Armenia* is partly low, and partly mountainous, and exceedingly fertiliz'd by the Rivers *Cur*, and some others, producing all sorts of Fruit-trees and Plants, which are always green, and with small trouble yield a fifty-fold increase. Vines also thrive here; nor want there tame and wild Beasts, Scorpions and Spiders, otherwise call'd *Tarantula's*.

The Air of
this Country

Paulus Jovius tells us, that the *Albaneses* are a valiant People, and exceed herein the *Mengrelians*; but *Niger* on the contrary, that they are for the most part Herdsmen, and take no delight in Matters of War.

Anno 1492. *Mahomet* the Turkish Emperor march'd with an Army against this Country, from whence he return'd without effecting any thing, by reason of the Cliffs and high Mountains, over which the Horsemen were not able to pass.

About the Year 1500. *Agasappas* Govern'd *Albania*, or at least a part thereof, and pay'd Tribute to the *Sophy* of *Persia*.

Government.

This Country (according to *Thevet*) is under the Jurisdiction of him who Governs the *Tartars*, which perhaps is the *Chan* of *Zagatay*. The Inhabitants are *Christians*, who live, like the *Georgians*, after the manner of the *Greek Church*.

The Province of Curdistan.

Curdistan, that is, The Country of the *Curdes*, by *Davity* reckon'd to be in *Great Armenia*, was anciently by *Ptolemy* nam'd *Gordene*; by *Dion*, *Corduene*; and by others, The Country of the *Cordiques* or *Gordians*. *Della Valle* supposes this Country had no peculiar Name, but was divided amongst many People of several Nations, and that the *Carduchians* deserting the Army, forc'd *Xenophon* with his Army to return back from whence he came. They possess (according to *Purchas*) the City *Billis*, and some other Villages and Mountains of the Country of *Corduene*, as also the City *Manuscute*.

The Bounds
of *Curdistan*.

The *Curdes* are a People who have their Residence in the Mountains which divide *Media* from the Province of *Susiana*, now call'd *Sufter*. It also divides *Turky* from *Persia*, and bordering at *Aderbeitzan*, hath from East to West, not above ten or twelve days Journey in breadth, but extends a vast way in length from the North to the South: It begins between the Country of *Babylon* and the Province of *Chusistan*, towards the side of the

Caspian Sea, and extends Northward beyond *Ninive*, between *Armenia* and *Media*, near the *Black Sea*. It is a strong Country, and very difficult to come into, by reason of the many Mountains which inclose the same: It might justly be call'd an Arm of *Mount Taurus*, which parting from it, runs through *Asia* in this part quite into the *Caspian Sea*; so that Nature seems to have delighted her self in making this Country as a Bulwark between these two great Realms of *Persia* and *Turky*, as it was anciently a Boundary between that of the *Romans* and *Parthians*.

Some will have these People deriv'd from the *Chaldeans* and *Mesopotamians*: for we find (what they alledge) many Princes of the *Curdes* in the Country of *Bagdad*, *Chaldea*, *Carahemid*, and *Diarbekir*: Moreover, *Chaldea* is by the *Turks* and *Persians* call'd *Curdistan*, from the People *Curdes* who Planted it.

The Habit of these People agrees with that of the *Turks* and *Persians*, but is very mean. The Women go bare-headed, and are very familiar with all manner of People.

The Habit of
the People.

Their

Their Language and Living.

Their Language is peculiar and different from the *Turks*, *Arabian*, and *Persian*, but hath most affinity with a certain coarse Speech of the *Persians*. Many of them live in Huts in the Countrey, and range up and down with their Cattel like the *Tartars*; others live in Caves, but all that have any Knowledge or Breeding, dwell in the Towns. They have no manner of Fruits, but Feed on Butter, Milk, and Fleesh. They are very quiet, and free from Pride.

The Government thereof.

The Eastern part of *Curdistan*, which separates *Media* from *Susiana* or *Suster*, near the City *Hamadan*, and a Boundary of *Persia*, was Anno 1618. Govern'd by one *Hilao Chan*, who besides the annual Tributes and Acknowledgments, sent his Son *Myrta Chan* to the King of *Persia*, thereby to manifest the zeal he had to his Majesty's Service; but because of the nearness of the *Turks* on the side of *Assyria*, and a part of *Susiana*, gave some suspicion to the King, he resolv'd to assure himself of the Sons Inclination, by placing him in his Father's stead; in order to which the King sent for *Hilao Chan*, to come with speed to *Casbin*, where he then kept his Court, there being a Report at that time, that the *Turk* intended with a strong Army to fall into the Countrey through the Borders of *Media*: *Hilao Chan* not daring to disobey the King's Order (fearing to run the same fate of many other *Curdistan* Lords his Neighbors, who unawares offended a Prince that never let any Injury pass unpunish'd,) went with his Wife and Children, and the rest of his Family, to the Court; where he no sooner arriv'd, but the King receiv'd him very graciously, telling him that he had great need of his Counsel on all occasions, and therefore sent for him to stay by him, whilst his Son should Govern in his stead. When the King went from *Casbin* to *Susiana*, he told him, that he would not give him the trouble to follow him in his Journey in respect of his age, but or-

der'd him to repair to *Isbahan*, where he expected to find him at his coming thither.

The Nobility and primest Persons are free from this kind of Servitude. Some of them also, exceeding the rest in Might and Power, are able to bring an Army of ten or twelve thousand Horse into the Field.

The powerfullst of the Nobles shew not that Obedience as the Deputies and Subjects to their supreme Governors in *Europe*, for theirs consists onely in an acknowledgment that they live under the protection of one of the two Lords; for notwithstanding they acknowledg them, yet they live free.

Out of hopes of Gain the *Curdes* often change their Masters; and (as *Cezzy* makes mention in his Journal) ten thousand *Curdes*, Subjects to the *Turk*, deserting their Countrey, went and desir'd other Lands of *Schach Abbas*, King of *Persia*, who giving them a sufficient Maintenance, occasion'd a War between the *Turks* and *Persians*.

They have absolute Command in some parts of their Territory, as in *Gozire*, a City of *Mesopotamia*, built on an Isle in the River *Tigris*, and in the Mountains by the Inhabitants call'd *Tor*.

The Inhabitants are very valiant, and are look'd upon to be able to do great prejudice to the *Turk*, against whom they commonly maintain War. Their Arms are Bowes, Arrows, Shields, and Simiters.

Their Religion is that of the *Mahumetans*, either according to the *Turkish* or *Persian* way, as they see convenient. Moreover, they are strongly inclin'd to divers Superstitions, which are peculiar to them, and favor much of Idolatry. Some affirm that they worship the Devil, because he should not do them or their Cattel any hurt.

Many *Chaldean Christians*, of the Sect of the *Nestorians* or *Jacobites*, live in the Dominion of the *Curdes*, and Serve them in the Wars.



THE



THE
EMPIRE
OF THE
Great Mogol
AND
INDIA.

Of India in general.

*India, why so
call'd.*



*Its Division,
Extent, and
Bounds.*

INDIA is so call'd from the River *Indus*, and the Word *East* generally added to *India*, because it is the most Easterly part of *Asia*; and hence *America*, or the New-found World, has borrow'd the Name of *West-India* in opposition to it. *Protony* affirms, that anciently, and to this day, *India* is divided into two great parts, whereof one, which extends from the River *Indus* to *Ganges*, is by the *Persians* call'd *Indostan*, that is, *The Countrey of Indus*; and by the Greek and Latine Writers, *India intra Gangem*, or *India within Ganges*. The other part is call'd *Mangi*, or *India extra Gangem*, or *Without Ganges*. The first comprehends all the Countreys under the *Great Mogol's* Jurisdiction, as also the Kingdom of *Narsinga* or *Bisnagar*, *Kannara*, *Orixa*, the Coast of *Cormandel* and *Malabar*, the Kingdom of *Golconda*, and many others. The second part without *Ganges* contains the Kingdom of *Bengala*, *Arracan*, *Pegu*, *Siam*, *Malacca*, *Cambaya*, *Champa* or *Tzampa*, *Lao*, *Cochinchina*, besides many lesser, and lastly the vast Empire of *China*. Both these parts also comprehend divers Islands, amongst which *Japan* (if so it be) is the most Easterly, as also the most eminent.

This whole vast Countrey (according to the ancient and modern Writers) conterminates on the West, with the River *Indus*, the Countrey of *Arachosia* and *Gedrosia*; on the South, with the

Indian Sea; on the East, with the *Easterly Shore*; and on the North, with some Branches of *Mount Taurus* or *Imaus*, a part of *Taurus*.

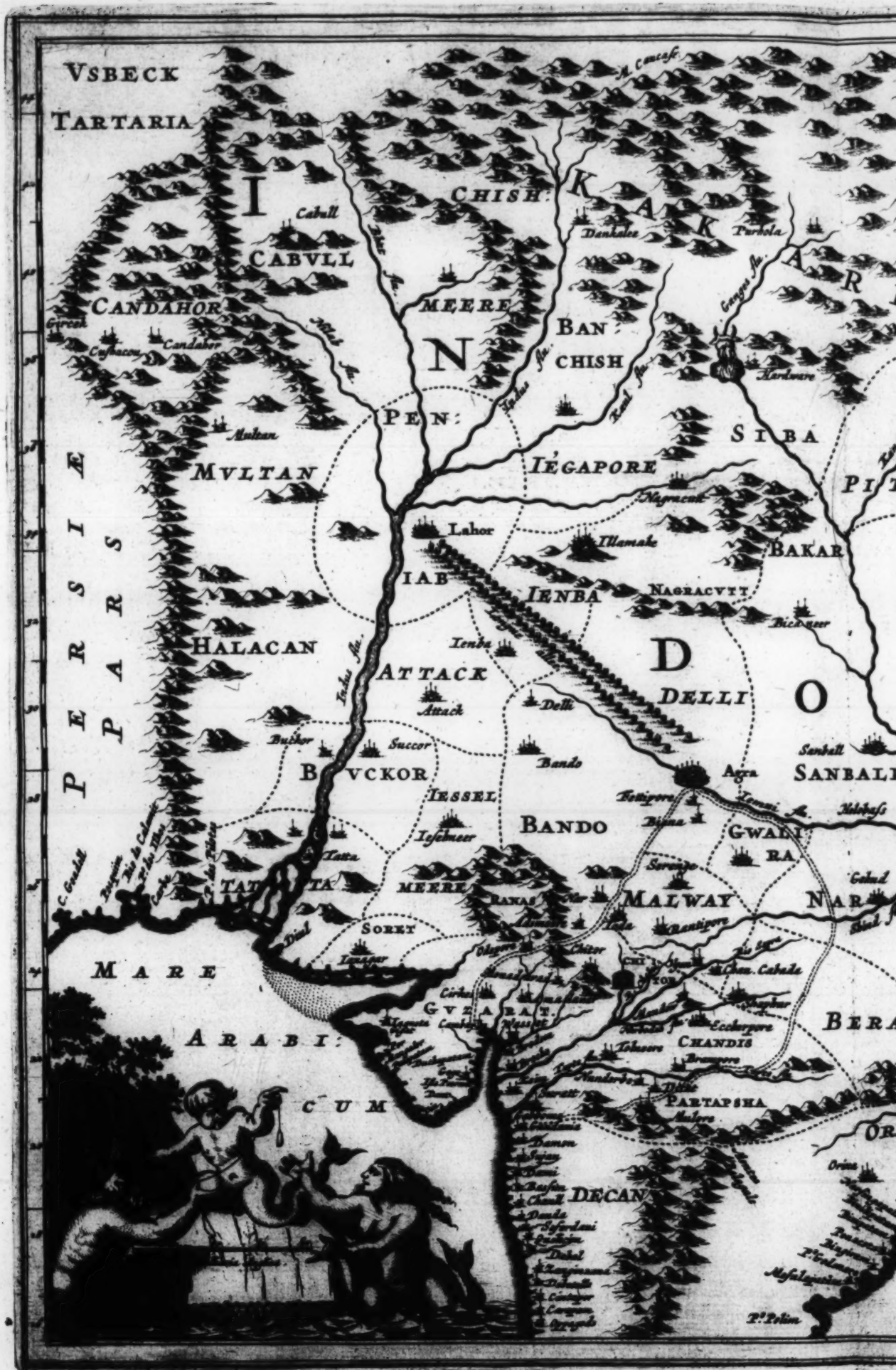
Texeira tells us, that *India* begins at the end of the Kingdom of *Macran*, lying in 106 Degrees of Longitude, and extends to 159 from East to West, a Degree being reckon'd to be fifteen Leagues; a Tract of eight hundred Leagues in a direct Line.

India also extends from North to South, from the Equinox to the Cape of *Malacca*, almost to the 40. Degree, the utmost part of *China*, a Tract of about six hundred Leagues, not reckoning the *Indian Isles*, some of which lie a great way to the Southward of the Equinoctial.

The most eminent Rivers of *India* are the *Indus* Rivers, and *Ganges*, which come from the Northward out of the Mountains *Imaus* and *Caucasus*, by the Inhabitants (according to *Castaldus*) call'd *Dalanguer* and *Nangracot*, and both (as the Inhabitants affirm) spring from one Head, though some Geographers make the distance between them to be a hundred and eighty Leagues, and others but a hundred and thirty, though the first seems most probable, because the *Ganges* takes its course Easterly, and the *Indus* Westerly. *Philostratus* places the Head of the River *Indus* in *Mount Caucasus*, and makes the same in some places to be a League and a half broad, and transplanting abundance of Soil along with it, which, like the *Nile* in *Egypt*, makes the adjacent Grounds exceeding fertile.

This River *Indus* (as *Ananias* affirms) is by those of *Diu* or *Diul* call'd *Inder* and *Crecede*, and according to others, *Hynd*, or *Idu* and *Diul*; but the *Persians* (as *Texeira* tells us) call the same *Fud*, and those that dwell thereabouts, *Send*. It is at the

*The largeness
of its Circuit.*





the Great Mogol's Court in Persia call'd *Pangab* or *Penjab*, which signifies *Five Waters*: for *Ab* signifies Water, and *Pan* Five, because five Rivers when they come to those Parts unite to its augmentation, viz. the River *Bhat* or *Behat*, which takes its original near *Dabul*, towards the side of Persia: the second *Chanab*, comes out of the Kingdom of *Caximir*, fifteen days Journey from *Labor*; the third call'd *Raw*, begins near *Labor*; the other two, *Via* and *Sind* or *Send*, arise in remote Countreys. The *Send* receives the Water of the other four, and swallowing their Names in its own, they are all call'd *The Send* or *Sind*. Mr. Herbert calls these five Rivers *Behat*, *Ravy*, *Damiady*, *Gbehan*, and *Vahy*. *Peruschy* makes mention of five peculiar Rivers, which discharge their Waters into the *Indus* or *Sind*, namely, the *Catanul*, *Cebcha*, *Ray*, *Chenao*, and *Rebeth*; which gliding from the mighty Mountains that inclose the Kingdom of *Caximir*, run through the Province of *Penjab*, or *Five Rivers*, so call'd from them, and discharge their Waters into the *Indus* near the City *Bakar*.

The *Indus* or *Send* thus enrich'd with the Waters of other Rivers, takes its course Southward through the Provinces of *Attack*, *Backor*, and *Tatta*, and near the City *Dul*, which gives its Denomination to the same, it discharges its Water through two Mouths into the Ocean, and not through seven, as *Texeira* affirms. These Openings are in 23 Degrees and 35 Minutes Northern Latitude.

Most Maps, and many Geographers, are greatly mistaken in placing this River, as if it fell into the Sea, near the utmost Point of the Gulf of *Cambaya*; but this is a great error, and as wide from the truth as the whole Countrey of *Zuratte* is broad: for the *Indus* runs not from the East to *Zuratte*, as it should do if it disembogu'd at *Cambaya*; but the River which discharges its Water into the Bay of *Cambaya*, is another call'd *Mehi*.

The River *Indus* hath divers Isles, especially near its Mouth, which are very pleasant and fruitful, and one City nam'd *Varaxes*.

Pliny affirms, that nineteen Rivers contribute their Waters to the *Indus*, the chiefest whereof are the *Hydaspes*, now call'd *Moltan* (which receives four other lesser Streams) the *Catabra*, the *Hypafis* and *Acefina*.

The River *Ganges*, now call'd *Gangia*, arises from *Mount Caucasus*, and bends its course to the South through or between the Rocks of the Province of *Siba*, and soon after becomes very broad, then proceeding on its course Southward, it receives by the way the Waters of thirty Rivers, as *Ananias* saith, or according to *Pliny*, ninety, so that it swells exceedingly, and spreads above four Miles in breadth, yet not above eight Fathom deep, and at last, after a long course, falls through many Mouths into the Sea, the chiefest whereof and most Westerly is *Satigan* or *Satignam*, so call'd from a City of that Name built on its Banks, a Sea-port Town, where the Portuguese us'd to drive a great Trade; the other being the most Easterly, is also near a famous Sea-Harbor, and is call'd *Chatigan*, both which are under the Jurisdiction of the Kingdom of *Bengala*.

The *Ganges* at last discharges its Water through two noted Mouths into the Bay of *Bengala*. These Mouths *Ptolomy* places in the eighteenth and nineteenth Degree of Northern Latitude; but *Barra* and *Linschot* set them in twenty two or twenty two Degrees and a half.

Those of *Bengala*, as the same *Linschot* writes, affirm the Head of *Ganges* to be in the terrestrial Paradise, and therefore account the Water thereof holy; and for that cause the *Benjans* and other *Indian Heathens*, go thither in Pilgrimage to bathe themselves, and to drink of it; and the Inhabitants of *Bengala* lying on their Death-beds, cause themselves to be thrown into the said River, or at least to have their Feet dipt in.

A Pint of Water (a thing very remarkable) of the *Ganges*, is not above half so heavy as that of any other Water in *India*, and is also very wholesome, and hath a good relish.

In the middle of the *Ganges* lie many great and small Isles, which are very fruitful, and all of them overgrown with wild Fruit-trees; but most of them at this day lie waste, by reason of the French Pyrates from *Racau*; yet they have store of wild Swine, and divers sorts of Fowls on the same, as also Tygers, which swim from one Island to another, and therefore it is very dangerous to Land on any of them.

The *Ganges* is suppos'd to abound with Gold and Pearls, and from its bottom are fetch'd all manner of Precious Stones, on some of which are perfectly represented the shapes of Beasts, Plants, and other things.

There is another *Ganges*, being onely two Streams joyning their Waters, which rise first Eastward of *Gavel*, near the Mountain Gate, in 18 or 19 Degrees of Northern Latitude. The River which comes out of the Northernmost Spring, is call'd *Kinsuar*, as that out of the Southern, *Benhora*; but by their conjunction losing their former Denominations, are call'd *Ganga* like the other. But this River at last discharges its Waters into one of the Mouths of the *Ganges*, between *Angely* and *Picholda*, in about 20 Degrees of Northern Latitude. The Inhabitants also hold this Water in great veneration, by which means it is very advantageous to the *Mahumetan* Lords of the Countrey through which it runs, because they permit no Person to wash his Face in the same without paying them a certain Sum of Money.

The River *Bark* rises from another Spring on the West side of *Mount Gate*, and empties it self through the Gulf or Bay of *Bombain*, separating the Kingdom of *Zuratte* or *Cambaya*, from that of *Decan*.

The Stream *Aliga* likewise discharges its Water on the West side of the same Mountain, against the middle of the Isle *Anchedive*, in 14 Degrees of Southern Latitude, having before separated the two Kingdoms of *Decan* and *Canara*.

The great River *Nagundy* gliding from *Mount Gate*, which is beyond *Cananop* and *Calicut*, runs Northerly, but within sight of the *Aliga* changes its course Eastward, and passes on through the Metropolis of *Bisnagar* and the Province of *Orixá*, and afterwards loses it self in the Bay of *Bengala*, between the sixteenth and seventeenth Degree, where the two Towns, *Gudenary* and *Masulipatan*, are built.

The Lake of *Chiamay*, lying in the North towards *Tartary*, is the Head of six great Rivers, of which three uniting one with the other, make a large Stream, which cuts through the middle of the Kingdom of *Siam*, as the other three fall into the Bay of *Bengala*.

Many more Rivers and Lakes hath *India* and the *Mogol's* Countrey, which in our following Discourse shall be describ'd in their proper places.

The Course of the River Indus.

The Course of the River Ganges.

Accounted holy, and why.

Lighter than other Water.

Its Riches.

The Lake of Chiamay.

Floating
Bridges.

Cross the Rivers near which any High-ways lie, are almost no other Bridges made than of Ships, by reason of the Waters in the rainy Seasons, which would carry away any other that do not float.

In several places of *India* are Wells or Cisterns, on which the Inhabitants bestow great Cost, being very large and spacious, rais'd up with Free-stone, neatly joyn'd together, and cover'd on the top with an Arch; the Water is drawn up by Oxen in little Pales or Buckets.

The *Stagna's* or Ponds, which are all artificial, of which there are very many in *India*, may justly be accounted amongst the best of their Rarities, though they account them for things of small consequence; they are made in low places, and some of them very deep and broad, and a Mile or more in circumference, and are able to furnish a populous City with Water a whole year; most of them are inclos'd within a low Stone Wall, having several Doors, and about the inside of the Wall are many Steps leading down to the bottom, which is pav'd with Free-stone. These kind of Ponds are near populous Towns, for the accommodation of the People, and built for the most part at the charge of the Publick; they are fill'd with Water in the rainy Seasons, being first made clean, that so the Water may be clear; and it continues so sweet, that not only Men and Beasts drink of it, but they also use it upon all other occasions.

The Moun-
tains.

As to what concerns the vast Mountains in this Countrey, the most famous are those of *Balla-Gate*, which begin in the North, and extend Southward to the Cape of *Comory*, by the Inhabitants, and also by *Ptolomy* call'd *Cory*, a Tract of a hundred and twenty Leagues; they begin to raise their tops near the River *Carnate*, not far from the Cape and Mountain *Dely*, and are good Marks to those that Sail along the Coast, and lying in twelve Degrees and a half of Northern Latitude, divide the Kingdoms of *Decan*, *Cuncan*, *Canara*, and *Malabar*, from *Balla-Gate*, the Coast of *Cormandel*, and *Fish-Coast*, of which particularly, and their general Denominations, more hereafter.

Beasts.

India abounds with great and small Beasts, as Oxen, Cows, Goats, Sheep, Hogs, and all manner of other Cattel, the Flesh whereof is not so well tasted as ours, by reason of the great heat of the Countrey. They seldom kill any Oxen, because they use them to work. Mutton is little esteem'd, so that all sick Persons are prohibited to eat thereof; but Pork is reckon'd very wholsom Food.

The Horses here are but ordinary, the best being brought thither from *Arabia* and *Persia* by the *Portuguese*, and of late from *Usbeck* are yearly brought twenty or thirty thousand, as also a great number through *Candahor* out of *Persia*; some also are transported hither by Sea from *Ethiopia*, *Arabia*, and *Persia*, out of the Havens of *Moca*, *Bassora*, *Bander*, and *Abassy*.

But here are great numbers of Buffalo's, of whose Milk the Owners make little dry and salt Cheeses, and when they do not yield that plenty, they kill and eat them.

Here are also many Elephants, and Rhinoceros call'd *Abadas*, as also abundance of Apes and Bats as big as Cats, which some call *Flying-Cats*.

In *Malacca*, *Siam*, and *Bengala*, are abundance of wild Goats, whose Horns are good against Poyson; the *Portuguese* call them *Cabras de Mato*, that is, *Wild or Forrest-Goats*.

In *India* likewise are great numbers of Fowls, as Pheasants, Partridges, Pigeons, Parrots, and Parraketo's of all sorts of colours. There are also Camelions, divers sorts of Serpents, and Hedghogs.

In *Balagete* are Rams without Horns, yet notwithstanding are so strong, that a Youth may easily ride on them.

In many places of *India* up into the Countrey, breed abundance of Tygers, especiall in *Bengala*, near *Mount Caucasus*, and the Island of *Iava*, inso-much that the Natives for fear of them dare not venture to gather such quantities of *Gum Benzoin* as they would. Some say this Beast is about the bigness of an Ass; others, that it is no bigger than a Greyhound; but *Nearchus* swells it to the bigness of a Horse, affirming to have seen the Skin of one above five Foot long; it much resembles a Cat, having a thick Head, spotted Skin, glittering Eyes, sharp Teeth, Claws with Talons, and long Hair upon the Lips, which is so poisonous, that if either a Man, or the Beast it self should swallow one of them, it would certainly kill him; and the Inhabitants have observ'd, that it never goes to drink in any River, but always with its Mouth before the Stream, and never against it, that so the Water infected by its poisonous Hair may not occasion its own death; and for the same reason it never drinks out of Lakes, Pools, or any standing Waters; and therefore all Persons are forbidden by the *Great Mogol*, to keep any of the Bristles of a dead Tyger, but on pain of death must send them all to his Court, where by the King's Physician most poisonous Pills are made thereof, which are given to those whom the King condemns to die at his pleasure.

The Tygre exceeds all Beasts in ravening, for he is said to be the most voracious and fiercest Creature in *Bengala*, and that he will follow a Ship from which he receives the least injury, above thirty Leagues along the Shore, and therefore the Inhabitants are greatly afraid of him, and call him by several Names.

Pliny saith the Tyger is a Beast of wonderful swiftness, which *Bontius* contradicts, affirming that he is very slow, and therefore lurks, or rather watches for Man-kind, who are not so swift as Stags, wild Swine, and other Beasts, which may easily escape from him by flight; wherefore he never catches any Beast, except it be by surprize, lying sculking in a Hedge or Thicket, from whence he leaps suddenly upon them; and if he chance to miss his prey, then he returns growling back, and runs into the Wood, to see what he can find there; he generally strikes his Tallons into the Necks of those Beasts he seizes, and beats the strongest down with one stroke, and having first suck'd out the Blood, drags the remaining part into the Wood to satisfy his Hunger with the Flesh by Meals. He keeps generally in the Woods, water'd by Rivers, that when other Beasts come to drink, he may surprize and prey upon them.

There are likewise Jackalls, in the *Greek* call'd *Hyena*, Camelions, and Lizzards, besides vast numbers of Ravens, which flying into the Houses, if the Windows be open, carry away the Mear from the Table.

The Rats of this Countrey are as big as sucking Pigs, which do much mischief to the Houses, by undermining the Foundations, and eating through the Walls. Another sort of Rats, which are lesser, and have red Hair smelling like Musk, also

also molest this Countrey, and therefore the Inhabitants set their Chests and Cupboards on four Pillars a good distance from the Wall, placing Tubs with Water underneath; for else they would immediately swarm with the said Insects. Besides these, there are other Pismires, which being a Finger long, do great mischief to Plants.

This Countrey stor'd with Plants.

This Countrey is stor'd with all manner of Plants; and though there grows little Wheat, yet it abounds with Rice and Barley, as also Maize, or Indian Corn, and abundance of Shell-fruit. There are few or no Apples, Pears, Cherries, Plums, Peaches, and fewer Grapes, except in China: But in stead of them, there are many other Trees, Plants, and Fruits, unknown in Europe. The chiefest of the Trees is the Coco-tree, which bears Coco-nuts, and affords many other Commodities.

The other Plants, Fruits, and Drugs are Bananas or Pisang, Ananas, Facas, Mangas, Kaions, Fambes, Fambolins, Fangomas, Carambolas, Brindoins, Durions, Papaio's, Injamas, Areka, Betel, Cubebs, Tamarind, Myrobalanes, Ambare, Caranda's, Mangostans, Pepper, Ginger, Cloves, Cinnamon, Nutmegs, Cardamom, Galanga, Cost, Spikenard, Aloes, Camphir, Calambak, Sandal-wood, Benzoin, Amphion or Opium, Indico, Ambergreece, Musk, Civet, Assafetida, China Roots, Great Canes, and many other Plants and Fruit.

Chewing of Betel very common, with its Description.

The chewing of Betel with Areca and Chalk is very common through India, and therefore ought to be briefly described. The Betel, or Betre, is by the Arabians, as Avicenna testifies, call'd Tembur, or Tambul; by the Turks, Japrach Industani; by those of Decan, Zuratte, and Canaria, Pan.

This Betel runs up by Poles like our Hops, and also on the Bodies of Trees: Some, to their greater advantage, permit them to grow up by the Pepper or Areca Trees. They constantly water their Betel, the Leaves whereof are like those of the Lemmon-trees, but a little bigger, longer, and sharper at the end.

This Plant, according to Garcias, resembles that of the Pepper so exactly in Twigs, Leaves, and manner of growth, that one who doth not very well know it cannot distinguish them. The Betel also produces a Fruit like that of the White and Long Pepper, or rather like a Rats Tail, which the Malayans call Syriboa, and is for its strange shape in greater esteem than the Betel Leaf it self.

The Description and Use of Areka.

The Fruit Areca, or Arecka, so called in general by the Indians, and by the Portugues, with a corrupted Name, Arequero, is in Zuratte and Decan call'd Suppary; on the Island of Zeilan, Paoz; in Malacka, by the Javans, Pinang; in Cotzyn, Chacany; by the Arabians, Fausel; and by Avicenna, Filfel and Fufel; on the Coast of Malabar, by the Vulgar, Pak; but by the Nobles, Areca. Vartoman calls the Tree Areca, and the Fruit Coffol.

The Tree it self on which this Fruit grows shoots up with a straight Body, having so smooth a Bark, that none can climb up without some help. The Boughs shoot not downwards, but upwards, and also turn up at the ends, and therefore at some distance seem Globular. The Leaves thereof grow like the Teeth of a Comb, one by another. The Fruit grows on the undermost Boughs, ten or twelve of them in a Cluster, at a thick long Stalk, and being cover'd with a rough yellow Shell, is about the bigness of a Nutmeg, or small Acorn; and before it grows hard,

it is like a Date, full of pale red Veins, and flat at one end: Yet nevertheless there are three several sorts of it; the first is flat on one side, and on the other broader and bigger; the second being less, blacker, and harder, is by the Indians call'd Checanum, and grows for the most part in Cotzyn: It draws the Rheum, and makes the Mouth look of a reddish black colour, like the Mulberry. The third sort makes a man giddy, and intoxicates the Brain; though this quality is ascrib'd only to the unripe Fruit. There is also a white sort, which grows in great abundance in Zeilan. Out of the great Fruit, by the power of Fire and Glass Instruments, the Inhabitants distil a Water, which is a most excellent Medicine against a Flux. The Fruit grows very plentifully in Malabar, on the Island Zeilan, and also in Zuratte, Decan, and Malacka, but the best of all, on the Island Mombain, and in Basaim.

Its Vertues.

The Indians break this Fruit into four pieces, if it be pretty big, or else into two; and roul them up in a Betel Leaf, with a little Ashes, or Chalk of burnt Oyster-shells: for the Betel being chew'd alone is bitter; therefore, to take away that bitterness, they mix the same with Areka and a little Chalk, and esteem the same, thus prepar'd, of a pleasant taste. Some also put a Juyce call'd Cate amongst it, which with them is an excellent Remedy against fore Gums.

How they use it.

The Juyce Cate is extracted out of a Tree about the bigness of an Ash, with Leaves like those of the Tamarisk, having many Thorns, and said to blossom, but bearing no Fruit. The Wood is very strong, hard, close, and heavy, and not subject to rot, whether it stands in the Air or Water; wherefore the Inhabitants call it Hacchie, that is, Semper vivens; of which, by reason of its hardness, they make great Pestles to stamp their Rice in Wooden Mortars, six Foot in circumference.

The Juyce of Cate how made.

This Tree grows for the most part in Cambaya, especially in and about the Towns Bacaim, Manora, and Daman, as also on the Main Land of Goa, and in many other Places, though not in such abundance as in those foremention'd, from whence the Juyce Cate is carried in great quantities to China and Malacka, (because it is much used there with Betel;) but to Arabia and Persia in lesser quantities, as a Drug.

Carri'd much to China.

The manner of extracting this Juyce is thus: The Boughs of the Tree being cut small, are decocted in Water, then stamped, and made up into Cakes with the Meal of Nachoani (which is a small black Seed, of taste like Rye, and good to make Bread) and the Saw-dust of a kind of black Wood, which are dried in the Shade, that the Sun may not attract their Vertue.

It is an excellent Remedy not onely to preserve the Gums, and fasten the Teeth; but also to stop a Flux, and to cure sore Eyes.

Very Physicall.

Garcias will have this to be the Lucium of the ancient Greeks and Romans; for the manner of extracting it is by all described to be the same with theirs, and judg'd to have one and the same operation with the Cate.

Thought to be the Lucium of the ancient Greeks and Romans.

This Juyce hath received the Name Cate from the Arabians, Persians, and other People of Asia, because the greatest quantity thereof is used in Malacka, where it bears the same denomination, except that the last Letter E changed into O, makes it Cato.

Noble-men mix their Betel with Burnean Camphir,

The general
use of Betel.

phir, Calamback or Aloe-wood, Musk, and Ambegreece.

The Betel being thus prepared, is of an extraordinary pleasant taste, and by its being perfum'd causes a sweet Breath, and for that reason is constantly chew'd by the Inhabitants, as also others, according to their Estates and Quality, though some chew their *Areka* with Cloves and Cardamom.

The Kings and Princes use also Pills of beaten *Areka*, Cate, Camphir, and Aloe-wood, which they chew with Betel in stead of *Areka*.

When they use their Betel, they first nip out the Veins in the Leaves; then they roul up the Ashes of burnt Oyster-shells and the bruised *Areka* in a Betel Leaf, which they put into their Mouthes and chew. The first Moisture, being red like Blood, they spit out, that its acrimony may not prejudice their Mouthes; the rest they swallow: and some which account it an excellent Medicine for the cleansing of the Brain, swallow the first also. The redness of the Moisture is occasion'd by the Ashes, the Juyce of the Betel being of it self green. It also makes the Lips and Teeth red, and black if too much used, which the *Indians* extol as much as we white Teeth.

The Kings themselves present these Leaves by their Servants to their Nobles and others. Those who go to travel have Silk Bags full of Betel given them: Neither doth any Friend go from the other without a Present of Betel, that being a Farewel-Gift.

Brindones, a
Fruit.

In several Parts of *India* grows a certain Fruit call'd *Brindones*; and by *Linschot*, *Brindons*, which is a little reddish on the outside, but blood-red within, and of a very sowre taste: yet many People are much pleas'd with it; and the Dyers make great use of it.

The Ambare
Tree.

The *Ambare* is a large thick Tree, with Leaves like those of the Walnut, of a pale green, and interlac'd with many Veins. The Flowers are small and white, the Fruit about the bigness of a Walnut, with a smoother Shell, of a strong scent, and a firm and well-relish'd Pulp.

The *Canarians* call this Tree *Ambare*; the *Portuguese* the Fruit *Ambares*; the *Persians*, *Ambereth*; the *Turks*, *Aarab*: And all use the Juyce thereof among their Meat instead of Verjuyce. The ripe Fruit being also eaten with Salt and Vinegar causeth an appetite. The *Indians* look upon the same as an excellent Medicine against the Rising of the Gall. The Fruit being pickled up in Salt and Vinegar, keeps good a long time. *Texeira* tells us, that this Tree loses its Leaves so soon as any Water falls on the same, and that the like of it is not in all *India*.

The Amba
Tree.

Another Fruit-tree by the *Persians* and *Turks* call'd *Amba*; in *Canaria*, *Ambo*; and by others, *Mangas*, grows also in several parts of *India*.

It is a large spreading Tree, like our Oaks, having many great and crooked Boughs. The Blossoms or Flowers are yellow, growing in clusters; and the Fruit is for the most part bigger than a Goose Egg.

Its Fruit Me-
dicinal.

The *Mangas*, or *Amba*, is the best Fruit that grows in *India*, the same Tree producing Fruit different in Colours; for some are of a pale green, others yellow, and a third reddish, which are of a very pleasing smell, but of a bitter taste, and is accounted a good Medicine against the Worms.

The green Fruit is very sowre, and if eaten raw hurts the Teeth; wherefore many make a

Pap thereof, which mix'd with Sugar tastes like scalded Goosberries: And thus prepar'd, it fortifies the Stomach, cools the Inflammation of the Blood, Liver, and Reins.

The ripe Fruit not only changes its green colour into yellow, but also loses its cooling quality, becoming sweeter, and more moist, wherefore if any eat thereof immoderately, he is certain to have the Bloody Flux.

The immoderate use of it breeds the Flux.

Acofta tells us, That this Fruit is sometimes cut into Slices, steep'd in Wine, and so eaten. It is also preserv'd with Sugar, that so it may keep the longer, and sometimes opened in the middle with a Knife, and stuff'd full of Ginger, Garlick, Mustard-seed, Salt, Oyl, and Vinegar.

Before this Fruit is fully ripe it hangs from April till November upon the Tree, according to the nature of the Soil, and situation of the Place.

The *Caranda* is a Tree about the bigness of a Crab-tree; hath the same sort of Leaves, and abundance of Blossoms. The Fruit also resembles a Crab, which, when ripe, some eat with Salt; but generally they pickle them green in Salt and Vinegar, and eat them to provoke an Appetite.

Another Tree, highly extoll'd for its Physical Vertue, though very scarce, is call'd *Nimbo*, and by those of *Malabar*, *Bepole*. It grows to the bigness of an Ash, and at a distance seems very like it. The Boughs are full of Leaves, and white Cinque-foil'd Flowers, with yellow Stalks, smelling like Thyme. The Fruit is like an Olive, cover'd with a thin Shell, and grows at the ends or extremities of the Boughs. This Tree is much used in Physick. The Leaves are very excellent; for being bruised, and dipp'd in Lemmon Juyce, and laid on Ulcerated Wounds, as well of Men as Beasts, they suddenly heal the same, because they first draw out all the Purulent Matter, mundifie the Flesh, and make the Skin to grow. The Juyce of the Leaves is very good, taken either alone, or with Wine, Water, or Broth, or applied outwardly upon the Navel, with a little Ox-gall, Vinegar, or Aloes, to kill and destroy all sorts of Worms; and therefore the Inhabitants of this Countrey, especially those of *Malabar*, much use it. The Flowers and Fruits also do them great kindness, in curing of Aches, Pains, Ulcers, Swellings, and Weakness of the Limbs. Out of the Fruit they extract an Oyl exceeding good against the shrinking of, or pains in, the Sinews, if used warm, and applied by the *Malabars* to cure Wounds, Stitches, and other Distempers.

Nimbo, a Physical Tree, and its Vertues.

Two other Trees grow in many Places of *India*, especially in the Province of *Malabar*, and are found to be excellent Remedies against divers Distempers. The first is accounted the Male, and by the *Canarians* call'd *Varalo Nigunda*. It is about the bigness of an Almond Tree, with Leaves green at the top, and woolly underneath, with notches round about the edge.

The *Nigunda*, another Physical Tree.

The other, being the Femal, is by the *Portuguese* call'd *Negundo*, or *Norchila*; in *Malabar*, *Noche*; in *Balagate*, *Sambali*; and commonly in *Canaria*, *Nyerigundi*: But the *Arabians*, *Persians*, and the Inhabitants of *Deean*, call both the Male and Female *Bache*, and the *Turks*, *Ayt*.

They both grow to about the same height; or, as *Garcias* affirms, to the height of a Peach-tree: but have broader and rounder Leaves, much resembling those of the white Poplar.

The

The Leaves of both are in taste sharp, and bitter on the Tongue. Underneath most of the Leaves in the Morning lies a kind of white Froth, which distils out of them in the Night. The Blossoms of both are of a whitish Ash-colour, resembling that of the Rosmary, and the Fruit also of both is like black Pepper.

Its Vertues.

This Tree is very serviceable in the Countreys where it grows, to all Diseased People, and therefore would long ere this have been extinguish'd, or at least been raised to a great value, if the cut-off Sprigs did not grow again: But the more the Boughs are cut, the better the Tree thrives. The Leaves and Flowers being bruised together, and boyl'd in Water, or fry'd in Oyl, are with great success applied to all Sores whatsoever, and have wonderful Operations on Bruises, Sprains, and Aches.

The Women wash and bathe their Bodies at all times with the Water wherein the Leaves of this Tree are boyl'd; nay, they believe that the Juyce of the Leaves, Flowers, and Fruit cause Conception. The *Dayas* or Ladies also make use of this Tree.

Jambolins, a wholefom Fruit.

In the Fields of *India* grows a wild Plant, shap'd like a Myrtle Tree, but with Leaves like those of a Crab-tree, or, as *Paludanus* saith, of a Hawthorn, which bears a Fruit exceedingly resembling a great Olive, but of a very sharp taste, by the Inhabitants call'd *Jambolins*, which are pickled up like Olives. The Bark of this Tree is almost like that of the Mastick, and, according to *Acoffa*, is not used in Physick, but boyl'd and eaten with Rice, because it creates a good Appetite.

Jangomas, what it is like

The *Jangomas* is a Fruit in colour like Raspberries, but in taste like a green Plum, growing upon a large and prickly Tree. It comes up wild in the Fields, as also in the Gardens of *Basaim*, *Chouly*, and *Batequala*.

The best way (as *Garcias* hath it out of the Mouthes of credible Persons) of Planting this Tree is, to sow the Seeds with the Dung of a certain Bird who feeds on the Fruit.

Its Vertue.

Jacob Bont affirms, That this Tree is very like the Sloe-tree; wherefore the *Hollanders* in *Fava* call the *Jangomas*, *Favan-Sloes*, or *Little Plums*. When ripe, they turn yellow, and the Juyce of these, like that of ours, mix'd with the Water of *Champakka* and *Roses*, cures the Heat in the Throat, and is an infallible Medicine against the Bloody-flux, Loosness, and Gripings.

Prosper Alpinus, in his Book of the *Egyptian* Plants, calls this Tree *Paliurus*, out of whose Fruit is made a Syrrup, which is no less famous than was the Juyce of *Acacia* amongst the Ancients.

Mangostans.

Amongst the cheifest and most delicious Fruits of all *India*, is that call'd *Mangostans*, which, as *Garcias* tells us, is as big as an Orange, having an Ash-colour'd Skin, and a Pulp like an Orange, but not sticking to the Shell.

This Fruit grows on a small Tree, like an ordinary Apple-tree, but having Leaves like Laurel, and yellow Flowers.

The Fruit in the Shell represents exactly the Granate, and hath the same taste, onely a little bitterer. At the bottom about the Stalk it is cover'd with three or four little Leaves, like a Rose; but hath a Crown on the top, the number of whose spiry points agree exactly with the Kernels within.

The Fruit which the *Malabars* and *Portuguese*

call *Corambola's*, is in *Decan* nam'd *Camariz*; in *Corambola's*, *Canara*, *Camarix* and *Carabeli*; in *Malaya*, *Bolimba* or *Balimba*; by the *Persians*, *Chamoroch*; and by *Linschoi*, *Bolunbat*. This Fruit is about the bigness of a small Hens Egg, separated into four parts, of a yellowish colour, and grows on a Tree about the bigness of a Quince-tree. The Blossoms thereof consist in five reddish-colour'd Leaves, and like those of a Caper, small, and of no pleasing sinell; but fair to the Eye, and in taste like Sorrel.

This Fruit, as *Bontius* affirms, lies in an oval Cod, divided by thin Skins into four parts, which inclose the Seed. The green Fruit is sowre and attracting; but the ripe is not of that quality.

They commonly pickle them in Vinegar (as many other *Indian* Fruits) with Garlick, Onions, Green Ginger, and Pepper, and serve them to the Table in stead of Capers, Olives, and other Sawces, to create a Stomach. Of the Juyce thereof they make a Syrrup, very good against the Bloody-flux, Gripings, Cramp, Burning Fevers, and all other Distempers proceeding from the Gall; to which purpose the Inhabitants of the Island *Fava* preserve the same. Moreover this Syrrup, being mix'd with Honey, is taken for sore Throats.

Their Use and Vertues.

The *Canarians* make of its Juyce, and other Inland Medicines, an excellent Water against Dimness, and other Distempers incident to the Eyes.

Their Midwives, which they call *Dayas*, use also the dry'd beaten Fruit, by mixing *Betel* amongst the same, to force away the Secundine.

Between the Island *Zeilan* and the Cape of *Comori*, near the Island *Manar*, the Natives Fish for Pearl. The Kingdoms of *Decan* and *Golconda* afford the Inhabitants excellent Diamonds. *India* also produces Topazes, Berils, Rubies, which the *Arabians* call *Yacut*, Hyacinths, Granats, Smaragds, Chrysolites, Amethysts, Agats, Bezoar-stones, and Borax. Some Places also yield Gold and Silver, and all manner of other Metals.

Many Precious Stones found here.

The Seasons in *India* are much differing from ours, and one Coast from another.

In *Suratte*, and through all *India*, there falls little or no Rain, excepting at the Season in the Countrey Language call'd *Pauscal*, which lasting about three Months, begins in *June*: and by reason of these constant Rains, some name these three Months Winter: Notwithstanding, at this time, as well in *India*, as in other Countreys lying in 23 Degrees from the Equinoctial Line, they feel the greatest and powerfullest Heat.

Little Rain in India.

On all the Coasts of *India* the Rainy Seasons begin not at one time; for it begins first in the Southern Countrey from the Cape *Comoryn*, and runs from thence to the Northern Parts; wherefore it begins later in *Cambaya*, and other Northerly Places, than at *Goa*, where it appears on the eleventh of *May*.

Wherefore the farther the Places lie to the Northward, the longer it is before the Rainy Season comes thither: And for the same reason the *Persians*, in their Table-books and Almanacks, set down the Rainy Seasons to begin in *India* on the fifteenth of their third Month, which they call *Cordad*, and, according to our Account of Time, falls out on the twenty third of *May*: For these Almanacks are made suitable to the Latitude of the Northern Countreys, as to *Cambaya*, *Surat*, and many other Places where the *Portuguese* drive the greatest Trade.

From

The begin-
ning of their
Winter and
Summer.

From the Kingdom of *Cambaya*, which is the first Westward to the Cape of *Comorin*, along the Coast of *Malabar*, Winter begins about the latter end of *April*, and continues till *August*; and at the same time from this Cape to the Coast of *Cormandel* it is Summer, and the contrary in the following Moneths, when it is Summer every where else, for from *August* to *April*, so long as it is Winter in the Eastern parts of *India*, or on the Coast of *Cormandel*, the Inhabitants Westward on the Coast of *Malabar* enjoy plenty of Summer Weather, whenas both these Places lie under one Climate, and in one Latitude.

Benefit of the
great Rains.

Many years since it hath been found by experience, that this Rain having continu'd some days in *India*, and ceasing, and fair Weather following for many Weeks after, it begins to Rain with greater violence than before; and therefore without doubt this Rain is the onely work of Divine Providence, because *India* without these great Rains would not be inhabitable in those times, by reason of the exceeding Heat and Drought, which is made temperate by the Rain, which also moistens the Ground, being before parch'd and burnt, and not onely makes these Countreys habitable, but also fruitful, causing the Ground to produce all things in a plentiful manner, whilst the Air grows much sweeter and pleasanter, and much healthier for all Persons.

There is also this difference in respect of the several remote Countreys, viz. the Rain being sooner, and much more in one place than the other; as in *Bagnola*, and along the Coast of *Cormandel*, to the Island *Ceylon*, it begins and ends a Moneth sooner than on the Coast of *Malabar*. In *Bagnola* the rainy Season continues four Moneths, and sometimes it Rains eight days and Nights without ceasing; whenas in *Dely* and *Agra* it is nothing near so vehement, nor of that continuance, three or four days passing together without a drop of Rain, and commonly from Sun-rise till nine or ten a clock it Rains very little or not at all. But the most remarkable difference is, that the Rain which falls in these several places comes out of divers parts of the World, as towards the City of *Dely* it comes out of the East, in which *Bengala* lies, whenas there, and on the Coast of *Cormandel*, it comes out of the South, and on the Coast of *Malabar* always out of the West. According as the Summer Heats come earlier or later, or are hotter or milder, so the rainy Season comes also sooner or later, falls in more or less abundance, and continues longer or shorter. It seldom Rains at *Dely* till after several days abundance of Clouds are driven Westward.

Lastly, this rainy or tempestuous Season is commonly by a corrupt *Arabick* word call'd *Manzon Maussem*.

Anciently five
thousand
great Cities
in *India*.

Ancient Geographers relate, that in former Ages five thousand great Cities flourish'd in *India*, the best of which was *Nysa*, in which (as the Natives affirm) Father *Liber* or *Bacchus* was born, and to this day all the Towns and Cities in *India* are very large and populous, which is no wonder, considering the *Indians*, an ancient People, never went out of their native Countrey.

Bacchus was the first that marching with his Army into *India*, subdu'd them, after which the *Persians* vanquish'd and possess'd the Countrey lying between the *Indus* and *Ganges*, till *Alexander* having vanquish'd *Darius*, defeated *Porus* King of *India*; after this it enjoy'd the happiness of a

luxuriant Peace, every one under his peculiar King, till they were invaded by the *Portuguese*; the first whereof was *Vasques de Gama*, who setting Sail Anno 1497 from *Spain*, discover'd the Sea-Coasts from *India*; after which others of the same Nation; and lastly, the *English* and *Hollanders* about the latter end of the last Age, have made farther Inspections into these Countreys.

All the Inhabitants of *India* are by a general Name call'd *Indig* or *Indians*, though they have several other Titles given them, according to their several Qualities, or the divers Countreys wherein they reside.

Their gene-
ral Name.

All the *Indians* along the Coast of *Cormandel*, and other Countreys thereabouts, are divided into four Tribes, viz. those of the *Brahmanes*, *Settreas*, *Weinsja's* or *Benjans*, and *Soutra's*; others add a fifth, but themselves think it not worthy to be reckon'd amongst them.

Division.

Diodorus Siculus and *Strabo* anciently divided these People into seven Tribes, who all follow'd several Employments or Studies; and amongst these the first were the Philosophers, which without doubt were the *Brahmans* or *Brahmines*, concerning whom they say, that as amongst Beasts, the Cows, amongst Birds, the *Goronda*, (which is a red Sparrow with a white Circle about the Neck) amongst Trees, the *Ramafistow* is the most esteem'd, so likewise amongst Men, the *Brahmans* are best belov'd of God, and therefore are highly reverenc'd and honor'd by their own Natives. The *Vedam* or Law-Book hath not a little added to the Honor of this Tribe: for by that Law no *Brahman* can be put to death, let his Crime be never so hainous; but if for some capital Offence he hath deserv'd to die, they onely put out his Eyes: for they account it one of the five deadly Sins that cannot be pardon'd, to put a *Brahman* to death; wherefore whoever kills a *Brahman*, must, according to the Order of the *Vedam*, go in Pilgrimage twelve years, and beg Alms with the deceased *Brahmans* Scull, out of which he must eat and drink whatsoever is given him, and after expiration of that time be bountiful in giving Alms, and build a Temple in honor of *Eswara*.

The Brah-
mans highly
esteem'd.

The second Tribe in order is that of the *Settreas*, consisting in the Nobility of the Countrey, who are call'd *Raies* or *Ragias*; and are (as we say) *Comites Regis*, the King's Companions or Cousins, who therefore writes in his Letters, *Raja of Raja's*. In ancient times this Tribe had onely two Branches, the one call'd *Sourivansjam*, and the other *Somovansjam*; *Souri* signifies in the Countrey Idiome, *Samscontam*, or the Sun; and *Somo*, the Moon.

The Settreas

Besides these two, there are at this day many other, though of less Dignity, because they degraded their Pedigree, by mixing with other inferior Tribes; wherefore those of the two Branches will not contract any Marriages or affinity with them.

The Office of these Noblemen is to defend the Countrey, oppose their Enemies, take care for the maintenance of the *Brahmans*, see that the Laws be not violated, and in short, to inspect the Government of the whole Realm.

The Noble-
mens duty.

The third Tribe is that of the *Weinsja's*, and comprehends some which are call'd *Comiteia's*, and others *Setti Weapari*. They maintain themselves by Merchandizing and *Broakage*, which Office they are bound to perform with great fidelity, and be contented with a reasonable Gain. Most of them

The Weinsja's

them live after the manner of the *Brahmans*, and like them, never eat any thing which hath life, when as those of the second and fourth Tribe eat Fish and Flesh, Beef only excepted, which in the *Vedam* or Law-Book is generally forbidden to all the Tribes. Moreover, this Sect is also call'd *Vanjans* or *Banans*.

The *Sondra's*

The fourth Tribe is that of the *Sondra's*, and consists of the vulgar or common sort of People, but most especially of Tradesmen and Artificers. This Tribe is also divided into many several Branches, distinguish'd by peculiar Names. Of these the Family of the *Wellaca's* are chief, whereof some Govern the Countrey, and others live upon their Estates.

The *Ambria's*

Next to these follow in order the *Ambria's*, being for the most part Husbandmen, the rest either Serve the Nobility, or live by their Labor.

The *Palla*

That Family styl'd *Palla*, is the meanest of all the *Sondra's*.

The *Comra's*

The *Comra's* are a very great Branch, being styl'd *The three hundred Warehouses*, from a *Barthw-herri*, who after his parting from 300 Marry'd Women or Wives, became a *Samjasy*, and gave them leave to Marry other Men, with promise that it should not redound to the disgrace of them nor their Successors. From these Marriages this Family sprang; into which are receiv'd all such as have lost their Pedigree, and therefore they compare it to the Sea, which receives the Waters of all Rivers, and yet never becomes full. Some of this Family are Governors, but the most are such as Paint on Cotton, which is partly us'd for Clothing in their own, and partly transported to foreign Countreys.

The *Sitties* are Chapmen or Pedlars, and some of them wanting Estates to Trade, perform the Offices of Porters.

The *Paly* are either Drovers, who sell Cattel, Husbandmen, Painters, or Soldiers, and were anciently accounted a valiant People.

The *Cotrewaneni*, *Sitties*, and *Illewanies*, Trade in all manner of Fruit and *Jagara* or brown Sugar.

The *Caicelle* are a despicable People, most of the Women being Strumpets, which they account no disgrace.

The *Catalja's* are Smiths working both in Gold and Iron, Masons, Carpenters, and Bricklayers.

The *Carreans*, *Painowda's*, *Maccova's*, and *Callia's*, are Fishermen; the first and third Fish with great Nets, the second with small ones, and the last after a different manner.

The *Conapule* are Scriveners; the *Gurrea's* and *Bargurrea's*, Herdsmen; and the *Berga's*, though the last are accounted a noble Family.

The *Kiddi* are generally Husbandmen, but some of them Soldiers; the *Camawacs* are also Farmers; the *Inmadi* and *Montrea's* are for the most part Military; and the *Berga Willala's* are Drovers.

The Family of the *Corewa's* have no settled Habitations, nor City to dwell in, but range up and down the Countrey with their Wives and Children, sleeping in small Huts, which they build in those places where they come, and at their removal pull them down, and with the rest of their Goods carry them away on Asses, which they keep for that purpose. They maintain themselves by making of *Soupen* and *Tatous*, which are little Fans wherewith they winnow their Rice, and Potlids to cover it when it boyls; they also fetch

Salt from the Sea side on their Asses Custom-free, because they are poor, and their Asses carry but small Loads. The Women, who generally go with a Basket under their Arms, boasting themselves to be Fortune-tellers, get great Sums of Money from ignorant People.

The *Perrea's* (who are the Men, for the Women are call'd *Perrefies*) are a very despicable People amongst these *Heathens*, not being accounted worthy to be styl'd a Family, nor suffer'd to live near others, but dwell all together in a corner of the City, and in the Countrey have not their Habitations in Villages, but in Houses built at a large distance; neither are they permitted to fetch Water out of any Wells or Pits belonging to the Villages; but forc'd to dig some near their own Houses; nor may they go through any Street or Village wherein the *Brahmans* dwell, nay, are forbidden to enter the *Pagode* or Temple of their Gods *Wistnow* and *Eswara*; they do all manner of Drudgery which none else will undertake, and eat Horseflesh and the like Carrion; so that 'tis no wonder why the other Tribes not onely despise, but account them unclean, especially the chief *Brahmans*. This Family is divided into two Parties, the one call'd *Perrea's*, and the other *Siripera's*; which last are Tanners, Potters, and the like. The *Perrea's*, being the first, are of better esteem than the *Siripera's*, and therefore will never eat in any of their Houses; but the *Siripera's* are permitted to eat in the *Perrea's*, where they shew them reverence by lifting up their Hands, and rising from their Seats. These, upon the decease of one of the *Comittys*, *Ritties*, *Palies*, and others, are oblig'd for a small Reward, to shave off their Beards and follow the Corps, when it is carry'd out of the City or Village to be burnt.

Every one of these Tribes must perform the Office which he hath once undertaken as long as he lives, without changing his Condition, and neither expect to be promoted, or fear to be degraded.

The Family of the *Pulia's* also is accounted unclean, and are much despis'd: for the other Tribes will not suffer them to come into their Houses, nor touch any thing that belongs to them.

The *Brahmans* have their Denomination from one *Brahma* or *Bramma*, from whom they boast their Extract; and though they ascribe the original of the other Tribes likewise to him, yet they affirm that they have gotten the Name of *Bramma* because they proceed from the chiefest part of him, viz. the Head, as the *Settreas* out of the Arms, the *Weinsja's* out of the Thumb, and the *Sondra's* out of the Feet.

How and from whence this *Brahman* had his original, some of his Sect relate out of their *Vedam* after this manner: Before the World was created, *Wistnow*, that is, God, had some inclination to have a new place to recreate and delight himself in; and that upon the Leaf of a Tree he swam on the Water (for according to their opinion there was nothing but God and Water before the Creation) like a little Child, with his great Toe in his Mouth, in the form of a Circle, in testimony that he is without beginning or end; and that God caus'd a Flower (in the Countrey Language call'd *Temara*, and by us a Water-Lilly) to grow out of his Navel, and not long after out of that this *Bramma* sprang. So soon as he had receiv'd Life, he stood with great admiration, and consider'd from whence he was deriv'd, which because he could not possible find out, God declar'd it to him; whereupon

Original of the *Brabmans*.

The *Vedam* is the Book of their Law.

whereupon he shew'd great signs of thankfulness and obedience; wherewith *Wistnow* was so well pleas'd, that he gave *Bramma* power to create the World; who thereupon created the same, and gave Life to all things in it.

Barthruerri, an Indian Writer, in his Book of the Way to Heaven, confirms this, and says, *One of great prudence and understanding created this World*; and more plainly in another place, *Why hath Bramma made the Mountain Merouwa?* and again in another, *Bramma hath made nothing in the World that is constant*; by which it appears, that this is really these *Pagans* opinion, viz. That this *Bramma* was the first Man (as they say) that by the power which God gave him, created the World, with all things therein. Yet nevertheless few amongst them positively ascrib'd the Creation of the World to one Man, but either to God himself or his Son; whence we may suppose, that the *Brahmans* judge their foremention'd Chief to be the Head of the Angels, or the Son of God. These further affirm, that this *Bramma* had anciently five Heads; but from the power which had been given him growing more ambitious, he attempted to defile *Eswara*, *Wistnow's* Consort, which when he heard, he was so enraged, that he caus'd her to bring forth the Dæmon *Beirewa*, the chief of the Devils, who with his Claws scratch'd off the middlemost Head of *Bramma*, as a punishment for his bold attempt; so that he kept onely four Heads, with which he is represented in their *Pagode*: Not long after which *Bramma* made many Verses in praise of *Eswara*, who was so delighted therewith, that she promis'd to let him live in great Honor and Repute with his four Heads, and put the fifth on her own.

The same *Bramma*, as the *Brahmans* affirm, shall in the other World serve in a lower Degree; and that *Annemonta*, a faithful Seryant to *Wistnow*, shall enjoy his Place, all which will be inflicted on him as a punishment for his ambition.

But the *Brahmans* do not onely ascribe the Creation of the World to this *Bramma*, but also the Government thereof; God (as they say) not once taking cognisance of it, for they alledge, that as a King will not take the trouble upon him to Govern his Realm himself, but appoint Vice-Roys or Lieutenants for that purpose; so likewise God doth not concern himself with the Government of this World, but gave the Charge thereof to *Bramma*.

The same *Barthrouherri* in the foremention'd Book, ascribes the limitation of time which a Man is to live here on Earth to *Bramma*, saying, *The longest time which Bramma hath granted Men to live, is a hundred years*; and, *All things which happen to Mankind on Earth, is by the appointment of Bramma*; which in his Book of good Conversation he thus expresses, *According as Bramma designs, so it shall be: for it is with a Man as with the Bird Tzataka, who whether it Rains much or little, he gets not above one drop thereof*: His meaning is, That though a Man strive never so much to raise his Fortune, it will be in vain; for whatever *Bramma* hath appointed for him, he shall attain to, and no more. The Bird *Tzataka*, as the *Brahmans* relate, drinks not of the Water which falls on the Earth, but in rainy Weather holds open his Bill to receive the Drops, so that whether it Rains much or little it avails not, the Bird not being able to take above a Drop at once.

The same Author affirms in another place, that whatever *Bramma* hath decreed for Mankind, that will happen to him, and if any one be poor, it is by his appointment: *For* (saith he) *he hath appointed the Winds to feed the Serpents, and the Grass for Beasts*; whereby it appears, that this *Bramma* is the principal, who hath some others under him, to whom he commits the care of some peculiar Places; but these are not accounted Gods, but onely *Geweta's*, or Angels. The most eminent of them is a *Dewendre*, who bears great sway, and is chief over all the Heads of the eight Worlds: to seven whereof (they say) those that have liv'd well here, go after their Decease, and are all commanded by *Dewendre*, otherwise call'd *Indre*, as the supreme Governor, besides whom every Place hath a peculiar Tutelary Angel, who Commands one of the eight Worlds, which are plac'd above the Earth. Next follow the foremention'd eight Worlds, lying between ours and *Bramma-lokon*, that is, *The Residence of Bramma*, the one in the North, the other in the South; the *Brahmans* call them as followeth, viz. the first *Indre-Lokon*, where *Dewendre* or *Indre* hath his Residence; the second, *Achmi-Lokon*; the third, *Famma-Lokon*, which is Hell, wherein the Wicked are punish'd; the fourth, *Nianti-Lokon*; the fifth, *Warronna-Lokon*; the sixth, *Cubera-Lokon*; the seventh, *Wajowvia*; and the eighth, *Ifangja-Lokon*: But these Worlds are not such as we inhabit, onely places of happiness like the *Elysian Fields*.

Besides the care which these Governors have of their peculiar Places, they have other Concerns to look after, viz. *Achmi* hath the Charge over the Fire; *Warronna* commands the Waters; *Wajowvia*, the Wind; *Cubera*, Riches, &c.

Some account this *Bramma* to be the same with *Pythagoras*; and accordingly the *Brahmans* have some Books, which they firmly believe to be *Pythagoras's* own Works, which agrees with what *Farchas* (according to *Philostratus*) told *Apollonius Thyaneus*, viz. That the *Indians* believ'd that which *Pythagoras* taught them concerning the Soul, and instructed the *Egyptians* therein. But *Diogenes Laertius*, who writ the Life of *Pythagoras*, makes mention in no place, that ever he was in *India*, or that he had any acquaintance with the *Brahmans*; therefore it is to be suppos'd, that if *Pythagoras* hath taught the *Indians* any thing of his Doctrine, he did it not himself, but by his Books, that perhaps were brought into these Countreys.

These *Brahmans* differing amongst themselves, are divided into six several Sects, viz. the *Wistnowa*, *Sciva*, *Smarta*, *Scharwacka*, *Pasinda*, and *Tschecktea*, which have each their peculiar Followers. The *Wistnowa's* account *Wistnow* the supreme God, and none equal to him, and from him they take their Denomination.

This Sect is again divided into two, the one call'd *Tadwadi Wistnowa*, or *Madwa Wistnowa*, and the other *Ramanouja Wistnowa*. *Tadwadi* signifies a Disputer, and *Tadwa* Knowledge of God: for the Followers thereof are accounted great Disputers, knowing how to discourse of God and all his Works, firmly maintaining all their Arguments. The Name *Madwa* is deriv'd from one *Madway Afjaria*, who (as they say) was the first Promoter and Raiser of this Sect; as also the Name of *Ramanouja*, from one *Ramanouja Asjarr*, the Promoter of the Sect *Ramanouja Wistnowa*.

The *Wistnowa's* have each a peculiar way and manner

The several
Sects of the
Brahmans.

Ceremonies
of the *Tad-*
wadistes.

manner to know one another. The *Tadwadistes* mark themselves daily with a white Stroak, which from their Forehead comes down their Nose, and with a round Circle about the bigness of a Groat on their Temples, as also the upper part of the Arms near the Shoulder, and on both Breasts, which they say is the work of *Wistnow*, and serves as a Shield to defend them against the Devil and *Famma*, the infernal Judge, that they dare not touch nor approach them.

They make Promises to *Wistnow*, to acknowledge him for the onely God, to whom they owe Reverence and Obedience; neither do they think it sufficient to make the foremention'd Promise, but they must always lead a pious and virtuous Life.

They are under one supream Head, who dwells up in the Countrey near the City *Pallacatta*, in a Place call'd *Combeconne*: He wears not the Cord call'd *Tsandhan* about his Neck, as the other *Brahmans*, neither hath he a Wife, but upon his entring into that Office he forsakes all worldly things, and commonly walks with a Cane in his Hand.

The *Ramanouja*
mark their
Tennets.

The *Ramanouja Wistnow's* mark themselves with a Sign in form like the Greek Letter *Tpsilon*, viz. they begin from their Noses upwards to their Foreheads, which is done with a Stuff like Whiting or Chalk. They also burn another Mark in their Flesh under their Armpits, which some account sufficient, thinking it needless to mark all their Limbs every day. This Sect think it enough when they have once with an upright Heart promis'd their God to be his Servants, and believe, that though they live wickedly all their days after, God will be merciful to them for that Promise sake; that *Wistnow* will never forsake those he once hath receiv'd into his favor, alledging, that a Father will not kill his Child, though it offend, that a Man cannot live without sin, and therefore it is impossible that *Wistnow* should cast off those whom once he lov'd.

The *Ramanouja's Wistnow's* must go bare-headed, with short Hair, except one Lock on the top of their Heads, which in a Knor hangs down their Neck. The supream Head of this Sect, who resides in the City *Camsjewaram*, in the Kingdom of *Carmatica*, may from a peculiar Priviledge, wear a Cloth about his Head, yet not always, but onely when he speaks with any body.

The *Ramanouja's* esteem their Sect to be better than that of the *Tadwadistes*, because they are no Traders, nor frequent Houses of publick Entertainments.

The second Sect of the *Brahmans* is call'd *Seivia*, or *Ardhiha*; the Followers thereof believe one *Eswara* to be the supream God, making all other Deities inferior to him, nay, *Wistnow* himself. They make two or three Stroaks with the Ashes of burn'd Cow-dung on their Foreheads. Some also wear a certain Stone call'd *Lingama* about their Necks, others in the Hair of their Heads, in testimony that they put their whole confidence in *Eswara*, and acknowledge no other God but him. Their Children also wear this Stone cover'd with Wax at a String ty'd about their Arms, when they come to be eight or ten years of age.

The third Sect is call'd *Smarta*, whose Promoter was *Sancra Atsjaria*; the Followers of whom account *Wistnow* and *Eswara* to be one and the same, though they worship them in two several Shapes. They wear no outward Marks of distinction. Amongst the common People this Sect

is not much esteem'd, and therefore hath not very many Followers, because their Opinion is somewhat above the Vulgars apprehension, as to the Deity of the two foremention'd Gods.

The fourth Sect is call'd *Scharwaka*; the Followers whereof, after the opinion of the *Epicureans*, believe no Life after this; and whatever others alledge to demonstrate it, they deny, and will not be convinc'd without a peculiar Demonstration.

The fifth Sect is call'd *Pasenda*, the Followers whereof affirm, that the Doctrine taught amongst the *Heathens* is irrational and senceless, and therefore they regard it not, but onely mind their Belies, and let all things run at random, believing also with the *Scharwaka's*, that the Soul of a Man dies with his Body: For how (say they) is it possible, that the Body of a Man, being burnt to Ashes, should ever come to life again? But this Argument they maintain not against the *Christian* Belief of the Resurrection of the Dead (of which they have no knowledge,) but contradict the *Heathens* Opinion herein, who set down a certain time, after the expiration of which all things shall be as they are now. This Opinion was held by *Plato* and others, who make the time to be thirty six thousand years.

Annus Plato-
nicus.

The *Pasenda's* are by the *Brahmans* esteem'd worse than those of the fourth Sect, not onely for this their Opinion, but also because like Beasts they make no distinction between Father and Mother, Brother and Sister. They eat with all Men, and sleep by any Women, alledging, that in the Person of another Woman they lie with their own Wives, and for a good Name amongst Men they regard it not; yet they are afraid to dispute their Opinion with the other Sects, as fearing they should suffer Death, for the other being provok'd with indignation against their wicked and abominable manner of living, would certainly fall upon, and kill them, as hath often hapned, to the ruine and destruction of many of these Atheists.

The sixth Sect call'd *Tschettea*, neither Believe in *Wistnow* nor *Eswara*, but acknowledge one *Tschetfi* for the supream God, from whom they affirm *Wistnow*, *Eswara*, and *Bramma* to have had their original, and also their power; and likewise that the World and all things in the same proceeded and had their Being from him.

These three last Sects being by the *Brahmans* accounted superstitious, have but few Followers of their wicked Opinions.

Those *Brahmans* who by their retir'd way of living are separated from the others, are call'd *Faques*. All other People that live so retiredly, are either the *Wanaprasta's*, or *Sanjasies*, or *Awadontes*.

The *Wanaprasta's* go with their Wives and Children into the Wood, where they live on Roots and Fruits, without doing any kind of Labor.

Some are of so scrupulous a Conscience, that they will not pluck the least Root out of the Ground, fearing to sin, and be the occasion of disturbing a transmigrated Soul, which perhaps might be in the same.

This kind of living in the Woods is amongst them accounted a great piece of Religion, and the Maintainers thereof look'd upon as a very holy People.

The *Sanjasies* are a People that pretend to de-

spise the World and all earthly things, and are much more retir'd than the *Wanaprastis*, and are not permitted to Marry, to chew *Betel*, or eat and drink above once a day, and then not out of Copper, but earthen Vessels: Moreover, they live on the Alms of others. They go Cloth'd in Linnen, colour'd with red Earth, and carry a long Cane in their Hands; they may not so much as touch Gold or Silver, much less be Possessors of any Money. They judge it unholy to stay above one Night in a place, and therefore are continually travelling from one place to another. They are also oblig'd to conquer five Enemies, *viz.* *Cama*, that is Desire; *Croota*, Anger; *Lopa*, Covetousness; *Madda*, Pride, and affection for transitory things; and lastly *Mattzara*, Concupiscence. In this Conquest they are to persevere all the days of their Lives, studying spiritual things.

Those that lead this kind of Life, and are of the Family of the *Brahmans*, are call'd *Sanjasties* for their excellency; but *Permaansa* if of the *Tettrean* or *Weinsjan* Tribe, and *Fogies* of the *Sondrean*; which last take more freedom in their manner of living than the true *Sanjasties*.

The *Avadouta's*.

Their manner of living.

The *Avadouta's* being the third sort of *Brahmans* that live retiredly, not onely forsake their Wives and Children like the *Sanjasties*, but pretend to greater Holiness, abstaining from many things which the *Sanjasties* regard not, *viz.* the *Avadouta's* wear onely a piece of Cotton Cloth before their Privities, and some (though few) nothing at all, but go stark naked, without the least shame; neither do they use Earthen Vessels, nor walk with a Cane or any other kind of Staff, all which the *Heathens* look upon as a sign of their Perfection, and as a testimony of their despising the World and all things therein. They also strew Ashes over their Bodies, and when hungry, go into a House without speaking, and beg Alms by holding out their Hands, which the *Pagans* immediately understanding (for they know them by their going naked,) give them part of what they have in the House, which they presently eat up before they stir. Some of them will not so much as go into the Street to get Alms, but are contented to sit down by some River or other which the Inhabitants accounted holy, and there expect such Food, as the People that dwell thereabouts will bring them, which indeed is done in a plentiful manner, for they furnish them with Milk, Fruit, and other Food, because they account it a very pious Work.

The *Boti*.

Those amongst the *Brahmans* that live most reserv'd, and are earnest in maintaining of their Law, perform the Office of Priests, and are call'd *Boti*, being had in great honor and reputation; they live on Alms, never Marry, despise all transitory things, and to all outward appearance live very precisely, yet many of them commit most abominable Crimes in secret.

In most parts of *India* there reside a penfive sort of People, who either through the passion of Love, or the death of a Relation whom they highly esteem, or some other Misfortune, forsaking their native Countreys out of a desperate humor, take great Journeys, and range about like Vagabonds, nothing at all considering or fearing any ill that may befall them.

The *Giogi*.

These kind of People, if Idolaters, are call'd *Giogi*, otherwise *Fogies*; but if *Mahumetans*, *Dermies*, and *Abbali*, and *Abdalla's*, the last go almost stark naked, wearing onely a piece of Leather

on their Backs like a Badge, and carrying a Staff or Cane in thir Hands.

These *Giogi* have no other Dwelling-places than the Portals of the *Pagodes* or Temples, or under the Shades of large Trees, or the open Skie. They chiefly study Natural Magick, and the severall Vertues of Herbs, Plants, and the like, as also Sorcery and Conjurations, boasting thereby, and by Prayer and Fasting to do great Wonders, and that they have strange Revelations, whenas indeed they attain not to the knowledge of any thing by any other Art than the help of the Devil, who appearing to them in severall Shapes, deludes them; nay, they have familiar Conversation with him, yet imagine the contrary, affirming themselves to be onely familiar with certain immortal and unknown Women, to the number of forty, which they distinguish by their severall Shapes and Names assum'd by them. They honor them as Goddesses; and not onely the *Indians*, but also the *Moorish* Kings shew them great Reverence, keeping great Festivals, and making annual Offerings to them in certain deep Pits, wherein they say they reside. Wherefore if any of these *Giogi*, after long Fasting and Praying, can attain to the presence of one of the said Women, and by that means have future things reveal'd to them, they are for ever after highly esteem'd amongst their Sect; but much more if he can attain to that degree of being her Brother, or any other step of Relation to her; but most of all, if he can attain to be her Husband: for then he is cry'd up as a Saint, and said to have gotten more than humane Nature.

Their Habitations and Study.

These *Giogi* are very exact in their Prognostication, and live in common under the Obedience of one supream Head, but stand not in that awe of him as the *Roman-Catholicks* of their Superior; neither is he onely respected by his Followers, but also held in great esteem by Persons of Quality, who also shew Obedience to him, kiss his Hands, and often stand by him in a melancholy posture to hear him speak, accounting his Voice like that of an Oracle.

Live under one Head.

The *Giogi* go all naked, onely covering their Privities with a small Lappet: They wear their Hair very long, and let it hang carelessly over their Shoulders, and oftentimes out of a strange superstitious humor, paint their Foreheads with *Sandal* Wood, *Saffron*, and other colours, either yellow, white or red, but keep the rest of their Body very neat and clean.

There are likewise other *Giogies*, who lead a more strict Life, but are very slovenly, first colouring their Bodies black, and afterwards whitening it with a Stone like Chalk. They also frequently strew Ashes upon themselves, to put them in mind of their mortality: They let the Hair of their Heads and Beards grow very long, wearing them very carelessly, and often painting them with divers colours, which makes them look more like Devils than Men.

Another sort of *Giogies*.

These *Giogi* are undoubtedly the same with the ancient *Gymnosophists*, who liv'd after the same manner.

There are also another sort of People almost like these *Giogi*, who also strew Ashes on their Bodies; they are of a despised Tribe of the *Indians*, being unclean, slovenly, and bestial, for they eat of all things that come before them, without making the least scruple, nay, of those Beasts, which others account an abomination to touch; wherefore

Another baser sort.



wherefore they are by the *Moors* and *Indians* in the *Persian* Language call'd *Halalchor*, that is, *Eat-alls*: But the *Indians* in their Language name them *Der*, and abhor their Company and Conversation. They are all very poor, living generally on Alms, or on what they can get by their Labor, which they freely bestow in the most despicable and filthiest Employments of the Commonalty; which they do, either because they therein obey their Laws, which prescribe them such a kind of Life, or else out of necessity, for a Maintenance.

Vertiaes, their manner of life

There are also *Indians* call'd *Vertiaes*, which shave their Heads. *Peruschi* tells us, That the *Vertiaes* live together in great numbers, go cloth'd in White, with bald Heads, and bare Chins, for they pluck out the Hair by the Roots, leaving onely a little Tuft on the Crown of their Heads. They live poorly upon Alms, remain single, and drink warm Water, because they believe the Water to have a Soul, and that they should kill that Soul which God hath created, if they should drink it cold. For the same reason they constantly carry little Brooms, or rather Mops, in their Hands, made of Cotton Thrums, with which, as they walk, they sweep the Ground, so to prevent accidental treading on any Animal: Wherefore some will not sit down before they have swept the place very carefully where they intend to rest themselves. They are under one Supreme Head to the number of a hundred thousand, and wear a piece of Cloth of about four fingers broad before their Mouthes, with a hole on each side, through which they put their Ears.

Their Opinions.

They say that the World hath been created many hundred thousands of years, and that God in the beginning sent twenty three Apostles, and a four and twentieth in this third Age, which is not above two thousand years past, since which they receiv'd written Laws, which before they had not. The Opinion of their Sect is written in Books, with *Surat* Letters and Characters.

There are several other Sects, which differ very

little from those beforemention'd, as the *Fanje-ma*, the *Giaugami*, &c. and therefore we will not here any farther particularize concerning them.

The *Brahmans* have four things allow'd them in their *Vedam* or Law-book.

Privileges of the *Brahmans*

First, They may freely keep the Feast *Fagam*. And,

Secondly, They are permitted to instruct others therein; whereas the *Weinsja's* and *Soudra's* may neither keep, nor learn the manner thereof.

Their third Privilege is to read the *Vedam*, and teach it to others; which is forbidden to all else, but especially to the Family of the *Weinsja's*, which may neither read it, speak any Words that are in it, nor hear them spoken by others; nor may they look into the *Fastra*, by which Name all Books are understood which treat of Religion.

Their fourth Privilege is, That they may give Alms if they please, and ask the Charitable Benevolence of others: And though those of other Families may give Alms, yet they are not allow'd to beg.

In their Books they write much of giving Alms, highly extolling all Charitable Acts; though they themselves seldom practise it, unless perchance among some few of their fellow-*Brahmans*: And if any other Sect happen to come to their Gates or Doors, they have nothing but the Word *Po, Po*, that is, *Away, away*; because the *Brahmans* believe they should be defiled, if they should admit the Conversation of any other Tribe.

They give many Alms.

The Office and Exercise of the *Brahmans* agrees very much with that of the *Levites* amongst the *Jews*; yet some of them study Astronomy; others, Physick; others are put into Offices by Princes and Governors; some teach Children to read, write, and cypher: and all this, without receiving any Reward for their Pains. But those that are poor, and have little to live on, may take a small Reward from their Scholars.

Their Office.

The *Brahmans* also govern and serve in the *Pagodes*;

godes; and notwithstanding the large Munificence of their Kings, and though they swallow a third part of the Revenue of the Countrey, yet by reason of their great number many of them are very poor, and forc'd to beg: However, the greatest Necessity must not compel them to learn any Trade, nor perform any servile Office, though for the King himself: For if any *Brahman* should offer to do the same, he would not onely be despised by his Companions, but excommunicated. Nevertheless, they are permitted to be employ'd as Secretaries, Agents, Counsellors, and the like; for which Business they are very fit, and few Persons else follow those Employments.

In former Ages, in the time of King *Rama-raia*, the *Brahmans*, according to his Command, receiv'd onely one half of the Revenues of the Villages which had been given them before by his Predecessors, the other half being receiv'd by the Lords of the Countrey; but they have since retir'd the whole Revenue into their own Hands.

The Policy of the *Brahmans* to keep what they have got

Sometimes the Countreys or Villages are taken from them, which to prevent, they use this means: *viz.* When the King hath given them a Village, they desire to part it amongst some of their Poor, which if granted, they have a Letter of License graven on a Copper Plate, by vertue of which they make their intended Division: And after this, such Places are never taken from them by the King, or any of his Successors. For, as they suppose it to be a Duty to do good to the *Brahmans*, which is a Work acceptable to their Gods *Wistnow* and *Esvara*, whom they serve; so they believe likewise, that by doing them any prejudice, they should offend their foremention'd Deities, and incur their heavy displeasure.

Ceremonies at the Birth of Children.

The *Brahmans* never marry out of their own Tribe; for those which do so are accounted to be no *Brahmans*. And though any one, out of Zeal, or to be accounted a Saint, be permitted to lead the same course of life as the *Brahmans*; yet they cannot be made *Brahmans*, but must be so born.

The *Brahmans* account all Children unclean during the space of ten days after their Birth (after the same manner as the Infants and Women in Child-bed amongst the *Jews*); none daring to touch them but those which tend them. Moreover, the House wherein the Child is born is accounted unclean during the foremention'd time; wherefore no Stranger or Friend is permitted to go in till ten days are expir'd; after which, *viz.* on the eleventh day, the House is made clean, and all the Womens Clothes, being of Cotton, are wash'd; all Earthen Vessels are thrown away, and the Copper ones scow'd.

On the twelfth day they make a *Haman*, or Fire, which they account Holy, and throwing Myrrhe into it, say several Prayers. After the Fire is extinguish'd, they give the Child such a Name as is usual amongst them; as *Mainopa*, *Naraina*, *Beiaewa*, *Damerja*, *Padmanaba*, *Ragam*, *Tirranata*, *Marlepa*, *Dewela*, *Tannopa*, *Carpa*, *Wallopa*, *Rama*, *Goyenda*, *Warreda*, *Winketi*, or others of that kind. The Child thus nam'd, they make Holes in the Ears, wishing it also much joy and felicity. This making Holes in the Ears is not done to hang Jewels therein, as many do; but is done in compliance with a Promise of Obedience made to *Wistnow* and *Esvara*, and for a Testimony that they will ever acknowledge them as their Deities, and ever be constant in their Religion.

Notwithstanding the Children of the *Brah-*

mans are *Brahmans* in respect of their Extract, yet they are not so accounted before they have gotten the Cord call'd *Dsanhem* about their Necks. This *Dsanhem* is like fine Packthread, consisting of three Strings, each of nine fine Cotton Threads. None but *Brahmans* make these Cords, and onely with their Hands, without a Wheel, or any other Tools. They wear the same like a Gold Chain, letting it hang on their left Shoulder, cross their Breasts, under their right Arm. About the fifth Year of their Age the *Brahmans* Children begin to wear the said Cord, though they may forbear till they are ten Years old; and commonly those that are of a poor Capacity stay till the tenth Year before they wear the *Dsanhem*, which cannot be put on without a considerable Charge; for the foremention'd Fire *Homan*, which is made on a rising Ground, under a Canopy of stretch'd-out Linnen, must be kept lighted four days with the Wood *Rawasitow* (the Tree whereof they account very holy, and believe that it is most acceptable to their Gods) on which every *Brahman* throws Rice in the Ears, also some boyld, together with Butter, the Seed *Zingele*, Wheat, and Myrrhe, whilst they say several Prayers, and use many other Ceremonies. Moreover, the Parents of the Children must during the time of four days entertain the *Brahmans* which attend the Ceremony, which stands the Nobility in great Sums of Money.

The Cord *Dsanhem* to be worn by the Children of the *Brahmans*.

The Children having received the Cord, which is done in *August*, on the Feast *Trawanna Poudewa*, at the Full of the Moon, are call'd *Bramasory's*, which Name they hold till they marry: Neither may they by vertue of the *Vedam* lie with any Women in that time, nor chew any *Betsl*, or eat above once a day, and then of no other Food but what is begg'd, that by their Abstinence they may be the more capable of Learning.

This Cord is highly esteem'd amongst them; inasmuch that if, age having worn it out, it changes to break, a *Brahman* is not allow'd to eat or drink before he hath another; for he that hath not a *Dsanhem*, though he be a *Brahman*, is not accounted one amongst them so long as he hath no Cord: Therefore, by way of prevention, they always yearly renew their Cords in *August*, on the Feast *Trawanna Poudewa*, in the time of the Full Moon.

The *Brahmans* are very ignorant in Natural Philosophy and Astronomy, not being able to give a Reason of the Sun or Moons Eclipse, or any Conjunction of the Stars; yet despise they the *Europeans* Knowledge in Astronomy, and support their own with this ridiculous Fable.

Their Ignorance in Astronomy and Philosophy.

Wistnow and *Esvara* call'd the *Demetaes* and *Ratsjasjes* to Council, to find out an Elixir, of which whoever drank should never die, but become immortal. After serious consideration, it was agreed, to throw the Mountain *Merauma* into the Sea, and there turn it round. In stead of a Cord, they took a great Serpent, by them call'd *Sesja*.

A strange Fable.

The *Demetaes* and *Ratsjasjes* were order'd to draw the Mountain, in which work while they were busie, it produc'd many strange Wonders; and amongst other things, a Poyson call'd *Calecoe Wistaw*, which was so venomous, that it infected all the World, which was forc'd to call for aid to *Wistnow*: When *Esvara* observing that the People were in great pain by this Poyson, she, out of the affection which she bare to them, swallow'd



low'd it: but it lay very heavy on her Stomach, wherefore she receiv'd the Name of *Nile Camia*, that is, *Black-Head*, by which she is call'd to this day.

After this, there appear'd a most beautiful Woman, admir'd and coveted by all; but at last *Wistnow* took her to himself for his Wife; she being call'd *Laetsemi*, hath a place in the Temple of *Wistnow*, wherein her Image stands.

The Immortal Liquor.

Not long after, when they had turn'd the Mountain round several times, there appear'd that which they had consulted about; viz. the thing which should take away Hunger, Drought, and Faintness, and procure Immortality to such as drank thereof. This excellent *Elixir*, by the *Brahmans* call'd *Amortam*, is a Liquor like Milk; wherefore the *Brahmans*, which dare not drink Water in any House, are allow'd to drink Milk.

It is denied to the *Raetsjasjaes*.

The Sedition of *Kagon* and *Keton*.

When *Wistnow* had made this discovery, resolving to refresh the faint and wearied *Dewetaes* and *Raetsjasjaes*, he commanded them to stand before him, giving some of the *Amortam* out of one Pot to the *Dewetaes*; but to the *Raetsjasjaes*, to whom he had not so much kindness, he gave somewhat else out of the same Pot, which was of no value. But *Kagon* and *Keton*, two *Raetsjasjaes*, suspecting the fallacy, went and stood amongst the *Dewetaes*, by which means they got also some of the *Amortam*; which the Sun and Moon seeing, inform'd *Wistnow* of. Whereupon *Wistnow* inrag'd to think that they should drink of the *Amortam*, caus'd both their Heads to be cut off: Yet they died not, because they had drank of this Liquor; but began to exclaim against *Wistnow*, for the injury which they had suffer'd, demanding why the *Amortam* was not given to them equally with their Companions. *Wistnow*, in answer to *Kagon* and *Keton*, commanded them henceforth to be without Bodies; yet they should live as happy as others with Bodies. Now by reason the Sun and Moon had made that complaint of them, they were incens'd with a per-

petual hatred against them; and when ever either of those Luminaries are Eclipsed, they affirm that *Kagon* and *Keton* are in Battel with them; and that the darkness proceeds from hence, because they are swallow'd up for a little while by their Adversaries, which have the shapes of Serpents.

The *Brahmans* marry their Children very young, especially the Rich; many about their eighth year, and some immediately after the receiving of the Cord *Dsanhem* in their fifth year: for before the receiving of this Cord, neither the *Brahmans*, *Sattreates*, nor *Weinsjaes* may marry. The Maid must always be elder than the Youth, which is strictly observ'd.

Marriage of the *Brahmans* Children.

A *Brahman* takes special notice of all things that he meets with in the way when he goes to chuse a Wife for his Son; and as often as he meets any thing which he judges ominous or unfortunate, so oft he returns, and defers his intent.

If those of the Family *Weinsja* meet a Serpent on the day when they go to make their first Visit, they look upon it as an ill omen, giving over their Suit, and will never be brought to renew their Addresses, judging that it will prove a most unfortunate and bad Marriage.

The Maidens Fathers, to whom the Addresses for Marriage are made, commonly desire to see the Young Man, and make inquiry into his Estate; which if they approve, and like the Suitor, then he is permitted to go to her Friends, and to see the Maid.

After the Consent of both Parties is obtain'd for the Marriage, then a time is appointed, on a Good day, for the Friends to meet to celebrate the Ceremonies.

When the appointed time of the Marriage is come, then they kindle the Fire *Homan*, made of the Wood of their consecrated Tree: *Rawisfian*; and a *Bati* or Priest repeats several Prayers. After this, the Bridegroom takes three Handfuls of Rice, which he throws on the Brides Head, who doth

doth the same to him; which done, the Brides Father according to his Quality adorns the Bride, and also dressing the Bridegroom, washes his Feet.

Lastly, The Father taking his Daughter by the Hand, puts into the same Water, if he be rich Money and Jewels, and gives it to the Bridgroom in the Name of God, saying, *I have nothing more to do with you, I have given her to you.* When the Father gives his Daughters Hand to the Bridgroom, he also gives with her a Precious Gem call'd *Fali*, which being a Golden Head of an Idol fastned to a String, is shew'd to the Spectators, and, after some Prayers and Good Wishes, is by the Bridgroom tied about the Brides Neck, and this confirms the Marriage.

The Marriage
proclaim'd.

All these Ceremonies are perform'd in the Brides Fathers House; besides which, the Confirmation of the Marriage (because it is a Business which concerns the Publick Good, and a thing necessary to be known) is openly proclaim'd, and notified to all Persons: For before they confirm the Marriage, some days before the celebrating thereof, they set an Arbor as a Sign before the Brides Door, as also four *Pisang* Trees, if they can get them. This Canopy is properly four erected Poles, which being about seven Foot high, are cover'd on the top with small Sticks, on which they lay green Boughs, and wind the Poles round about with *Pisang* Leaves in sign of joy.

The Bride
carried home
in State

On the seventh day the Bride and Bridgroom go abroad, or else are carry'd in a *Palanquin*, through the most eminent Streets of the City, with many Torches, Cimbals, and Fire-works before them, accompany'd by all their Friends: And thus the Bride is publicly carried to her Husbands House.

The Married Children of the *Brahmans* are no more call'd *Brahmaseries*, but *Garhastis*, when they receive a second Cord, consisting of three Strings like the first. Every ten years that they increase in their age, they add another Cord to the former, and also another at the Birth of every Child: But this is not so exactly observ'd by all; yet the more zealous they are in their Paganism, the more strictly they oblige themselves to these Circumstances.

They marry
not out of
their own
Tribe.

They never marry their Children, whether Sons or Daughters, to any but those of their own Family; which those of other Tribes also observe, unless to those of a higher Degree: But the *Brahmans* cannot be deceiv'd thereby, because there are none above them. Yet there are some *Brahmans* which marry Wives out of other Tribes, but it is accounted so heinous a sin, that their Companions believe they can never be admitted into Paradise.

Their *Poranes* or Ancient Histories also relate, That a *Brahman* of great Quality, call'd *Sandra-goupeti Narain*, was very melancholy in his old age, because his Son *Barthrouberri* was born of a Woman of the *Soudran* Family; for he afterwards had familiarity with three hundred Women.

Abhor Fornication.

They abhor Fornication, accounting it one of the five deadly sins; and, according to their *Vedam*, he that so transgresses should have his Genitals cut off, and so bleed to death: Also they permit none to marry within the Degrees of Consanguinity: But they differ very much from the *European* Nations in reckoning their Relations and Allies with whom they are not permitted to marry; for they are allow'd to marry with

their first Wives Sister, nay, they may marry two, three, or more Sisters at once; but if two Brothers marry two Sisters, it is accounted Fornication. They may also marry their Fathers Sisters Daughter; but not their Fathers Brothers Daughter.

The *Brahmans* seldom desert their Wives, though taken in the act of Adultery; partly, because it should not be publish'd, and so redound to their disgrace; and partly out of the extraordinary affection which they bear to their Wives, and therefore endeavor to keep all their miscarriages secret: But if it be known, and civil People thereupon avoid coming to the House, and they, on the contrary, out of an affection to their Wives, have a mind to enjoy them honourably, then they make a great Feast, to which they invite many *Brahmans* and *Sangis*, from whom the Adulteress is to wait at the Table, which they look upon as a sufficient Punishment for her Offence. But if a Woman with her own free will consented to, or sought to commit, the foremention'd Crime, then they immure her, where she is kept so long as she lives with a slender allowance.

A Woman's
Punishment
offending in
such case.

They are great Observers of Critical days, and will not undertake any Business, unless preceded by some good Day or happy Omen.

Great Obser-
vers of Days
and Times.

When they intend to go a Journey, they often set out before their time, if a good Day or fortunate Hour happens: And that they may the better know these times exactly, they have Books written after the manner of our Almanacks, which they call *Panjangam*, and are of two several sorts; the one made by a *Brahmapeti*, Teacher to the *Dewetars*; the other by *Succra*, Tutor to the *Raets-jasjaes*, that is, *The Chief of Devils*. The first instructs, That some Days are good, and some half good; as also some Hours. According to these *Panjangams* the People of this Countrey govern themselves, they being made new every Year, like our Almanacks. The last are very exact; for they make Observations on every one of the sixty Hours, whereinto, according to their Account, the Day and Night is divided; declaring whether they are fortunate or not, and what may be done or let alone in every Hour; for which they highly esteem this *Panjangam*, supposing it infallible.

As to what concerns the Good and Bad Days, the *Amavasi*, or first Day after the last Quarter of the Moon, is good: The *Padeni*, or first Day after the New Moon, before it is seen, is bad; as on the contrary, the *Widdia*, or Day on which the Moon first appears, is good: The fourth Day, and the *Lecadesi*, or ninth Day after the New Moon, are both bad; as also the eleventh, their Fast-day, if it happens on a *Wednesday*; but good, if on another day. And thus they reckon their Good and Bad Days throughout the whole Year, going from the Full to the New Moon. Moreover, they judge of the Hours and Minutes by the Accidents that happen to them, and narrowly observe the same.

Their good
and bad days.

They all account it a good Omen when the Bird *Garrouda* (which is a reddish Hawk, with a white Circle about his Neck) or the Bird *Pala*, flie from their right to their left side, or before them as they walk: But the contrary in other Birds; for if they flie before them cross the way, from the left hand to the right, it is a good sign; and a bad one, if from the right to the left. If any

any be touch'd by a Jackdaw (of which there are many here in this Countrey) flying, it is a very bad Omen; and they certainly believe, that either the Party which is touch'd, or some of his Relations will infallibly die within six Weeks. To Sneeze as they travel is accounted very ill, insomuch that if it happen in any House, they will surely turn back. Many other things of that nature they observe from all Adventures they meet with, from whence they commonly conclude a good or bad event of the Business which they have in hand.

When their Years begin,

Their Years begin with the new Moon in April, and is divided into twelve Moons or Moneths, viz.

| | |
|-------------|------------|
| Tsitram, | April. |
| Weimjacam, | May. |
| Feistam, | June. |
| Ajadam, | July. |
| Srawanam, | August. |
| Badrapadam, | September. |
| Aswjam, | October. |
| Carticam, | November. |
| Margisaram, | December. |
| Ponjam, | January. |
| Magam, | February. |
| Paelgouwan, | March. |

But because the Account of Time should not expire (for the twelve Moons do not agree with the twelve Moneths of the Sun or Sun-years,) therefore they have after the expiration of three years, one year of thirteen Moons, which they insert, as we intercalate in our February one day every fourth year, and for that reason call the same Bissextile.

The Division of the Week.

The Weeks are likewise divided into seven Days, which in the same Scortam Language are call'd

| | |
|--------------------|------------|
| Suria-waram, | Sunday. |
| Fendra-waram, | Monday. |
| Angaraka-waram, | Tuesday. |
| Butta-waram, | Wednesday. |
| Brabhaspati-waram, | Thursday. |
| Succra-waram, | Friday. |
| Senni-waram, | Saturday. |

As the Latines, and almost all other Christians, name the Days from the Planets, so do likewise these People: for Suria signifies the Sun, Fendra the Moon, &c. though in the vulgar Language of the Countrey they call Sunday Adita-waram, and Monday Soma-waram.

How they compute their Time.

As the Greeks in their Account of Time reckon'd by Olympiads, which was a Circle of four years, so these People have a Circle of sixty, by which they compute their Time, and coming to the end of the Circle, they begin again. Each of these years hath its peculiar Name, so that they never say in their annual Accounts, it is such or such a numbred year, but call it by its Name, in which such or such a thing hapned, or is to be done.

The first of this sixty years Circle is call'd Prabava Samvatseram, that is properly, Prabava-Year; for Samvatseram signifies a Year, and must always be plac'd behind the proper Name of the Year, which for brevity sake we will here omit, the Indians themselves often leaving it out in their Writings, onely setting down the peculiar Name of the Year, viz. the second Year is call'd Pipawa; the 3. Sukela; 4. Pramadonta; 5. Prajopatti.

6. Augiresa; 7. Tsrinmocha; 8. Bhava; 9. Fouwa. 10. Dhuton; 11. Eswara; 12. Baboudihansa; 13. Pramadi; 14. Wikrama; 15. Wisjou. 16. Tsid-trabhanou; 17. Tfabanon; 18. Tarana; 19. Paartowa; 20. Weiba; 21. Tserwasitton; 22. Tserwadari; 23. Wierothi; 24. Wicroui; 25. Carra; 26. Nandana; 27. Wisetja; 28. Tseia; 29. Maumottha; 30. Dormeki; 31. Hewelembi; 32. Wellembi; 33. Wikari; 34. Tfarewerri. 35. Plawa; 36. Tshoopacorton; 37. Tsebatorton; 38. Crodi; 39. Wisswaswason; 40. Parabawa; 41. Palawanga; 42. Kileka; 43. Tsaumea; 44. Tfadarena; 45. Wirodicreton; 46. Paridawi; 47. Paramidisia; 48. Ananda; 49. Raetaja; 50. Nala; 51. Pingala; 52. Calia; 53. Tsidlaerti; 54. Randri; 55. Durmati; 56. Dundoubi; 57. Ruddiro-agari; 58. Rak-taifi; 59. Crodana; and 60. Tsaia.

In common Businesses, as Letters and the like, they use these Names of the Years; but the King never sets down in his Letters the exact Date or Day in which he writ them, but naming onely the Moneth, says, After the New or Full Moon; yet other Nobles in their Letters set down how many days it is after the New or Full Moon. In the Heads of their Letters the Servants of Wistnow write Stirami; those of Eswara, Onoma Marje Waiye. In Business of consequence, the memory whereof they endeavor to preserve, they use another Account, viz. As the Christians make the Birth of Christ their Epocha, the Mahumetans the Hegira, or flight of Mahomet from Mecha; so these People begin their Account from the Death of one Salawagena.

How they date Letters, and the like.

This Salawagena was amongst them accounted a famous King, who dy'd Anno 1582. or eighty three (reckoning from this present Year 1672.) years since. They relate that he form'd Horses and Men of Earth, and giving them Breath, made use of them in his Wars. Some suppose him to be one and the same with Bramma, who should be brought forth into the World by the Name of Salawagena.

The Inhabitants on the Coast of Cormandel and Zuratte make the Day and Night to contain sixty Hours, viz. thirty in the Day and thirty in the Night, and divide the Day and Night into eight parts, which they measure by Watches, being little Copper Cups, with a Hole at the bottom, which they set in Water after a peculiar manner.

The Brahmins behave themselves in their Chambers after this manner: They generally rise two, or at least one hour before Sun-rise, and call upon the Name of God as soon as they awake; this done, they wash their Faces, Hands, and Feet, and then set themselves down on a Plank or Carpet, with their Faces towards the East or North; being thus seated, they begin to Sing the History of Gasjendre Moorsjam, and afterwards, if they have time, another Anthem in praise of God; then standing up, they wash their Hands and Mouth, nay, their whole Body in a consecrated Stream, or other Water, as convenience will admit, and then put on clean Clothes; when they are Dress'd, they set themselves down a second time on the place where they sat before, and cause fresh Water to be brought them, which taking up in their Hands three several times, they throw it into their Mouthes in the Name of God; when the Sun rises, they take up Water three times, and having said a short Prayer, throw the same on the Ground in honor of the Sun, and then worship it, and the chief of the lower Region, because they

The Brahmins behave themselves in their Chambers.

they are the best of Gods Servants; after this they worship an Image call'd *Salagramma*, which is of Stone, with a Hole in the middle, and make Offerings to it of *Sandal Wood*, sweet-smelling Flowers, and the Herb *Toleje*, all which they do in a praying posture; this done, they repair to a Copper Image, which stands somewhat higher, and Offer the same things to it as to *Salagramma*; on each side of this they set one, two, or more Candles, according to their pleasure, and afterwards set Meat ready dress'd before it, or else Milk and Fruit; lastly, throwing Flowers upon the Image, they walk thrice round it from their right Hand, and as many times as they have walk'd round, so often they must kneel before the Image; then they set themselves down by it, and sprinkle the Water *Tiertum* on their Heads, and put some of it into their Mouthes with a little of the Herb *Toleje*, and also into their Ears, yet no other but what hath been already Offer'd, and black their Foreheads with *Angaram*, that is the Coals of the Offer'd *Benjamin*: This colouring their Foreheads with *Angaram* serves, as they say, as a Buckler against Sin; the *Toleje* which they put in their Ears, against the uncleanness which might defile them by touching any dead thing; neither (as they believe) can the Devil approach any that wear it: The Water *Tiertum*, they say, cleanses them from all their sins which they have committed from their very Childhood. When the *Brahmans* have thus wash'd and mark'd themselves, they sprinkle a little *Tiertum* towards those that are near them, and burn some Myrrh. These Ceremonies perform'd, they go again to their Idol, strew Flowers upon him, or else *Toleje*, setting Meat that is dress'd for them before it; for they are not allow'd to eat any Meat but what hath first been plac'd before the Idol: After Dinner they cleanse themselves again: Towards the Evening before the Sun set, they wash and mark their Bodies as before, and also say their *Japon*, that is naming God twenty four several times, and throw Water upon the Ground in honor of the Sun as in the Morning.

In this manner the *Brahmans* are by their Law oblig'd to behave themselves, though many of them give themselves more liberty. Those which do not perform all these Ceremonies, in stead of their Heads wash their Bodies, and in stead of their Bodies, their Hands and Feet; but are by no means to neglect the repeating of Gods Name twenty four times, nor the *Tiertum*; yet if onely one Person in a House performs the foremention'd Ceremonies, it is sufficient, and look'd upon as if every individual Person had perform'd the Service.

The ridiculous Tale of *Gasjendre Mootsjam*.

The History of *Gasjendre Mootsjam*, which the *Brahmans* Sing in the Morning, doth briefly declare, that the Heads of the Elephants are preserv'd: for *Gasjen* signifies an Elephant, *Indre* a Head, and *Mootsjam* Preserv'd, or Preservation; of which they tell this ridiculous Fable, viz.

In the Sea (which they call *The Milky Sea*) is a Mountain call'd *Tricoweta Parwatam*, very high, and ten thousand Leagues broad, with three Spires, the first of Gold, the second of Silver, and the third of Iron, each adorn'd with all manner of Precious Stones; a *Deweta* call'd *Indre Doumena* (who with a Charriot travell'd through the Heavens, and all the World, as swift as the Wind) coming upon this Mountain to a Lake, Bath'd himself with his Wives, when at the same instant

there pass'd by a *Mouswara* (who are accounted a holier People than the *Deweta's*), of whom the *Deweta* taking no notice, so highly incens'd the *Mouswara*, that he passionately said, *You shall become an Elephant, and in stead of your Wives you shall converse with the Elephants*; whereupon the *Deweta*, terrifi'd with this Saying, not onely shew'd him Reverence, but begg'd his pardon for his neglect; yet nevertheless he was transform'd on the Mountain into an Elephant, and had ten *Lack-Coti* of Females, (each *Lack* is a hundred thousand, and every *Coti* a hundred *Lack*) with whom he liv'd a long time without fear of Lyons, Tygers, or other ravenous Beasts; nevertheless it hapned that a Crocodile took fast hold of the *Deweta's* Foot as he was drinking out of the Lake in the shape of an Elephant, yet after much pulling he got loose again; but was afterwards seiz'd by the same Crocodile as he came to drink a second time, and held so fast, that the *Deweta* spent two thousand years in striving with the Crocodile, whose power being in his own Element, the Water, still increas'd, whilst that of the Elephant decreas'd; but when the *Deweta* was almost quite tir'd out, *Wistnow* passing by on *Garrouda*, came to him, and gave him his Weapon call'd *Feckeram*, which was richly set with Precious Stones; wherewith striking, he broke the Crocodile's Head, and immediately fell down and shew'd Reverence to *Wistnow*, who seeing of him weary, touch'd him, and thereby restor'd him to his former strength and shape.

The *Brahmans* affirm also, that God himself spake to them, saying, *Those which read these your Histories daily, shall have forgiveness of their sins*; for which words and promise of God, they read the History of *Gasjendre Mootsjam* every Morning.

The *Brahmans* and other *Indians* never Let blood when they fall sick, though the abundance of Blood be the occasion thereof; but they make their Patients Fast several days, not permitting them to eat the least bit of any thing.

When any one lies a dying, a *Brahman* reads several Prayers by the Bed side, for which he receives Alms from the sick Persons Relations, whilst the dying Man calls upon the Name of God till his Speech fail; but if the sick Person dies with the Name of God in his Mouth, not breathing afterwards, he is certainly suppos'd to go immediately to Heaven: for God, according to their *Vedam* or Law-Book, promises to be with those in their greatest extremity, that call upon his Name.

If a Person that lies a dying hath not lost his Reason, he asks his Wife if she will accompany him after his Death; she, according to the Custom of the Countrey, is oblig'd not to refuse: for the Women when they enter into the state of Matrimony, promise to their Husbands in the presence of a *Brahman*, and before the Fire *Homan*, that they will never forsake them. They also believe that a Woman cannot live after her Husband without great sin, except she hath Children, for whose sake she may be spar'd; and if she seem to be afraid to leap into the Fire, she cannot be forc'd; for no honest Woman that loves her Husband will refuse it, their *Vedam* affirming it the duty and part of an honest Woman, to delight in all things that her Husband delights in, and not to despise that, though it be bad, which pleases her Husband; and to this purpose, to work the more upon their easie Beliefs, they tell us this fabulous Story, viz.

A vain Conceit of the *Brahmans*.

They Pray over the Dead

One *Draupeti*, who in her life-time was a very religious Woman, was withal affectionately loving to her Husband, being never displeas'd at him, although he had spent his whole Estate, and so weakned his Body, that he was no longer able to visit his Strumpets, yet his inclinations were still such, that he declar'd he could not live, unless he might see his Mistresses: whereupon *Draupeti* out of extraordinary affection, taking him one Night on her Shoulders, carry'd him to his Concubines; but going along in the Dark, she unawares ran against a Stake, on which a holy Man nam'd *Galowa* sat, and hit him with such force, that she overturn'd and hurt him; whereupon he cry'd, *He that did me this Injury, let him die before the Sun rises*; which *Draupeti* hearing, and pitying her Husband, said, *Then let not the Sun rise*; and so it hapned, the Sun not rising for several years after: Hereupon the People pray'd to *Indre* and *Deveti*, to permit the Sun to rise; but they either could or would not grant their Request: Then they address'd themselves to *Bramma*, who with the *Deveta's* went to the fore-mention'd Woman, saying, *What will you have, and we will satisfy you, that the Sun may rise*; whereto she reply'd, *The Sun may rise, but I desire my Husband*; which last word Husband she repeated five times; whereupon they answer'd, *This shall be done in the other Life*; then she immediately dy'd, and the Sun arose the next day as before.

Liberty given
to Women.

A Woman may Dress her self when her Husband is from home, or be merry during his absence; but she must die with her Husband, or presently after; and in confirmation of this some *Brahmans* maintain, that the Women ought to hold their Husbands in so great esteem, that they must be the first thing in their thoughts, and spend their whole time in studying how to oblige them, telling them, that though they spend their time without one thought of God, yet it is no sin, especially if they will die with them.

A Brahman's
Funeral.

When a *Brahman* is dead, and his Body brought to the place where it is to be burnt, they wash their Hands, and lay each a little Rice on the Deceased's Mouth; which done, they wash their Hands a second time; then a *Beteani* (which is a *Perrea*, one of those which beat on small Drums when a Corps is to be burn'd) goes thrice about the Body, which is laid on a Pyle of Wood, and afterwards makes an Oration to the People after his manner, speaking earnestly in the Name of the Deceased, alledging, that he Governs over all, young and old, rich and poor; and that those which do good in their life-time, shall be requited after their Death; and those that do ill, shall meet with the same. But all the Bodies of the *Brahmans* are not burnt, but some are bury'd. Likewise the Bodies of the *Wistnowa's* and *Smar-ta's* are always burnt; but those of the *Seivia's* and *Sanjafes* are bury'd. The two first give this Reason for the burning of their Bodies, viz. because the Fire purifies the Souls from sin, for those that have serv'd *Wistnow* never so faithfully, are not wholly free from sin, and therefore must on necessity be purifi'd by Fire.

The Defunct, whether those which are to be bury'd or burnt, are in some places clad in rich Apparel, as if living, and sitting in a Sedan, and so carry'd to the place of Internment, the Sedan being open before, that the Corps may be seen; behind follow several Persons carrying Vessels of Oyl, which are to be thrown into the Fire with the Body.

A Woman is not permitted to Marry after her Husbands Death, but the Man may; neither will any Marry her, because she would be accounted Dishonest to have had two Husbands.

A Woman
may not Mar-
ry after her
Husbands
Death.

These severe and strict Laws prove very prejudicial to young Widows, who being cautious to preserve their Reputation by continuing single, do privately prostitute themselves to People of another Religion, or to any else; others on the contrary abhorring so wicked a Life, suffer themselves to be burnt with their Husbands dead Body, which is done after this manner:

As soon as the Breath is departed out of the Man's Body, if his Wife hath resolv'd to follow him at his Death, they immediately make ready all Necessaries thereto belonging; for then the Woman cannot go back from her word, or recall her promise: If she be a *Brahman's* Wife, she is carry'd to the Funeral Pyle in a handsom Sedan under a Canopy, accompany'd by all her Friends, who encourage and extol her resolution, present her with *Betel*, and delight her Ears with the noise of Cymbals and Drums. The *Settreas* and *Sondras* mix their *Sand* which they give to the Woman with a certain Powder, which takes away all apprehensions of fear, and makes them courageous and bold; but this is never done by the *Brahmans*, they being not permitted to force, perswade, or use any means to a Woman, to gain her consent to be burn'd. If she be of the Family of the *Settreas* or *Sondras*, then she carries a Lemmon in one Hand, and a Looking-glass in the other; but if of the *Brahmans* or *Weinsja's* Tribe, onely a few red Flowers, such as they strew in the *Pagodes* on their Idols, and have already been Offer'd to them. Coming to the place where her Husband is to be burn'd, she first go's to a Pool of Water to wash her self, giving away her Jewels, if she hath any; after which a *Brahman* says a Prayer; this done, and the Woman having put on a yellow Garment, she goes with great joy to the place from whence she is to leap into the Fire, which is made of glowing Coals in a deep Pit; and that she may not be terrifi'd with the sight of the Fire, they put Mats quite round to prevent her looking into it.

How she is
burnt with
her Corps.

At the side of the Pit is a little rising Ascent made, on which she sits down against the Mats, and takes leave of her Relations and Friends, who still encourage her Undertaking. Lastly, having thus taken her leave, she throws a *Pilang* or Pestle, with which she us'd to stamp Rice, a small Rice-pot, and the like Kitchen Utensils, over the Mat into the Fire, pourses also a Pot of Oyl over her Head and Body; whereupon the Mat being taken away, she suddenly leaps with the Pot of Oyl into the Fire; round about which stand divers People with great pieces of Wood in their Hands, which they throw upon her as soon as she is in the Fire, and cover her therewith above a Man's height.

Thus the Women of the *Settrean*, *Weinsja's* and *Sondrean* Tribes come to their ends; but those of the *Brahmans* endure far greater pain, viz. they leap not into the Fire, but are laid on a Pyle of Wood by their dead Husbands, as if they were to sleep by them; then they lay over them a great heap, leaving onely their Heads bare, on which they pour Oyl, and other such combustible stuff.

It is a great wonder, how the Women can be perswaded to this horrible Death, and brought to make a promise thereof; but this is effected by the Delusions of the *Brahmans*, who not onely instance

R

several



several Women for an Example, which have done the same, but also make them believe, that they do their Husbands an extraordinary kindness therein, freeing them from torments in the other World: Neither are the Women a little perfwaded to it by their Husbands, because they live in derision and scorn of all People if they refuse: for they are not permitted to wear long Hair, but forc'd to shave it off; nor to eat *Betel*, wear Jewels, or Marry a second time; in short, she is subject to all manner of sorrows, and displeasures of all People; so that Women of any courage do seldom refuse, and the rather, because they are be-reav'd of all their Honor and Dignity, and their Goods taken from them; so that the Women lose all when their Husbands die, and if they live after them, they can expect nothing but sorrow and trouble.

Not allow'd
amongst the
Mahumetans

This Burning is not allow'd in those Countreys which are under the *Mahumetans*, unless the Governor of the Countrey gives consent thereto, who first examines the Person whether she be willing; which if he find, then he gives permission. Neither is this Custom at all observ'd except amongst People of great Quality, who are more exact in preserving their Honor than other People: for Noblemens Wives account it a great testimony of their love and fidelity to their Husbands, to be burnt with their dead Bodies.

Others are carry'd on Horseback about the Towns in State, with a Lemmon in one Hand, and a Looking-glass in the other, in which they look as they ride, and in a mournful tone sing certain Elegies, whilst many other Men and Women follow them on foot; over her Head they carry an *Umbrella*, after the Custom of the Countrey; and before her walk several beating on Drums: In all their Passage they shew a pleasant and undaunted Countenance, not shedding one Tear, expressing more sorrow for the death of their Husbands than their own, and seeming more joyful to go to him in the other World, than sor-

ry to leave this. But some chuse to be burnt alive with him after this manner:

The Preparations for the burning and burying of Women after their Husbands Death are one and the same, the difference onely consisting in the Burning it self. After the Woman hath wash'd her self, she steps amongst the noise of Pipes, Drums, Cornets, and the like, to the Grave in which her Husband lies bury'd, where setting her self down on a Bank of Earth, she embraces her dead Husband; which done, they begin to fill the Vault or Grave, throwing the Earth in; when the Earth begins to come up to her Chin, two of the attendant Officers hang a Cloth before the Mouth of the Grave, and give her a Cup full of Poyson, which immediately changes her Countenance, and suddenly after they break her Neck.

Some bury'd
alive.

The *Heathens* also believe that they are able to perform many works, which may extend to the benefit of the Deceased, and to that purpose they give Alms to those that request it of them, make *Tampondals* or Cisterns of Water near the High-ways, where Travellers may always have cold or warm Water, and sometimes *Canje*, which is Water boyl'd with Rice and Beans, gratis; which in all Cases is very beneficial to the living, and a very necessary Business in these Countreys; for by this means Travellers which are become faint through the exceeding heat of the Sun, are reviv'd and refresh'd. They also build Temples or *Pagodes* on the Graves of their deceased Friends, though they never worship any Images in the same, because they account those places unclean; and though there are Images in some of them, yet they are not set up to be worshipp'd as other Idols, but onely to represent the Person that lies bury'd there. They also make Wells and Ponds of Water in the behalf of the Dead, which are common for all People.

Their Alms
and other
Works done
for the benefit
of the De-
ceased.

Their outward signs of Sorrow and Mourning are these: When the eldest Person of a Family dies

Outward
signs of their
Mourning.

dies, all the Friends and Relations shave off their Beards, and chew no *Betel* in ten days, neither do they eat above once a day: But if a younger Person dies, then those that are older, though his near Relations, never mourn: Wherefore the Men mourn nor for their Wives, because they are always younger than themselves.

Their manner of Mourning.

But the *Soudra's* mourn as well for young as old, and not onely shave off their Beards, but also the Hair of their Heads, leaving onely one Lock on the Crown, about which they tie a Cloth, not wearing their usual Cap in three days. They also abstain from *Betel*, though not so long as the *Brahmans*, but only three or four days. Upon the decease of a Child the *Soudra's* shave not off the Hair of their Heads, but onely eat no *Betel* for three days.

When any one dies in a Noblemans House, all the Slaves must shave off their Beards, in sign of mourning. If a Husbandman dies out of the Family *Walala* or *Ambria*, then twelve several sorts of People come and shew Reverence to the Dead: viz. 1. The *Brahmans* which serve the *Pagodes*. 2. The *Bateani* or *Perrea's*, which beat the Drums at Funerals. 3. The *Pannejawa's*, which play on long Cymbals. 4. The Smiths. 5. The Joyners. 6. The Goldsmiths. 7. The Launderers. 8. The Barbers. 9. The *Ponmale Andi*, which carry Flowers to the Dead. 10. The *Canacapule* or Secretaries. 11. The *Salewadi*. 12. The *Caicullen* or Dauncers, whose Wives are common Strumpets, as hath been mention'd before.

This Order in former times was very strictly observ'd; but is of late not much regarded; for the *Brahmans*, *Canacapule*, and *Andi*, are grown to such a degree of Greatness, that they never go to shew Reverence, as do the other nine.

Every one that comes receives, as a Reward, a Cloth which they tie about their Heads, letting it hang down on their Backs; at the receipt whereof they fall with their Faces on the ground, near a place where *Nili*, or unthresh'd Rice, is given out for Alms.

Description of their Funerals.

Before we conclude the manner of these *Indian* Funerals, it ought not to be omitted what *Peter Della Valle* says concerning them; viz. That they keep not their dead Bodies above twenty four Hours in the House, but burn them with the following Ceremonies.

The Corps is laid naked on a Pile of Wood, made like a Bed, with the Face towards the nearest Water; then they cover the Private Parts of the Corps with a piece of Wood taken from the Pile, rub the Hands and Feet of the Defunct with Oyl, and put a Cole into his Mouth. All things thus being ready, they kindle the said Cole, and then the Pile of Wood, first under the Deceased's Head, sprinkling Water round about the Pile, still laying up the Fire again as it falls down, and letting the Ashes of the Body remain in the same Place, and sometimes also the Bones, though but half burnt: The Relations and Friends of the Deceased in the mean time fill the Air with their Lamentations.

The Bodies of Noblemen, and those that are rich, are burnt with sweet-smelling Wood, as *Sandal*, *Aguilla*, *Brava*, and the like; but those of mean Persons with ordinary Wood. Children under two years of age are not burnt, but buried.

The various Diet of their several Sects.

The *Settraes* and *Soudraes* eat Fish, Flesh, and whatever else is set before them, except Beef, from which all the four Chief Tribes, viz. *Brah-*

mans, *Soudraes*, *Settraes*, and *Weinsjaes* abstain, inasmuch that they would rather starve than kill a Cow, or eat of the Flesh.

The *Boti*, as also the *Weinsjaes* or *Benjans*, will not eat of any thing that ever had Life, and much less kill any Creature, believing they should commit a great sin if they should so do. They also abstain from Herbs that are of a reddish tincture, by reason of their resemblance in colour with Blood; for to shed Blood they account one of the greatest sins that can be committed.

They often buy Birds, and other Creatures that are kept in Cages, with considerable Sums of Money; as also those that are taken by Hunters, whether *Moors* or *Christians*, for no other end but to preserve them from death, and give them liberty. From this Custom, which is very common amongst them, hapned once a pleasant Quarrel, viz. A Christian, clad after the *Indian* fashion, bought some Birds to eat of a Bird-catcher, who by his Garb taking him to be an *Indian*, open'd his Cage, as soon as he had receiv'd his Money, and let them fly; whereupon the *Christian* contesting, would have the Birds deliver'd to him, or his Money; and in short, the Bird-catcher, though he lost his Birds, was forc'd to repay the *Christian* his Money in the presence of all the Spectators, to their no little laughter.

They kill no living Creatures, but buy them to set at liberty.

A pleasant quarrel between a Christian and an Indian.

There is great deceit in this kind of dealing; for many poor People, of a contrary opinion, to make an advantage, take any live Bird, and bringing the same to sell amongst these *Indians*, cry like mad-men, *I will kill it instantly, I will wring off its Neck*: Whereupon the innocent *Indians* immediately come running, and buy it above its worth, onely to release it from death.

To this purpose they have Cages in many places to keep lame or hurt Birds, and also for four-footed Beasts, which with great care are cured and fed at the Publick Charge.

Not very far from *Cambaya* are, according to *Della Valle*, divers such Cages; viz. one for wounded and sick Birds, another for sick or lame Beasts, as Goats, Rams, and Sheep; and another for great Cattel, as Cowes and Calves, of which there were a great number, some with broken Legs, others sick, old, and I an, which were put in there to be fatned and cur'd.

Cages for Birds, like Hospitals.

Amongst these foremention'd Beasts was also a poor Mahumetan, who for a Robbery which he had committed had both his Hands cut off; but was by these *Indians* put in amongst the Beasts to be cured and fed.

Perusci also makes mention, out of *Emanuel Pinner's* Letter, of such Places for Birds, in these words, *There are several Hospitals for Birds in Cambaya, but none for Men or Women, whom they suffer to perish without any relief*. In their own Cities they suffer no *Indian* to kill any manner of Beast: Wherefore strange Merchants run a great hazard in killing a Sheep, or any other Beast, privately in their Houses to eat; for if it should happen any way to be discover'd, it would undoubtedly cost them their Lives.

Amongst all Beasts, Cows are the most highly esteem'd; for they tip their Horns with Gold, and beset them with Precious Stones: Nay, they hold them in such Veneration, that when the *Indians* Trading with *Christians*, or any other People, are provok'd to swear, their onely Oath is, By the death of a Cow; viz. He that swears, having a Cow by him, and a Knife in his Hand,

The great esteem they have for Cows.

R 2 says,

says, That if he doth not speak the truth, and the business be otherwise than he affirms, he wishes that the Knife which he hath in his Hand may kill the Cow.

A strange Marriage of Bulls and Cows.

These Heathens have another ridiculous and unheard of Custom about this Beast, especially in *Surat*; viz. They marry Bulls and Cows together publicly, with many Ceremonies, after this manner. The Beasts having a Rope tied about their Necks, are led to a River, where the Priest washeth their Heads. Then the Priest standing on the Shore, makes strange Signs to them with his Hands, whilst the Owners of the Beasts making a Fire of dry'd Cow-dung, set themselves round about it: Whereupon the Priest also drawing near the Fire, throws in Sandalwood, Benjamin, and Aloes. Then going to the Water again, the Beasts are brought before him, and held so as that their fore-legs may stand on the Shore, and the hindmost in the Water, whilst the Priest taking off the old Ropes that were about their Necks, puts on new. This done, they hold the Beasts Mouths close together, while the Priest marks them with a yellow Stroke in the Forehead.

Mean while the Priest reads many strange Prayers out of a Book; which done, he throws several Perfumes into a Copper Pan full of glowing Coals, with which he smokes the new-married Beasts under their Heads, Bellies, and Tails; then he goes again praying about the Fire, and at last perfumes the Tails of both, which are held together.

If by chance the Beasts, during this Ceremony, happen to urinate, the Women strive one with another to catch it, some with Pots, others with their Hands, and drink it; for they esteem this Water holy, and good for a barren Womb.

After this Marriage and Ceremonies are perform'd, the Beasts are led home again, accompanied with a great number of Men, Women, and Children, who make a Feast. *Texeira* tells us, That a *Benjan* Merchant spent 12000 Ducats at the Marriage of his Cow with a Bull of his Neighbors.

Moreover, at some Seasons they have a Custom to feed their Cows with unthresh'd Rice; which done, they wash their Dung in a Sieve, and dry those Corns which are undigested, and remain in the Sieve; which Corns being afterwards consecrated by the Priest, are accounted holy, and being made into Cakes, and bak'd, are given to sick People for a wonderful Medicine.

Why the Indians have Cows in great esteem.

The *Indians* shew this great reverence to a Cow for three special Reasons. The first is, Because they believe, that the Souls of the Pious, which have liv'd justly, and such as God will not punish in this World, are transmigrated into these Beasts. Secondly, Because, with the *Mahumetans*, they believe, That the Foundation of the World is supported onely on the Horns of these Beasts, by them call'd *Behemoth*, which name they have taken out of *Job*; and that when the Cow moves any faster than ordinary, it occasions Earthquakes. Thirdly, When *Mahaden*, being on a time highly incens'd by reason of the many sins which the People had committed, had resolv'd to destroy the World, a Cow appeasing him, obtain'd Pardon for all their sins, and deliver'd the World from utter ruine.

Moreover, this their abstaining from Flesh, and from killing of Beasts, the *Indians* seem to have

suck'd out of *Pythagoras's* Doctrine, if it was not customary amongst them before; for *Pythagoras*, after the same manner, and by reason he believ'd the Transmigration of Souls, forbade also his Scholars to eat Flesh.

The *Brahmans* also maintain, That the eating of Flesh is not to be allow'd, because it cannot be done without forcing the Soul from the Body, which they account a horrid sin. And as it is accounted a sin to kill a Man or Woman, because thereby is occasion'd a separation of Soul and Body; for the same reason, say they, it is sin to kill any Beast, since by the death thereof the Soul is separated from the Body, and necessitated to pass into another, whereby its condition is not made better, but worse; for the Soul which formerly resided in a Cow, might chance to be transmigrated into the Body of some despis'd Beast or Plant: For the *Brahmans* believe, That not onely the Souls of Men transmigrate into Beasts, but also into Trees and Herbs; and that Humane Creatures, Beasts, Trees, and Plants, have all one and the same Soul, and differ onely in the outward appearance of the Body.

The *Brahmans* forbid the eating of Flesh, and why.

And for this reason the *Brahmans* condemn the *Sondra's* and *Settreas's*, declaring them guilty of unpardonable sins, because both these Tribes kill all manner of Beasts for their Food, except onely Cows, from which they all abstain.

The *Sondra's* and *Settreas's* condemn'd by the *Brahmans*

But the *Settreas's*, on the contrary, affirm, That they do better than the *Brahmans*, who disturb many Souls, by plucking divers Herbs out of the Ground to feed one Person; when as they, by killing a Beast, disturb onely one, to feed many People. But the *Brahmans* answer, That they by the pulling of many Herbs out of the Ground, do not sin so much as the *Settreas's* by killing of one Goat; because the Souls which reside in Herbs are in the meanest condition, and by their transmigration remove into nobler Bodies, as Men or Beasts. Nevertheless, they pretend that they would, if it were possible, live without Food, so to prevent the disturbing of any Soul. Yet few amongst them are so exact, but freely eat of the Fruits, Herbs, Roots, and Plants which the Earth produces, judging they may do it without offence: But they will never eat of any thing that had life, chusing rather to die of Hunger.

The *Brahmans* are very moderate in their Diet, and have no peculiar Dainties; nor do they use to drink Wine, or any other strong Liquor; but their common Drink is clear Water, without any kind of mixture: yet sometimes, with great delight, they drink a Draught of Milk at Meals, with which to supply them most People of Note keep Cows.

Their usual Food is Rice, Plants, and Herbs, according to the Season of the Year. They extremely abhor Drunkenness and account it one of their five Mortal Sins.

Those amongst them who perform the meanest Offices, and do the greatest Labor, have the most freedom allow'd them in their Diet, because they require the most Sustenance, which makes many of them not scruple to drink Wine.

The *Brahmans*, out of a high esteem or self-conceit of themselves, will in no wise be perswaded to eat or drink any thing in a House inhabited by one of another Tribe, but onely *Teyer*, that is, thick Milk; because they account that to be a sort of *Amortam*, or *Nectar of the Gods*: Nay, a *Brahman* will not eat in another *Brahman's* House that

that is of a different Sect; and if a *Brahman* be Marry'd to a Woman of another Family, she is not allow'd to eat with, nor to see him eat; but if a Man out of love to his Wife, permit her to eat with him, and other *Brahmans* are inform'd thereof, they will not onely resent it very ill, but shun the House of such a Person, and account him unworthy of their Society.

The pride of the Pandite or Bote.

These Idolaters are very proud, for those of any Quality will, if possible, avoid to eat with any of a meaner Degree. There are some amongst the *Brahmans* call'd *Pandite* and *Boten*, who being highly esteem'd, will not eat in the House of a *Brahman*, *Sinai*, *Naike*, or any other Nobleman, because they eat Fish. These *Sinai* or *Naike* are vulgarly call'd *Mazarens*, and are of less esteem than the other, eat freely with a *Pandite* or *Boti*, and account it a great favor, and so with the other. Some are so vainly curious, that they will not eat in a place where another of a contrary Sect or Tribe hath Din'd or Supp'd before the Floor is rubb'd over with Ox-dung, which they believe cleanses it.

The *Indians* never eat with any of another Religion, nor will they drink out of one Cup with them, but shun their company; and, endeavor by all means possible to avoid touching of them, fearing to be defil'd thereby; nay, an *Indian* of great Quality will not onely refuse to eat with another of a lower Degree, but will not be touch'd by him, and if he should accidentally, he would immediately cleanse his Body, by rubbing it with Herbs.

The common People shew great reverence and obedience to their Nobility: for meeting them in the Street, they not onely give them the Way, but run from one side of the Street to the other like mad Men, for fear of touching them; nay, the Noblemen, if they did otherwise, would beat them into better manners.

In regard no *Indian* will drink with another of a different Opinion out of one and the same Cup, for fear of being defil'd, therefore when they are in the Field, and have but one Cup, with which they are forc'd to make shift, they have found out a means not to defile one another by drinking together, viz. they touch not the Cup with their Lips, but holding it with one Hand a pretty distance from their Mouths, pouring the Liquor therein very dexterously, not spilling a drop.

The Fast-days of the Brahman.

The *Brahmans* are also very strict in keeping certain appointed Fast-days, viz. they Fast the eleventh day after the full Moon, and again eleven days after a new Moon, when they eat no kind of Food, not so much as *Betel*, for the space of twenty four hours, but spend that time in Reading and Praying.

In November the *Brahmans* of the Sect *Seivia*, as also the *Soudra's*, who are of the same Opinion with the *Brahmans*, and in some Observances as religious as they, Fast every Monday, and abstain from all manner of Food till the Stars arise.

They are generally not allow'd, during their time of Fasting, to undertake any manner of Business, though of never so small a Concern. Some of them Fast eight, others fifteen, twenty, and thirty days, contenting themselves with very little Sustenance, and a draught of Water.

Perushu relates, that a certain penitent Person by long Fasting lost his left Eye, which flew out of his Head.

They have also a Fast of nine days call'd *Dauli* or *Davili*, during which whole time the *Sammi*, otherwise call'd *The Gigeri*, or *Spiritual Party*, utterly abstain from Meat and Drink, sitting all that time on one place in a *Pagode*, fearing if they should stir, to provoke an appetite; notwithstanding they do this freely, and without any Obligation.

The Fast Dauli.

Commonly in the last Evening of the Fast, a great number of Singers go with the noise of little Bells and other Instruments to the *Pagods*, just as if they were going to a Funerall, where finding the aforesaid *Gigeri* sitting on Carpets on the Ground, they place themselves round them in a Circle, and having spent a considerable time in Singing and jingling their Bells, one of the *Sammi* gives each of them out of a Dish two or three Kernels of a Pomegranate with several little pieces of Quintes; after this he plucks several Ears of Corn, which is planted near the place where they sit, whilst the Singers fill the Air with their Voices, and the jingling noise of their Bells and other Instruments.

The *Sammi* relate, that this Corn which they cut was Sow'n with their own Hands in the beginning of their Fasting, and that they had every day since water'd and bless'd the same with all their usual Ceremonies.

On the last Evening of their Fast they begin again to eat a little, so to bring their Stomachs by degrees to its usual appetite, fearing that if they should eat too much at first, they might prejudice their Healths, and endanger their Lives.

We might justly suspect the truth of this their long Fasting, did not very credible Eye-witnesses confirm the same.

All the Moneth of December, the *Brahmans* eat a Pap made of Rice, Sugar, and some Fruit mixt together.

As to what concerns the Meat and Drink of the *Indians*, it is several, according to the Situation of the Countrey; but most *Indians* use boyl'd Rice in stead of Bread. The *Coco-tree* is the chief and onely thing of their subsistence: for it affords Fruit, Oyl, Milk, Honey, Vinegar, and Wine. The greatest Delicacy amongst the common People, is Rice boyl'd with green Ginger, and mix'd with a little Pepper and Butter. Their ordinary Food is of wheaten Flowr, but of a certain coarse Grain, though well tasted, which they make up into great round and thick Cakes, and bake them on thin Iron Plates, which they carry with them from one place to another when they travel; they spread a little Butter on these Cakes, and so eat them.

The Diet of the Indians.

They have also a certain Dish call'd *Masack*, or *Masack*, which is made of two parts Water, and one of Brandy, some Eggs, beaten Cinamon, Sugar, and Bread, which is boyl'd like a Posset.

Baril is a Broth which the *Indians* make of the Juice or Milk of *Coco-nuts* and Butter, with all manner of Spices, and amongst others, Cardamom, Ginger, Herbs, Fruit, and several other Ingredients. The *Christians*, especially the *Portuguese*, adde to the same the Flesh of Hens and Chickens chopt in small pieces, which they lay upon the Rice, that is boyl'd onely with Water and Salt.

They also boyl the Root *Curcuma* with their Meat, and almost throughout all *India* they boyl no Meat without a little Bundle of Cammels Hay, in Greek call'd *Schamantios*, to give it a savory taste, and to fortifie the Stomach, as also a quantity

tity of *Calamus Aromaticus*, or *Nard*, in the *Malayan* Tongue call'd *Diringo*.

The *Indians* in many places have also a delicate Dish, or rather Sawce, to procure an Appetite, which is call'd *Achor* or *Astjar*, and is us'd there after the same manner as here our *Gurkins*, *Olives*, and *Capers*; it is likewise brought from thence into *Europe*, where many People eat it with much delight, it being made of *Cucumbers*, *Mangos* or long *Pepper*, *Garlick*, green *Ginger Roots*, and the young juicy *Sprigs of Canes*, which are laid in *Pickle* with *Vinegar*, *Pepper* and other *Spices*. The *Bunches of green Pepper* are also laid in *Pickle*, and brought to the *Table* either with roast or boyl'd *Meat*; as likewise the *Roots of green Ginger* and *Galanse*, besides the *Fruit Manga*, *Carambolas*, *Astjac*, *Billinbing*, *Curcuma*; likewise *Gurkins*, *Melons*, and *Pumpions* in stead of *Capers* and *Olives*, which in *Zuratte* and other places, are also in great abundance.

Some *Indians* also eat that kind of *Apple*, call'd in *Latine* *Pomum Amoris*, and *Pomum Aureum*, and by the *Portuguese*, *Pomo d' Oro*, which is a sort of *Mandragora*, or *Mandrake* cold in the third degree; though some put *Achay*, or *Brasilian Pepper*, in the *Malayan* Tongue call'd *Lada Chili*, that is, *Pepper from Chili*, which is very hot, to temper the extraordinary Cold thereof, and pouring *Oyl* and *Vinegar* over them, eat the same with roasted *Flesh* or *Fish*. Some accustom themselves to chew *Achay* just as some People chew *Tobacco*. These golden Apples are sometimes Preserv'd with *Sugar*; but the *Chineses* on the *Island Fava*, roasting them in *Ashes*, eat them with *Pepper* and *Vinegar*. The *Fruits Carambolas* are also for the same purpose laid in *Pickle*.

Their several
sorts of Li-
quor.

The Drink which is commonly drunk by the *Vulgar*, is *Water*; but People of note, especially *Moors*, mix *Cinamon Juice* and *Sugar* with their *Water*, which being a pleasant Liquor, is call'd *Scherbet*.

In many places they drink in stead of *Wine*, a Liquor which is tapt out of the *Palm-tree*, into a *Pot* which hangs at it a whole Night. The *Portuguese* call this *Wine Vinho de Palma*, that is, *Palm-wine*; the *Indians* in *Cambaya*, *Tari* or *Terri*; others, *Sura* and *Toddy*; and the *Amboynans*, *Towack*. This Liquor is of a white colour, and somewhat thick, and of a tart, yet pleasant taste, intoxicating the *Brain* like *Wine*, if drank to excess, but if moderately, it is accounted an excellent *Medicine* against the *Dropsie*. They generally tap this Liquor out of the *Tree* after *Sun-set*, letting their *Vessels* hang to the same till *Sun-rising*, for then it keeps sweet and pleasant all the day after: for that which is tapt in the day-time is not so delightful to the *Palate*, but is flat and eager; which is occasion'd by the heat of the *Sun*, and is good for nothing but to make *Vinegar*, for which it is us'd by the *Indians*.

Of this Liquor *Tara* or *Terri*, which of it self drops out of the *Trees*, they make another sort of *Wine*, by the *Indians* call'd *Uraca*, which is the onely *Wine* of all *India*, and being of a white colour, is very hot and strong, which the *Indians* nevertheless drink like *Water*.

The *Portuguese* temper this *Wine*, by putting ston'd *Raisins* into the *Vessel*, which they do not stop close, but leave the *Bung-hole* open, least by reason of the extraordinary heat and strength the *Fat* should flie afunder, because it ferments like boyling *Water*. Every day for a fortnight toge-

ther they stir this Liquor, after which it becomes of a deep Red, and is of a sweetish taste. They also drink abundance of the fresh Juice, which is inclos'd within the *Coco-nuts*.

Another sort of Liquor call'd *Zaguer*, is brought from *Banda* and the *Molucko Isles*, which drops out of a *Tree* not unlike the *Coco*. But this Liquor is very unwholsom to drink, especially for *Strangers*, for it not onely occasions a great Loosness, but also a kind of dead Palsie, call'd by the *Indians*, *Beribery*.

They have likewise a very strong Liquor like *Brandy*, call'd *Arack*, made of the Moisture that is inclos'd in the *Coco-nuts*, and also of that which drops out of the *Tree* it self, which they burn with *Rice*.

The *Chineses*, to make the most of their *Rice*, adulterate the same, by putting into it a sort of poisonous *Weed*, which drives upon the *Sea*, whereby the *Arack* receives a corroding Heat, very prejudicial to the *Lungs*, and causing *Consumption*, vomiting of *Blood*, and other deadly Distempers, especially to all *Strangers* that drink thereof.

The *Hollanders* in many places have a Liquor which they make of *Spring-water*, *Favansagar*, *Tamarinds*, and *Lemmons*, which they put all together in a *Vessel* hoop'd with *Iron Hoops*, and stopping it very close, let it stand twenty four hours in the *Sun*, whereby throwing the *Drofs* and *Filth* upwards, it becomes a most excellent Liquor, almost like *March Beer*.

Moreover, in most places of *India* a certain Liquor is made call'd *Palipuntz*, which by some is made after this manner, viz. they take half *Brandy* and half *Water*, into which they put *Nutmegs*, *Cinamon*, *Sugar*, and *Line Juice*.

This Liquor, by the *English* call'd *Punch*, is very hurtful to *European Bodies*, if drank excessively, for it occasions Loosness.

Some also drink a Brewage made onely of clear *Water* and brown *Sugar*, which if drunk in hot *Weather* is very unwholsome, but is much temper'd, if a Draught of the Liquor *Palipuntz* be taken after it.

Moreover, they distill a kind of *Brandy* out of *Dates*, *Sugar*, and *Palm-wine*.

Persons of Quality in the *Mogol's* Countrey drink *Chirassan Wine*, for they have no *Wine* of their own, there being no *Vines* planted in all *India*.

Most of the *Indians* take very strong *Tobacco*, but after a peculiar manner, agreeing most with the *Persians*.

They take
strong To-
bacco, and
chew Betel.

All *Indians* likewise, as well *Moors* as *Pagans*, constantly chew the *Betel Leaf* with *Areca* and a little *Chalk*, or *Ashes of burnt Oyster-shells*.

The *Pagan Indians*, especially those of *Zuratte* and the Coast of *Cormandel*, have extraordinary understanding in the nature of *Herbs*, knowing how to distinguish the good from the bad: for as these People, according to the *Pythagorean* manner, do not eat of any thing that hath *Life*, but onely *Roots* and *Herbs*, so they know by daily experience how to distinguish the eatable *Herbs* from the medicinal or venomous.

Have good
skill in Herbs

The *Indians* never use any *Table-cloths*, but in stead thereof lay a great *Leaf* of the *Tree Mauz*, which also serves them for *Dishes* and *Trenchers*; neither do they use *Spoons*, but wholly make use of their *Hands* and *Fingers*.

They commonly wear *Jewels* and *Pendants* in both

both Ears, especially all the Idolaters, who also highly esteem all Strangers or *Christians* that wear them.

Their Appa-
rel.

The Apparel of the *Indians* is for the most part of Cotton or Callico, either fine or coarse, according to every ones Quality: for Linnen they wear none, because *India* produces no Flax. These Clothes are put on over their bare Skins, and from the Middle upwards serve at once for Vest and Shirt, being very narrow at top, wide at bottom, and reaching down to their Knees. From the Middle downwards they wear a pair of Drawers of the same Stuff, which reaching below their Legs, touches their Feet.

All the *Indian* Women, who for the most part are swarthy, and have long Legs, but short Bodies, go barefoot both at home and abroad. Women of Quality have commonly great *Umbrella's* carry'd over their Heads to keep off the Sun.

As to what concerns the Men, some go barefoot; others that are of higher Degree, either wear Slippers or Sandals; but in most places they go barefoot: Their Sandals are very easie, because of the extraordinary Heat of the Countrey. They wear likewise, according to the Custom of their Predecessors, very long Hair, quite contrary to the manner of the *Mahumetans*, who shave it all off, as also the lower part of their Beards. On their Heads they wear a fine *Turban*, flat on the top, and almost square. The whitest People generally wear a *Turban* whipt with divers colour'd Ribbons upon a white Ground, and sometimes also Gold. Their Girdles are of white Cotton; but the richer sort have silken ones, stich'd with Gold. They ride on Horseback with a Simitar by their Sides, a Shield about their Necks, and a little broad Dagger sticking at their Girdle.

They anoint
their Bodies.

The *Indians*, both Men and Women, anoint their Bodies against the heat of the Sun, as also to make their Joynts nimble and pliable. This Ointment is made by the Women of all the sorts of *Sandal* Wood pulveris'd, the Leaves of *Champak*, the Flowers *Mogori*, of each a handful, Camphire, so much as will give it a scent; all these Ingredients being ground like Colours, are mix'd with Oyl of *Coco-nuts* or *Roses*, which is brought thither from *Persia*, and made thick like Paste; and though these People look very strangely with this Ointment, as if colour'd with Saffron, yet the smell thereof is very pleasant. For the same purpose also they make another Ointment of the Flowers of a certain Tree, which is not very high, and hath Leaves like a Peach-Tree; both Leaves and Flowers are by the *Indians* call'd *Sampaga*, otherwise *Champak* and *Champe*, which are of great esteem amongst them: for the *Indians*, especially the *Moors*, are extraordinary lovers of sweet and pleasant Smells, and chiefly those of Flowers; wherefore there are scarce any Women that walk along the Streets, but wear those or the like Flowers in their Hair, to render them the more acceptable to their Husbands or Suitors.

Through all *India* are likewise highly esteem'd the Leaves of a Tree, by the *Arabians* call'd *Alcanna*, of which we have spoken before at large.

Moreover in the hot Seasons Persons of Quality, whether lying on their Floors or sitting, have several Servants stand by them, who continually fan them with Leather Fans, with which they not onely cool them, but also keep off the Flies,

whilst they cause their Barbers to rub their Backs, Shoulders, and other parts of their Bodies, so to cause the motion of the Blood.

Their places of Recreation consist in Woods and Orchards, in which grow many pleasant Fruit-trees, as also in their Gardens; wherein, amongst other Plants, grow small Vines, which bear extraordinary sweet and delicious Grapes; which they eat green or dry'd: for Wine they make none, because most People by their Law dare not drink any. There are also many Pomegranate-trees, besides divers other excellent Flowers. In the middle of their Gardens are divers Springs or Fountains, which are considerably rais'd above the Ground. From these Springs the Water is convey'd through narrow open Channels (for they know not the use of Leaden Pipes) to all parts of the Garden in the drouthy Season of the Year. Moreover, there are round Cisterns to Bathe in, rais'd up and pay'd with Free-stone, and cover'd with fine Plaster.

Places of
Recreation.

In their Houses they have neither Stools, Tables, Beds, or Bedsteads: for all their Ornaments consist in the Floors, which are made very even of fine Earth or Plaster, on which they lay rich Carpets, as well in their Houses as in their Tents, laying a worse Cloth underneath to preserve the other: On these they sit both when they eat and drink, after the Eastern manner, with their Legs across under them, and without their Sandals, which are left off partly for neatness, and partly to keep their Feet cool. They also sleep in the Night on these Carpets, or else on a hard Quilt or Hammock, call'd *Cot*; but wherever they lay themselves to sleep, they stretch themselves out to their full length, and for the most part lie on their Backs, without either Pillow or Bolster under their Heads. The common People sleep on the Floor in the dry Season of the Year, covering themselves from Head to Foot with a white Cotton Cloth, so that they appear like dead Bodies laid out. The Hammocks or *Cots* hang by two Ropes a little above the Floor, which being made fast at four corners, are by the Servants mov'd to and again to rock them asleep.

The Furni-
ture of their
Houses very
mean.

The *Indian Pagans*, as well as *Mahumetans*, go always Arm'd, whether walking in the City, or travelling, with a Sword, Shield, Bowe and Arrows; nay, perform all manner of Offices, though in their own Houses, thus Arm'd, never leaving their Armor off but when they go to sleep.

They go al-
ways Arm'd.

Persons of Quality live after a noble manner, and when they are either in a Coach or on Horseback, cause a Taffaty Flag to be carry'd before them. The privilege of the Inhabitants here is very great in this point: for not onely great Persons, but also every private Man, of what Countrey or Religion soever, may live at as high a rate as he pleases, and imitate the King in his Fashions if he fancy them, and his Estate be able to maintain it. Every one that is able keeps a great number of Servants, wherefore most of them live like Lords; which they may easily maintain, partly because the King, notwithstanding he sees his Subjects richly Cloth'd, and that they live with a great Retinue like Princes which have great Revenues, yet he lets them live in quiet, and undisturb'd, never taking any thing from them, though it justly belongs to him, because the *Indians* are naturally inclin'd thereto: for by reason of the abundance of mean People and cheapness of Provisions they may live nobly for a small matter,

How Persons
of Quality
live.

matter, allowing a Servant not above three *Ropias* a Moneth (each *Ropias* being 2 s. 6 d. *Sterl.*) to buy him Provisions and Clothes with. There are likewise an innumerable company of Slaves, which cost little or nothing the keeping: for they wear nothing but a white Cotton Coat, which is very cheap, and eat little else but Rice and Fish, a very common Food in this Countrey, so that with small charge they can keep a great Family, and the rather, because the Commodities and Goods which are made by the Inhabitants are many, and the increase of their Land, by reason of its extraordinary fruitfulness, almost incredible.

The Women
good Dan-
cers.

The Women are very expert in Dancing to the sound of divers Bells, and other such like Instruments, on which the Men play.

In *Zuratte* and divers other places in *India*, are several Women-Dancers, who are hir'd to Dance for Money, having Rings about their Legs, Strings of Pearl about their Necks, and many other rich Ornaments. Some also wear Breast-plates of Leather, almost round like a Shield, beset with Precious Stones, and the like, which glitter exceedingly in the Sun.

The *Chans* and other Nobles cause the fore-mentioned Dancers to Dance before them after Meals, either to their own Voices, or to the sound of a Cymbal and *Tumbeck*, which is a kind of Tabor, and two small Drums.

These People go stark naked from one City to another, nay, through the whole Countrey, and sometimes to the Borders of other Countreys, and maintain themselves onely by Dancing and Singing. They wear gilded Rings on their Fingers, Toes, and in their Noses, and each of them five gilded Copper Rings, and two red Silk Arm-lets, with Gold Buttons below their Elbows on their Arms. After the same manner they adorn their Legs also.

These Women, besides their Dancing, prostitute themselves to all those who desire them.

Their Games
and Pastimes.

The *Indians*, especially the *Mogolians*, spend much of their time in Hawking, and for that purpose keep several sorts of great and small Hawks. Their Dogs with which they Hunt are (as *Terry* tells us) like our Greyhounds, though much smaller; but *Peruschi* affirms, that they have no Hunting Dogs, but make Leopards and Tygers tame, and teach them to Hunt, and at one Leap to seize and kill the Game: They also carry Guns with them when they go a Hunting, and kill their Game with a single Bullet, for smaller Shot they have none. They are very expert in Shooting with a Bowe and Arrow; their Bowes are made of Buffalo's Horns, and their Arrows of Canes, with which they shoot Birds flying, and Beasts as they run at full speed.

The wild Fowl which keep in the Water they catch after a subtil manner, *viz.* a Man going into the Water with an artificial Bird of the same kind which he designs to take, imitates its Voice, whilst he swims under Water in such a manner, that the artificial Bird being on the Crown of his Head, appears just above the Water, by which means coming near the Birds, he pulls them down by the Legs, and takes as many of them as he pleases.

As to what concerns their Pastime within their Houses, they have Cards, though differing from ours in the Pictures, and in the number; they also are expert in playing at Draughts. They delight

very much in the company of Quacks, Juglers, and the like, the Quacks carrying poysonous Serpents in Baskets, and suffering themselves to be bitten or stung by them at their pleasures; the stung part swelling, they immediately cure the same with Oyl and certain Powders which they lay thereupon, afterwards proffering to sell the same Medicaments to the Spectators. Their Juglers also are very dexterous in their Art, and do strange things by the sleight of Hand, *viz.* they set Dishes or wide open Baskets on the Ground, three or four one above another, which seem to be all empty as they set them down, but in the taking them up one after another there seems to be living Birds in them, either Turtle-doves or others, which they seemingly cover again with the same Dishes, turning them backwards and forwards, as if they took them away, the Birds being afterwards no more to be seen, the Spectators not being able to discern either how they are brought thither, or taken away.

Juglers.

The Great Mogol often goes a Hunting: with a thousand, sometimes two thousand Men.

The manner
of the Great
Mogol's Hun-
ting.

About *Agra* and *Dely*, along the Stream *Gemma*, as far as the Mountains, as also on each side of the High-way, which runs to *Lahor*, is a large quantity of untill'd Land; some parts are woody, others overgrown with Grass of a Man's height. In all these places are many Game-keepers, who go from place to place, to prevent Hunting or Hawking there, except for Partridges, Quails, and Hares, which the *Indians* catch in Gins or Snares; so that there are abundance of wild Beasts in all places. When these Keepers of the Game know that the King or Mogol is in the Field a Hunting, and near their Station they acquaint the chief Master Huntsman with the quality of the Beast which is Hunted, and where there are most of them; whereupon all the Avenues to that place are guarded, that Travellers may not go through that place, but pass by on one side or other. They Hunt several Beasts, as *Gazelles*, *Nilgaux*, or grey Oxen, Lyons, Cranes, and others. They Hunt *Gazelles* with tame Leopards after this manner: When they discover a Herd of *Gazelles* (for they commonly graze five or six in a company) they unchain the Leopard, that lay Chain'd in a little Wagon where they are kept; he being let loose, doth not immediately run at them, but goes creeping along to hide himself, till the *Gazelles* passing by, he leaps with incredible swiftness upon them, and seizing one of them, strangles the same, satisfying himself by onely sucking the Blood, and tearing out the Heart and Liver; but if he misses his prey, which often happens, then he stands still, very well knowing it to be in vain to run after them, because they are much swifter than himself: When the Game is ended, the Keeper approaches by Degrees, stroaks the Leopard, and throwing the Flesh to him, blinds his Eyes, putting on his Chain, and so conveys him into the Wagon again.

What Beasts
they chiefly
Hunt.

The catching of the *Nilgaux*, or grey Oxen, which are a kind of Buffalo's, is of no great difficulty: for they surround them with a strong Net, which they close by degrees, and having brought them into a narrow compass, the King, with his *Omrabs* and Husbandmen stepping in, kill them as they please, either by throwing Darts at them, or with Bullets, Arrows, and Swords, and in such great numbers, that the King sends whole Quarters thereof for Presents to his *Omrabs*.

In

In their catching of Cranes it is very pleasant, to see how these Fowls defend themselves against the Birds of prey, whom sometimes they kill, but very often get from them, because the Hawks or Falcons are not so nimble as they in turning and winding.

The manner
of Hunting
the Lyon by
the Great
Mogol.

But of all their Hunting, that of the Lyon is not onely the most Royal (for none but the King and Princes may perform the same without special permission) but also the most dangerous, and is perform'd after this manner, viz. When the King is in the Field, and the Keepers thereof have discover'd the place where the Lyon keeps, they tie an Ass to a Tree near the same; the Lyon coming out and devouring the Ass, goes afterwards unmolested to seek for some other prey, either of Oxen, Sheep, or whatsoever he can light on; then going to drink, he comes back to his old place, and there rests till the next day; when coming forth again, he finds another Ass in the same place, ty'd there by the Keepers; having fed him thus for several days together, at last, the day before the King is to come to Hunt, they tie another Ass in the same place, having first given it abundance of Opium, that the Fleth thereof may make the Lyon sleep the better; then calling in all the Rusticks thereabouts, they inclose the Lyon within strong Nets made for that purpose, bringing the same by degrees to a small circumference, as they do in catching the Nilgaur; this done, and all things in readines, the King mounts on an Elephant, Arm'd with Iron Plates, in company of the chief Master Huntsman and some Omrahs, all likewise mounted on Elephants, several Gourzebendars, and many other Huntsmen on foot, Arm'd with Half-pikes and Musquets; in which manner approaching the Net, they fire at the Lyon, who when he feels himself wounded, comes directly, according to the custom, to one of the Elephants,

but finds himself intangled in the Net, where the King shoots at him so long till he hath kill'd him. But some Lyons have often been known to leap over the Net, to the destruction of many People. The Indians account it a good Omen when the King kills a Lyon, and a very bad one when he misses him, believing the whole State to be in danger if he doth not destroy him. They also use great Ceremony at the end of this Hunting: for the dead Lyon is brought before the King in presence of all the Omrahs, who after they have exactly view'd and measur'd it, give an account thereof to the Secretary to Register the same, viz. That such a King, at such a time, kill'd a Lyon of such a bigness, and such colour'd Hair, and having Teeth and Claws of such a length, and all other Circumstances whatever.

In India they use no Torches or Links, as we do here, but Copper Fire-pans, almost like those which in several Paintings are seen held by infernal Furies. In these Pans they feed the Fire with Pitch, and the like, which makes a great Flame. A Servant commonly carries this Fire-pan in a Copper Case, with a very long and narrow Neck in stead of a Handle, by which he holds the same, and still feeds the Flame with fresh Matter.

Most Indians, especially the Malabars, use in stead of Paper, to write on the long Leaves of the Coco-tree, on which they neatly cut their Letters with an Iron Instrument.

The Indians
manner of
Writing.

As to what concerns the Language of the Indians, it onely differs in general from the Moors and Mahumetans, but they have also several different Dialects amongst themselves. Amongst all their Languages, there is none which spreads it self more than the Malayan (as shall be declar'd more at large,) and therefore it will not be amiss in this place to render into English some of their chiefest words.

Their Lan-
guage.

A brief Vocabulary of the Malayan Tongue.

Packoe, To put on.
Kaelwaer, To put off.
Backasse, To worship.
Minjaot, To answer.
Batturon cabauwa, To carry away.
Carratam pangal, To keep off.
Tariman, To perswade.
Bangala tana, Tilling.
Oran gouno, Husbandmen.
Sampe, To come on.
Turan cababa, To go off.
Bandagar, To hear.
Backaraga, To work.
Karat, To cut off.
Laing, Others.
Bigiton, Also.
Disoruna, There.
Cassian, Poor or Bashful.
Balacan, Behind.
Lambaet, Too late.
Arry galap, Too soon.
Abis, All out.
Liat, To look on.
Pande, To Trade.
Banan mara, O my.
Thouca, Oh his.
Tana dara, Earth or Sand.
Piggy darat, To go ashore.
Malan, The Evening.

Samonga, Altogether.
Savou, An Anchor.
Cassion amat, Poverty.
Fabo soau, To anchor.
Tarra kaelwaer, To draw off.
Candati packanisa, As your self.
Tangan, An Arm.
Oupan, Carrion to fish with.
Sendiri, All one.
Kaelwaer darot, To Let-bloo.
Badamme, To agree.
Bamanaron onutom, To adventure.
Bapassou, To Arrest.
Tangan, to leave off.
Rawa, To bring.
Nanty, Both.
Backara mangala, To burn.
Icat, To bind.
Zieron, To pour upon.
Boat adar, To prepare.
Peschaya, To borrow.
Bocet bae, To amend.
Battan Doelon, To feign.
Semoeny, To hide, or Keep.
Tida bisbouca, To Cough.
Zonda balanga, To bestow.
Baassap, To smoak.
Traysson, To bathe.
Peyrzia, To break.

S

Bayar,

The Empire of the Great Mogol.

Bayar, To pay.
 Moullay, To begin.
 Mauncka, To desire.
 Bodoi, To cheat.
 Tanam, To bury.
 Batjagay, To inspect.
 Tackana, To bewitch.
 Barmayn, Foolish.
 Papodan, To defend.
 Giger, To bite.
 Mangoron, To command.
 Bataver, To prosper.
 Mintacan, To pray.
 Claamaer darat, To bleed.
 Betachinta, To endeavor.
 Goumartacr, To quake.
 Tavar, To promise.
 Manaroo, To keep.
 Bonta, Blind.
 Lebar, Broad.
 Kyacy agum, A civil Man.
 Dalangh, Within.
 Lonacr, Without.
 Iddo, Blue.
 Ateas, Above.
 Di bava, Below.
 Baych, Better.
 Pajit, Bitter.
 Rotty, Bread.
 Oran pande thicor, A Barber.
 Oran pande roty, A Baker.
 Cava canyan, A Bridegroom.
 Macaman minum, A Wedding.
 Tampat vidoran, A Bedstead.
 Dawon, A Leaf.
 Backara, Beans.
 Pouroot, The Belly.
 Casingan bumata, A Bladder.
 Pantat, The Buttocks.
 Cacky, The Legs.
 Fanget, A Beard.
 Zoufon, The Breast.
 Addy, A Brother.
 Outang, Wood.
 Fambatan, A Bridge.
 Gouno, A Mountain.
 Binatan, A Beast.
 Bongham, A Flower.
 Cabon, An Orchard.
 Pana, A Bough.
 Paen, A Tree.
 Kackaer, To burn.
 Saron matta, Spectacles.
 Campa, an Ax.
 Cambyn, A Book.
 Ampon, To have compassion.
 Minnon, Drinking.
 Totop, Covering.
 Bamoula, Prevailing.
 Balambat, Lasting.
 Manare, Dancing.
 Gymoor, Drying.
 Minpyn, Dreaming.
 Britacot, Threatning.
 Calam, Dark.
 Matte, To kill.
 Bagy, To distribute.
 Thinta, To suppose.
 Bamatty, Dead.
 Touly, Deaf.
 Batzinta, Melancholy.
 Gommo, Thick.

Cayntabbael, Course Cloth.
 Lanaa There.
 Santanga, One half.
 Harry, A Day.
 Farry Saryan, Daily.
 Cayn caryn, Dry Cloth.
 Ponvony, A Thief.
 Cryn, Thirsty.
 Lipat, Double.
 Cassian caly, Miserable.
 Gymat, Virtue.
 Nipis, Thin.
 Mabacl, Dear.
 Tyris, A Drop.
 Chamar, Dirt.
 Nigay cigil, A Village.
 Oran beta, A Servant.
 Ana parampuam, A Daughter.
 Settam, The Devil.
 Dury, Thorns.
 Oran maboer, A Drunkard.
 Pintou, A Gate or Door.
 Mabo, To be Drunk.
 Papan, A Board or Plank.
 Decat, Hard by.
 Soutraoieist, Damask.
 Oran iton, That Man.
 Bemeyna, To provoke.
 Boathassaer, Honor.
 Abbas, Rending.
 Olu balam, Noble.
 Calmary doli, Two days since.
 Larien remapa, Somewhere.
 Duln, First.
 Bode baye, Honorable.
 Sackulyiny, Once.
 Sompas, An Oath.
 Baramcali, Any ways.
 Bigitron, Alone.
 Tilloor, Eggs.
 Oran, Honest.
 Iry, Ducks.
 Tongo, To demand.
 Soutra viloudu, Flannel.
 Couranga, Salt.
 Songe, A Fountain.
 Boaboa, Fruit.
 Sapirin Boat, A Fruit-dish.
 Bongra pala, Mace.
 Alys, Fine.
 Pathia, Broken.
 Baeyk, Good.
 Bedil, Guns.
 Basaer, Great.
 Sadang, Enough.
 Dilima, A Pomegranate.
 Engaskan, To think.
 Faman, Opinion.
 Calmary, Yesterday.
 Botton assa, Hew'd Stone.
 Pigy, To go.
 Bry, To give.
 Baampeer, To approach.
 Sagar, To cure.
 Icat pingan, To gird.
 Bataot, To believe.
 Icor, To conduct.
 Gonfar, To be angry.
 Soucka, To please.
 Botta mon, The Conscience.
 Thangan, To gape.
 Mintan, To accommodate.

Bangon

Banjon, To think.
 Badamme, To Salute.
 Ibon, A Grandfather.
 Bainga, To Grace.
 Soucka moidanga, Satisfaction.
 Kekeer, Courteous.
 Bayck, Healthful.
 Olubalan, Greatness.
 Momoulay, Constant.
 Petzayaya, Faithful.
 Aran, Fortunate.
 Mambrybeta, Conversation.
 Boula, Whole.
 Maangus, Burnt.
 Pangan, Roasted.
 Birou, Green.
 Couny, Yellow.
 Pande masse, A Goldsmith.
 Daftar, A Girdle.
 Tidoron, A Curtain.
 Daghy messing, Salt-fish.
 Dios, God.
 Ganton, A Gibbet.
 Gounou, Mountains.
 Minta, Prayer.
 Lavan, A Ghost.
 Bouan, Hunting.
 Mouda, Young.
 Tauwan, A Year.
 Anna dare, Young Women.
 Wissy, Iron.
 Bylly, To buy.
 Massa, To boyl.
 Bellaygaer, To chastise.
 Gatrou, To Scratch.
 Datan, To come.
 Nayn, To climbe.
 Chium, To kiss.
 Pingakit, Sick.
 Tempan, Decrepid.
 Panda, Short.
 Daganang, Merchandize.
 Bayng pande, Artificial.
 Crot, Crooked.
 Dingin, Cold.
 Raydiza, The King.
 Bina radya, The Queen.
 Fordapoo, A Cook.
 Pande Boat poyegan, A Taylor.
 Bele, A Chamber.
 Oranbadagan, A Merchant.
 Prigy, A Water-pit.
 Rompot, Herbs.
 Anack, A Calf.
 Cabyret, A Capon.
 Cayou manis, Cinamon.
 Tombaka, Copper.
 Cotchyn, A Cat.
 Gouret, A Castle.
 Banthon, A Cushion.
 Capor, Chalk.
 Damaran, A Candlestick.
 Kede, A Shop.
 Antimon, Cucumbers.
 Batou, A Precious Stone.
 Piramata, A Diamond.
 Bitfgara, A Contract.
 Catan, A Crab.
 Nior, Coco-nuts.
 Anna codda, A Captain.
 Anack, Children.
 Dabondaer, A Button.

Bassaman, Company.
 Massa, Gold.
 Toulang, A Fish-bone.
 Bapelo, To embrace.
 Cayn, The Morning.
 Barva, To fetch.
 Marouca, To hate.
 Batour, A Cough.
 Denguer, Hoping.
 Namanga, To command.
 Caras, Hard.
 Caras amat, To provide.
 Tyngy, High.
 Dagbyn caras, Hard Flesh.
 Barappe, How much.
 Ada siny, He is here.
 Lapaer, Hunger.
 Sapanga, Half.
 Saratus, A hundred.
 Knyn, A Lord.
 Bayou, A Shirt.
 Capalla, The Head.
 Tangan, The Hand.
 Bantal, A Pillow.
 Rouma, A House.
 Bacatan, Private.
 Angy plando, A Greyhound.
 Angbyn, A Dog.
 Del avatana, Hell.
 Dilangbyn, Heaven.
 Lebeer, The Neck.
 Oura, The Brains.
 Rambot, The Hair of the Head.
 Pomokol, A Hammer.
 Bayou, Wood.
 Belegyn ganton, A Hangman.
 Mado, A Hedge.
 Bakanat, To know.
 Datan, To come.
 Giget, To gnaw.
 Pario tamback, A Kettle.
 Damaer, A Conduit.
 Dapor, A Kitchen.
 Satou nesserani, A Christian.
 Pytti, A Chest.
 Gadon, Corn.
 Kamaran, A Lamp.
 Sarat can, To Load.
 Saling, To Lodge.
 Meyngam, To Lend.
 Tetana, To Laugh.
 Pacol ganton, Idle or Lazy.
 Idop, Level.
 Dengher, To hearken.
 Braycan, To deliver.
 Tingalcan, To let alone.
 Ringan, Light.
 Fabat, Ugly.
 Calaparan, Dainty.
 Tzerade, Loose.
 Pangan, Long.
 Sadekit, Small.
 Tanga, A Ladder.
 Cayn, Cloth.
 Tabee, Long Pepper.
 Baden, The Body.
 Debeer, The Lips.
 Pande bryckat, To master.
 Oucor, To measure.
 Toncaer, To want.
 Bollee, To be able.
 Bassongor, To grumble.

| | |
|---|--------------------------------------|
| <i>Casse</i> , To affect or love. | <i>Bangon</i> , To rise. |
| <i>Lapas can</i> , Meek. | <i>Backatan</i> , To declare. |
| <i>Kita</i> , Me. | <i>Nayn</i> , To go up. |
| <i>Ponga</i> , Mine. | <i>Tondo can</i> , To be subject. |
| <i>Contras</i> , Lean. | <i>Montacan</i> , To evacuate. |
| <i>Baeyck</i> , Brave. | <i>Larycan</i> , To outrun. |
| <i>Tangan</i> , A Sleeve. | <i>Byatas</i> , To pass over. |
| <i>Iffo</i> , To morrow. | <i>Conlezly</i> , To surround. |
| <i>Saptacawive</i> , Perhaps. | <i>Diatas diang</i> , To remain. |
| <i>Lagi</i> , More. | <i>Borca totop</i> , To discover. |
| <i>Conran</i> , Less. | <i>Salingkan</i> , To discharge. |
| <i>Bayntan</i> , Many. | <i>Batamo</i> , To meet. |
| <i>Lala</i> , Wary. | <i>Sacit</i> , Unwholesom. |
| <i>Sondara</i> , Friendship. | <i>Tuora</i> , Ancient. |
| <i>Gila</i> , Foolish. | <i>Docana</i> , Not virtuous. |
| <i>Pison</i> , A Knife. | <i>Tni tyda tau</i> , Ignorant. |
| <i>Pande pison</i> , A Cutler. | <i>Tyda banga</i> , Shortly. |
| <i>Pagera</i> , A Bricklayer. | <i>Carn apa</i> , For his sake. |
| <i>Harta</i> , Coin. | <i>Minta dolu</i> , To leave. |
| <i>Pande harta</i> , A Coyner. | <i>Bygito in</i> , Also. |
| <i>Canda parampuan</i> , A Mare. | <i>Tyda songo</i> , Uncertain. |
| <i>Ticos</i> , A Mouse. | <i>Tida banar</i> , Impossible. |
| <i>Soujou</i> , Milk. | <i>Tide samma</i> , Uneven. |
| <i>Anadara</i> , A Maid. | <i>Mata</i> , An Eye. |
| <i>Molot</i> , A Mouth. | <i>Talingan</i> , An Ear. |
| <i>Lacky</i> , A Man. | <i>Mingan</i> , Oyl. |
| <i>Bonlan</i> , A Month. | <i>Dapor</i> , An Oven. |
| <i>Sobott</i> , a Companion or Friend. | <i>Daghy lambo</i> , Beef. |
| <i>Cota</i> , A Wall. | <i>Taryman</i> , A Receiver. |
| <i>Passaer</i> , A Fair or Market. | <i>Cartas sapzy</i> , An Obligation. |
| <i>Tampa macanan</i> , A Meal. | <i>Dolu</i> , An Original. |
| <i>Pande bellagat</i> , A Master. | <i>Carna anscho</i> , Occasion. |
| <i>Oran</i> , A Humane Creature. | <i>Timor</i> , East and by North. |
| <i>Pande bounon</i> , A Murderer. | <i>Caulaver</i> , Plucking. |
| <i>Ticaer</i> , To faint. | <i>Boat boncosan</i> , Packing. |
| <i>Boulan</i> , The Moon. | <i>Tauer</i> , To set a Price. |
| <i>Toudong</i> , A Cap. | <i>Lapis</i> , To Print. |
| <i>Tiang</i> , A Mast. | <i>Chanschy</i> , To Urine. |
| <i>Tingary</i> , Noon. | <i>Rassa</i> , To taste. |
| <i>Maa</i> , A Mother. | <i>Tanam</i> , To plant. |
| <i>Sasue</i> , Mustard. | <i>Boat dina</i> , To use. |
| <i>Moampeer</i> , To approach. | <i>Ayarkan</i> , To plague. |
| <i>Pocolpocou</i> , A Nail. | <i>Commataer</i> , Torturing. |
| <i>Namania</i> , A Name. | <i>Souda caya</i> , To prosper. |
| <i>Baton</i> , To sneeze. | <i>Couda</i> , A Horse. |
| <i>Pangilmacan</i> , To invite. | <i>Cartas</i> , Paper. |
| <i>Ambil</i> , To take. | <i>Boncosan</i> , A Pack. |
| <i>Macan zoere</i> , To eat in the Afternoon. | <i>Lada</i> , Pepper. |
| <i>Boat Hambae</i> , To make a Courtesie. | <i>Tapian</i> , A Pot. |
| <i>Basso</i> , To wet. | <i>Pintou</i> , A Gate. |
| <i>Icat</i> , To put after. | <i>Prigby</i> , To point. |
| <i>Leliat iahat</i> , Revengeful. | <i>Gady</i> , To pawn. |
| <i>Zerrede</i> , Industrious. | <i>Mancoo</i> , Purslane. |
| <i>Sacaran</i> , Now. | <i>Nory</i> , A Parrot. |
| <i>Tida</i> , No. | <i>Mallim</i> , A Pilot. |
| <i>Tida baran</i> , No where. | <i>Boulo marulis</i> , Pens. |
| <i>Sacarandolu</i> , Henceforward. | <i>Bonat monlagan</i> , To trouble. |
| <i>Tydalagy</i> , Never. | <i>Ado louca</i> , To wound. |
| <i>Tida sappa</i> , Nobody. | <i>Ghabatt</i> , Anger. |
| <i>Tandaporot</i> , The Navel. | <i>Papas can</i> , An Acquittance. |
| <i>Malam</i> , The Night. | <i>Cartas bieguidit</i> , Bad play. |
| <i>Iarom</i> , Near. | <i>Bilan quera</i> , To run. |
| <i>Anackneene</i> , A Niece. | <i>Bytsiara</i> , To advise. |
| <i>Tzouzou</i> , A Nephew. | <i>Ora caian</i> , Riches. |
| <i>Chancke</i> , Cloves or Spices. | <i>Baialan</i> , Travel. |
| <i>Pala</i> , Nutmegs. | <i>Caian</i> , Rich. |
| <i>Bara</i> , The North. | <i>Barentyn</i> , Rest. |
| <i>Tacot</i> , To be ashamed. | <i>Manjiuri</i> , Robbing. |
| <i>Ihan loupa</i> , To remember. | <i>Houcum</i> , To Reign. |
| <i>Caulwaer pinghan</i> , To ungird. | <i>Panganio</i> , To Row. |
| <i>Battata capalla</i> , To behead. | <i>Mera</i> , Red. |
| <i>Beryta donlon</i> , To instruct. | <i>Pangil</i> , To call. |

Baas, Rice.
Balacca, The Back.
Simbiri, Without.
Glam, To strike.
Tafiam, Sharp.
Mafam, Sower.
Sakyt, Sick.
Sakytan, Sickness.
Barancalla, Sometimes.
Nypis, Narrow.
Tolar, A Serpent.
Bant, A Shoulder.
Passyt, Sand.
Parlent, An Arch.
Bran, Valiant.
Massaan, Boiling.
Minichi, Singing.
Pingan, A Dish, or Platter.
Ecot, A Tail.
Lari, To shun or avoid.
Macanan, Spittle.
Negri, A City.
Cumfican, To whistle.
Bafudi, To play.
Molam, In the Evening.
Tombo, Pounding.
Maganti, A Cobweb.
Baiki, Sending.
Conny, Saffron.
Pandecan, Striking on an Anvil.
Pande biffi, A Smith.
Totan, To be indebted.
Becatta, Saying.
Femma, Sunday.
Tydon, Sleeping.
Timor, Sweet.
Tompa, To spill.
Tfusi, Pure or clean.
Gapit, Snuffers.
Calmari, Since yesterday.
Pande comfi, A Lock-maker.
Gyla, Folly.
Brossu, A stink.
Ini brossu, To stink.
Baiparas, Fair.
Sappangan, A Piece.
Mansuri, To stick.
Gain, A Stick.
Antra, To play.
Paian, The Sight.
Goran, Small.
Barat, Heavy.
Sadab, To taste.
Pangali, A Spade.

Caersia baiki, To furnish.
Sompa, To swear.
Tfari, To tear.
Battu, A Stone.
Furtilis, A Secretary.
Tidor, To sleep.
Fellimo, A Sheet.
Andrior, To melt.
Becatta, To speak.
Terran, To shine.
Prande rebor, A Musician.
Boastiamar, To defile.
Romal, A Napkin.
Suruan, Sending.
Matti, Dying.
Barnan, Swimming.
Cappal, A Ship.
Oran tua paran, A Mariner.
Antrante, To spin.
Itam, Black.
Gallam, To stop.
Campon manaro, To save.
Dofa, Sin.
Pucol, To beat.
Falan, The Street.
Marri, Tearing.
Tiaermin, A Looking-glass.
Malon, Disgracing.
Manys, Sweet.
Addeparapas, A Sister.
Doduer, To look.
Baon, The Shoulders.
Dyem, To be silent.
Apon, Fair.
Matary, Salt.
Peca, Silver.
Tehylacca, Sin.
Corri, Business, or Affairs.
Negle, Steel.
Bansatan, Dying.
Pienning, A Dish.
Goeshieng, A pair of Scissors.
Calvenetten, To pin.
Padang, A Sword.
Salvacke, A Shield.
Pockul, To stand.
Byte secate, I am sick.
Cras, Strong.
Domba, A Sheep.
Pran, A Boat.
Dia, She.
Gergafien, To saw.
Lear de caesia, To look in a Glass.

According

The Speech
the same, but
the Character
different.

According to *Della Valle* all the Provinces in *India* have one and the same Language, though peculiar Letters; for notwithstanding that the Language or Speech is understood in divers Countreys, yet the Characters are different.

The Learned sort, or *Brahmans*, have a Language and Letters by *Kircher* call'd *Nagher*, which being accounted Sacred, is onely known to their Tribe or Family, and us'd amongst them as *Latine* amongst the Learned in *Europe*.

Their Characters are fair and large, taking up much room: They also differ much from the Letters us'd by the *Benjan* Merchants in *Surat*.

According to *Mr. Edward Terry*, the Vulgar Tongue of the Countrey of *Indostan* hath great Affinity with the *Persian* and *Arabian* Tongues; but is pleasanter and easier to pronounce. It is a very fluent Language, expressing many things in few words. They write and read like us, *viz.* from the Left to the Right Hand.

The Court-
Language is
wholly *Persi-*
an.

In *India*, and the Countreys under the *Mogol's* Jurisdiction, the *Persian* Tongue is more common than the *Indian*, being generally spoken by the Nobility at Court, and us'd in all Publick Businesses and Writings; which cannot seem strange to any, considering the *Mogollean* Princes have their Extract from *Tartary* and *Samarcand*, whence the *Persian* Tongue was first brought.

The Vulgar *Mahumetans*, *Peruschi* tells us, speak

the *Turkish* Tongue, but not so eloquently as the natural born *Turks*. Learned Persons, and *Mahumetan* Priests, speak the *Arabick*, in which the *Alcoran* and other Books are written.

But no Language extends further, and is of greater use, than the *Malayan*, so call'd from the City *Malacka*, from whence it hath its Original. It is spoken in all the Isles lying in the Straights of *Sunda*, and through the adjacent Countrey; but especially us'd by Merchants.

The *Malayan*
Tongue much
us'd.

Linschot tells us, That many People of divers Nations, which came to build the City, and settle in *Malacka*, made this peculiar Language of all the other *Indian* Tongues, consisting of the most pleasing Words, and neatest manner and way of speaking, of all other the Neighboring People; which makes this Language to be the best and most eloquent of all *India*, and also the most useful, and easiest to learn: For there is not one Merchant which comes from the neighboring Countreys to Trade here, but learns this Tongue.

The *Netherland East-India Company* have lately printed a Dictionary of the Common Discourse in that Tongue, as also the New Testament, and other Books, in the same Language. Moreover, the *Holland* Ministers, in their several Factories in *India*, teach in the *Malayan* Tongue, not onely in their Churches, but Schools also.

The Creation of the World in Ten Bodily Appearances of *Wistnow*, or *Mahaden*.

The Creation
of the World.

THE Creation of the World (as we have already mention'd) the *Brahmans* ascribe to one *Bramma*, by the Power given him from *Wistnow*, or *Mahaden*: But these People rest not in the making of one; for they form divers imaginary Worlds, which in the form of an Egg drive on the Water, which being without the Principal World, is God himself, as shall be declared hereafter more at large.

Some have not stuck to affirm, That *Bramma* made fourteen Worlds, agreeing with the Parts of Humane Bodies; *viz.* the first, and uppermost Celestial World, out of the Brain; the second, out of the Eyes; the third, out of the Mouth; the fourth, out of the Left Ear; the fifth, out of the Roof of the Mouth; the sixth, out of the Heart; the seventh, out of the Belly; the eighth, out of the Privities; the ninth, out of the Left Thigh; the tenth, out of the Knees; the eleventh, out of the Legs; the twelfth, out of the Toes of the Right Foot; the thirteenth, out of the Toes of the Left Foot; and the fourteenth, out of the Air round about him. Out of these Worlds he also created Man, according to the qualities of Humane Bodies: *viz.* Out of the first he created Men with Prudence and Understanding; out of the second, with Conduct in Transitory things; out of the third, good Orators; out of the fourth, subtile and crafty People; out of the fifth, Gluttons and debauch'd Persons; out of the sixth, Noble and Famous Men; out of the seventh, Slovens and Ill-natur'd; out of the eighth, Lascivious and Venerial Humorists; out of the ninth, Handicrafts and Husband-men; out of the tenth, Gard'ners and Rusticks; out of the eleventh, poor Laborers; out of the twelfth, Murderers, Robbers, and Thieves; out of the

thirteenth, Oppressors of the Poor; and out of the fourteenth, People endued with all manner of excellent qualities.

In this manner they describe the great *Bramma*, Creator of so many People and Worlds; which they believe so firmly in every particular, that they represent his Image in all their *Pagades*, or Temples, with a Circle on every of the fore-mention'd Parts, in stead of a World.

The World (as we said before) they affirm to drive on the Waters in the form of an Egg, which incloses Heaven, Earth, and Hell.

In this Egg they also know how to find the fourteen Parts of the World. Under the Earth they place *Patalam*, that is, The Infernal Pit; above it, the *Surgam*, that is, Heaven, or *Bramma Lokon*; and above that, *Kailosom*, *Lilavaticosom*, and *Weicontam*; in which three last Places, they say, God himself resides. The Earth, or Globe of the World which we inhabit, they call *Boulocon*.

This *Boulocon*, say they, comprehends seven Worlds more, each separated from the other by a Sea. The World seated at the Center, they say, is surrounded with a Sea of clear, sweet Water; the next to it, with a Sea of Milk, on which they make the Mountain *Tricoveta* stand, which is 10000 Leagues high and as many broad; the third, with a Sea of Butter; the fourth, with a Sea of *Tayer*, or Cream; the fifth, with a Sea of Wine; the sixth, with a Sea of Syrrup; the seventh, with a Sea of Salt Water, which is our World; all which have their Names from those Seas which surround them.

According to others, there are seven Seas in this our World alone, *viz.* one of Water, one of Milk, one of Cream, one of Butter, one of Salt, one of Sugar, and one of Wine.

In



Matljas of Matx autner, d'eerste.



Kourams of Kourmas antaer, de tweede.

In the Watery Sea they place five Paradises; in the Milky Sea, the Spiritual Priests which are call'd *Fogues*; in the third, by them nam'd *The Glory of Divenderen*, those which are inclin'd to Bodily Pleasures; in the fourth, which is *The Glory of Brama*; the Happy and Fortunate; in the fifth, which is *The Glory of Wistnow*, the Unfortunate; in the sixth, call'd *The Glory of Kailasan*, the Poor; and in the seventh, call'd *The Glory of Vajacandam*, the Rich.

The Mountain Merowa.

In this World they place the Mountain *Merowa*, which they affirm higher than the eight forementioned Worlds which are above *Boulocon*, and extends a vast way downwards below *Patalam*, or *The Infernal Pit*; and that the Sun, Moon, and Stars move about it; and that those which shall taste of the Fruits which grow thereon, will never be hungry, dry, nor grow old.

On this Mountain come no Humane Creatures, except the *Deveta's*, which are the Sons of *Diti* Wife to *Cassiopea*.

The four Ages of the World.

And notwithstanding they ascribe the Beginning and Creation of the World to *Bramma*, yet they seem to make the World in a manner perpetual, ascribing to it four Ages: The first they call *Critaigom*, or *Cortefuigke*; the second, *Tretafuigke*, or *Treitagom*; the third, *Dnaparugam*, or *Dnapersuigke*; the fourth, *Caligom*, or *Calisfuigke*. The three first are already expired; but the last is still in being.

The first Age (say they) continu'd 17 Lak and 28000 Years (each Lak they reckon to be 100000 Years;) the second 12000 Lak and 96000 Years; the third, 8 Lak and 64000 Years; the fourth Age which is yet running, will last 4 Lak, or 432000 Years, of which, according to their Annual Accounts, are already expir'd, to this present Year 1671, 4772 Years: So that the World, according to their Calculation, will scarce ever have an end; for they certainly affirm, That a thousand times turning of the Four Ages *Cortefuigke*, *Tretafuigke*, *Dnaparugam*, *Calisfuigke*, is but only one day in the Account of *Bramma*, who, they say, is to live a hundred Years of such Days, and that fifty thereof are already past, and the one and fiftieth running on.

They believe a general Conflagration of the World.

After the expiration of this time, they believe the World shall be consum'd by Fire; after which, the surface of the Earth will be cover'd with Water, and the Rain fall in such abundance, as if it were pour'd out of the Trunk of an Elephant; and not long after, *Bramma* will die.

In these four Ages great Miracles and Wonders have, as they affirm, been perform'd by fear of their Idols, of which they make mention in their Writings call'd *The Ten Altars*.

And, as they affirm, their Supreme God *Wistnow*, or *Mahadeu*, perform'd these Miracles in this lowermost World in ten peculiar Bodily Shapes, which is also mention'd by *Barthrouherri*, in his Book of Conversation, where he saith, *Wistnow* hath taken the trouble upon him of being reborn ten times; and that these Births were in the manner following.

The ten Appearances of Wistnow.

First, *Wistnow* was born, and appear'd as a *Matja* or Fish.

Secondly, As a *Gourma* or Tortoise.

Thirdly, Like a *Warraba*, or Hog.

Fourthly, Like a *Narasimha*, half Man, half Lion.

Fifthly, By the name of *Wamana*, a little *Bramma*.

Sixthly, By the name of *Paresje Rama*, a *Set-trean*.

Seventhly, By the name of *Deserraha Rama* an *Ajot-ja*.

Eighthly, By the name of *Cristna*, Brother to *Bella Rama* a *Settrean*. Amongst all the ten Appearances this is accounted the most eminent; for when *Wistnow* came into the World by the name of *Cristna*, he was accompanied with his whole Godhead, and left the Heavens empty; when as in the other Appearances he came onely with a part of his Godhead, like a Spark which flies from a Great Coal of Fire.

Ninthly, By the name of *Boudha*.

And tenthly, In the shape of *Kelki*, or a Horse. *Kincher* relates, from the Information of *Henry Roth a Jesuit*, long conversant in these Parts, That the Heathen *Indians* which live about *Ganges* acknowledge in some measure a Trinity, and affirm, that the second Person hath already appear'd nine times in the Flesh, and is to appear once more. The Persons of the Trinity are by them nam'd *Brahma*, *Bexno*, and *Mahex*, which are all one and the same in Nature, though distinguish'd by several Names; as *Acher*, that is, *Immovable*; *Paramanand*, or *Supreme Lord*; *Oms*, or *Being*; and many such like.

They acknowledge in some measure a Trinity.

Moreover, that which *Mahadeu* perform'd in the World in each of the foremention'd Bodily Shapes, some relate more at large; and being written in their *Vedam*, or Law-book, is to this effect.

Matsjas or Matx Altar, the First.

The charge of Bramma.

Bramma, who is represented sitting on a Water-Lilly, with four Heads, and as many Arms, and resides in the Air, hath the charge of the *Vedam* or Law-Book; which the Giant *Sancasoor*, otherwise call'd *Bhensafar*, taking from him, dived with them into the Sea; whereupon *Bramma* complain'd to *Mahadeu*, or

Wistnow, and desir'd his Assistance; who granting his Request, descended into the Sea in the shape of a Fish, and swam through the Ocean, to find out the Giant *Sancasoor*, whom he slew, and brought back the Book of the Law to *Bramma*; whereupon *Matx Altar*, which had lasted 2500 Years, ended.

Caurams or Courmas Altar, the Second.

The Riches of the Sea.

The Sea with its Surging Billows swelling up to the Clouds, burst forth in these Words, viz. *Who is so powerful as I, and possesses as many Riches as lie hid in my glassed Halls? the Moon hath her habitation there: The Wa-*

ter of Everlasting Life, which being drunk makes all men happy, is hid therein: There is Hierawahiti the Elephant with seven Trunks, the seven-headed Horse Exmognogora or Sepmognoot, and whole Fields of Corral, &c.

This

This highly incens'd Mahaden, who commanded the *Deytes*, a Family of the Giants, and the four-headed God *Bramma*, to go to the River *Siambocretty*, and the Golden Mountain *Meerparwat*, or *Merouwa*, 40000 Leagues high, and lying in the Center of the World, near the forementioned River, and to throw the same into the Sea; and further, that they should cause therein such violent emotions, as should force it to throw up and disgorge that Wealth which was the occasion of its Pride: Whereupon Mahaden himself assisted on *Bramma's* side, and the *Deytes* or Giants on the other, so moved the Sea by shaking this Mountain, that first it threw up the Money call'd *Lecseny*; secondly, the invaluable Jewel *Consenchmany*, or a Carbuncle which in the night gives as great a Light as the Moon: Thirdly, the Tree *Paersatich*: Fourthly, her Silver Pot with the Water

Sora: Fifthly, the Physician *Dannewanter*: Sixthly, *Indema*, or the Moon: Seventhly, the white Cow of Superfluity, *Camdoga*: Eighthly, the Water of Everlasting Life, call'd *Ammaril*: Ninthly, the Elephant with seven Trunks, call'd *Hierawanesti*: Tenthly, the beautiful dancing Maid *Remba*: Eleventhly, the seven-headed Horse *Exmog-nogora*: Twelfthly, the Bowe *Dennoek*: Thirteenthly, the Horn *Sank*: And lastly, the Poyson *Sabar*. The Sea having by this great motion vomited up all these things, became very calm.

Whereupon Mahaden commanded the Mountain *Meerparwat* to be carried again to its place, and left the Serpent *Signage*, or *Soesja*, to perform the same. Then giving the conquer'd Treasures to several Countreys and People, he return'd to Heaven. Thus *Kaurams* Altar ended, having lasted in the first Age 2500 Years.

Waras, or Warrahas Altar, the third.

When in the First Age the World was wholly spoil'd, and no Belief amongst Men, the Serpent *Signage*, or *Seesja*, with a hundred Heads (who supported the World) fainted through the weight of the Peoples sins; insomuch that not being able to bear the same up any longer, he went from it, and thereby turning the whole World topsie-turvey, at last thrust it into a bottomless Sea, where all the Creatures were drown'd.

Mahaden's
strange shape
in his third
appearance.

Thereupon *Bramma* the four-headed God implor'd *Wistnow* to fetch the World out of the bottomless Water, and place it on the dry Land again. Mahaden consenting to his Request, descended in the following Shape; viz. He had a Head like a Hog, with two mighty Tusks, bigger than those of an Elephant; a Body like a Man, with four Arms and Hands, in one of which he held the great and terrible Sword *Godda*, and on the first Finger of the other Hand a Ring; in the third the before-mention'd great Horn which they call *Sank*; and in the fourth, the Book *Kittaep*.

In this manner Mahaden descended, first no bigger than a Dwarf; but grew ere long to that horrible bigness, before he came quite down, that had the Earth been above the Waters, and he stood upon it, he would undoubtedly have touch'd the Heavens with his Head.

In this horrid Shape he div'd into the Deep, where he kill'd the Monstrous Giant *Hirnakcs*, or

Hirnakcs, which colour'd the whole Sea as red as Blood; and Mahaden made him his Footstool to tread on, and striking his Tusks into the World, pull'd up the same out of the Waters; and calling the Tortoise and thousand-headed Serpent *Signage* to him, he plac'd the Tortoise above the Waters, and upon the Tortoise the Serpent *Signage*, and above him the World. This done, he ascended again into Heaven; and with one word *Bramma* created new Men.

The *Brahmans*, and other Tribes of the *Indians*, seem highly to esteem this Appearance of *Wistnow* in the shape of a Man, with four Arms, and a Hogs Head; for in the City *Trimottam*, about *Zinzi*, is a Pagode or Temple call'd *Adi Warraha*, in which a Hogs head stands to publick view, which the *Brahmans* affirm grew out of the Ground, and worship as the Image of *Wistnow*, in commemoration of his Birth in that shape.

Above *Wistnow* or Mahaden sits the fair dancing Maid *Remba*, with her Legs across under her.

The Giant *Hirnakcs*, lying under Mahaden's Feet, is represented in the shape of a horrible Demon, with two Horns on his Head, mighty great Ears, and bristly Hair on his Forehead and the Crown of his Head. Cross his left Shoulder hangs a Black String; his Body, from Head to Foot, full of bloody Spots: His Fingers are like those of a Man; but his Toes are rather Claws.

The Giant
Hirnakcs re-
presentation.

Thus ended *Waras* Altar, having lasted 2700 Years in the First Age.

Narsings Altar, the Fourth.

When in the First Age the Giant *Hirrenkessap* had by great Penance and Religious Exercises moved *Bramma* the four-headed God to appear unto him, and had obtain'd his Request, he ask'd him what he desir'd: whereto *Hirrenkessap* replied, Most powerful *Bramma*, make me by your Favours a Monarch, and mighty Prince on Earth; and thereby grant that I may never be kill'd either by Heaven, Earth, Water, Sun, Moon, Planets, Clouds, Wind, Hail, Snow, Rain, Thunder, Lightning, Birds, Beasts, Fishes, Men, Devils, Serpents, Adders, Poyson, Swords, Arrows, nor by any other Weapons, neither without my House nor within it, by Day nor by Night. All which *Bramma* promising him, the Giant *Hirrenkessap* rais'd himself, and left off im-

Hirrenkessap's
Request to
Bramma.

ploring *Bramma* any longer; but marching into the Field, conquer'd many Towns and Countreys, and by Degrees subdu'd the whole World: Which done, he publish'd an Edict, whereby he commanded all Men, on pain of death, to worship no Deity but him onely; and that all those which should be found to do the contrary, should die without mercy.

His Edict.

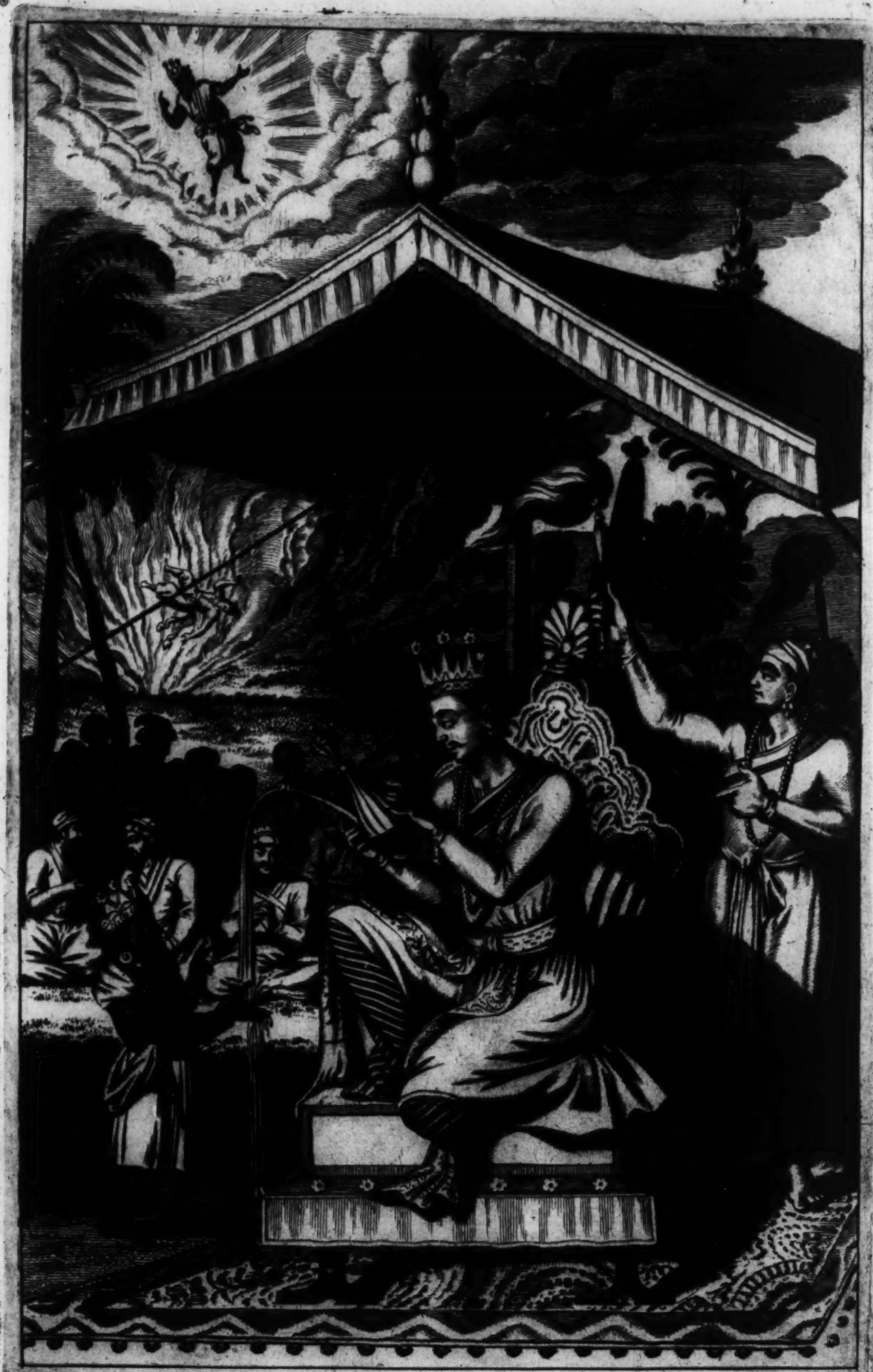
This having lasted for some Years, many of his Subjects, and especially the *Brahmans*, began to murmur, and say, What will accrue to us at last by worshipping of this *Hirrenkessap*? who though he be the Absolute Governor of the Earth, yet he is not of Heaven: Therefore let us turn from him to Mahaden, who can take us up to Heaven. Wherefore they imploring



Waras of Warrahas outaer, de derde.



Narlings autær, de vierde.



Wamans autær, de vyfde

implored *Mahaden* to be releas'd from their slavish Life and tyrannical Governor, he promis'd them that *Hirrenkessap's* Wife, call'd *Naeksea*, should bear a Son that should release them; and accordingly, though long after, she was Deliver'd of a Son, whom they call'd *Brellade*; who when he was grown old, would not worship his Father, which so enrag'd him, that he caus'd him to erect an Iron Column, and to make the same red hot, with intention to tie his Son to it alive. *Brellade* coming to the place of Execution, his Father said, *Now let us see who can release you from this danger, and out of my hands?* Whereupon *Brellade* imploring *Mahaden*, was heard by him, and the Iron Column rent asunder with such force, that the whole Earth shook, and produced a strange Monster, which neither resembled a Devil, Fish, Bird, Serpent, Dragon, or any other Creature that ever had been seen: It blew forth four Flames at its Nostrils, and vomited out of its Mouth a terrible black Smoak, which so terrifi'd the Spectators, that they knew not where to hide themselves; the Giant *Hirrenkessap* himself grew pale for fear, and trembled. *Mahaden* having assum'd this third Shape, remembred what *Bramma* had promis'd *Hirrenkessap*, wherefore that he might not break his Promise, he took the Giant with him into

the Earth, and convey'd him under the Threshold of his House, where staying till the Evening, as soon as the Sun was set, he with his great Talons tore the Giant in such a manner, that his black Blood sprung from all Parts of his Body, pull'd out his Entrails, and hung them about his Neck, so that he was punish'd and kill'd, without the breach of *Bramma's* Promise: for he was not slain by any of those means which he had begg'd not to be hurt or kill'd by. Soon after *Brellade* was commanded by *Mahaden* to enter on the Throne in his Father's stead, who Reigned many years very piously, and kept his Mother *Naeksea* by him during his Life.

Mahaden having perform'd all this in three days, ascended up to Heaven again; and so ended the fourth Altar in the first Age *Cortefingke*, after a Reign of seventeen hundred twenty eight thousand years, in which hapned all the foremention'd Wonders. And notwithstanding the time of these Miracles doth not amount to more in all than seventy seven hundred years and three days, yet it is to be understood, that the seventeen hundred and twenty thousand years, and three hundred and sixty two days, were expir'd before, between, and after the Miracles.

Vanam's Altar, the Fifth, begins with the second Age *Tretrsingke*.

M*ahaden*, in the first Age, had plac'd a *Ragia Inder* in Heaven, to Govern the happy Souls, as a Reward for his pious Life and continual Offerings, which whilst he liv'd on Earth he made every day in honor of *Mahaden*, with promise moreover, that he should enjoy that place till some body else should exceed him: for he had made a hundred *Siasjas*, which are costly Offerings, in honor of *Mahaden*; and besides all that, forsook his Estate, Wife and Children, nay, his own Life, and spent all his time in Fasting and Praying.

Moreover, in this second Age was born a *Bell Ragia*, who growing up to a Youth, betook himself to the reading of holy Books, and amongst many other things read, that a King was plac'd in Heaven to Govern the happy Souls, till such time as some one should exceed him, as above said. Since which this *Ragia*, being a powerful King, to exceed *Ragia Inder* in Piety, spent whole days in searching and reading of holy Books; nor had he any sooner ended one *Siasja* or Offering, but he immediately prepar'd another, insomuch that the ninety ninth *Siasja* or Offering was burning in honor of *Mahaden*.

Ragia Inder fearing that he should be conquer'd in Piety, begg'd *Mahaden* to prevent *Bell Ragia*, that he might not exceed him in his constant Devotion; whereupon *Mahaden* answer'd, *Be of good cheer, Ragia Inder, I will never permit any one to pluck you out of your Throne*; and immediately after descending in the shape of a black Dwarf, and taking upon him the Name of *Vanam*, he in that manner went to *Bell Ragia's* Court, before the Gates whereof the Priests and *Brahmans* were continually reading of holy Books, and explaining them; for which they receiv'd a Reward according to their merits from the King, who to some gave Jewels and Precious Stones, to others

Money, and the like. Amongst these learned People *Vanam* betaking himself, read with wonderful exactness and distinction, and explain'd the most mysterious places so well, that he was admir'd by all that were present, especially by *Bell Ragia*, who causing him to be brought before him, ask'd him if he was the Person that read with such wonderful exactness? *Vanam* replying *Yes*, was answer'd by *Bell Ragia* in this manner: *I have long study'd and read the words of God, and have heard many a Learned Brahman, but never any equal to you; pray tell me who you are, and of what Family.* To which *Vanam* reply'd, *I am a poor distressed Brahman, and come to beg Alms of you for Mahaden's sake.* Then *Bell Ragia* bid him ask what he would, and it should be granted him. Whereupon *Vanam* desir'd that he would give him so much free Land as he could stride over at three Paces. *This is but little* (reply'd *Bell Ragia*) *you had better have ask'd a pleasant Dwelling with a great Tract of Land, and Springs of Water belonging to it, some rich Jewels, or large Sums of Money, which might afford you a Maintenance as long as you live.* But *Vanam* persisting in his former Request, and *Bell Ragia* agreeing to it, *Confirm this to me*, said *Vanam*; which *Bell Ragia* did, by taking a golden Cruise fill'd with fresh Water, and pouring the same over both *Vanam's* Hands (which from that time to this day hath been us'd amongst the Heathens, to confirm any thing of great consequence;) this being done, *Vanam* made one step from *Bell Ragia*, and took the second step from the Earth into the Clouds; which when *Bell Ragia* saw, it so amaz'd him, that he cry'd out, *This cannot be done without Divine Assistance, the Hand of God is in this Business.* Then *Vanam* ask'd where he should take the third step? *Bell Ragia* reply'd, *I know no other place (for you have already straddled over Heaven and Earth, which I command) but my Heart and Body, on which you* freely

freely step: Whereupon Vaman stepping with wonderful swiftness and strength on Bell Ragia's Breast, forc'd him into the infernal Pit call'd *Paralseege* or *Patalam*, where *Nagelook*, or horrid Serpents like Men reside, over which *Vanam* made him Prince or *Ragia*, and chang'd his Name from *Bell Ragia* into that of *Worron*. *Bell Ragia's* Wife being much troubled hercat, ask'd *Mahadeu* why he had dealt so by her Husband: and if that were the Reward for all his pious Actions: To which *Mahadeu* answer'd, *Be of good chear, Woman, you*

shall be brought to your Husband, to live with him in the place where he is; which he had no sooner said, but he convey'd her to *Worron*, whom (as a Reward for his many great Offerings) he made Prince of the Pit of Darkness; and in token of Honor, debased himself so low, as to be his Porter for nine days in his dark Realm. At last *Mahadeu* ascending again to Heaven, ended the first Altar in the second Age, though the fifth in order, after the expiration of a thousand years.

Prasseram's, or Paresje Rama's Altar, the Sixth.

IN the beginning of *Trasserams*, or the second Altar of this Age, *Braman* and *Braminin*, a Marry'd Couple, dwelling near the Stream *Bewa*, liv'd a long time very piously; but the Woman being barren, had neither Son nor Daughter, which made them both very melancholy, because it is a great reproach amongst the *Benjans* to be barren: But that they might not be despis'd nor scorn'd, they resolv'd to go from thence, and went into a solitary and thirsty Wilderness, that there they might worship *Mahadeu* out of sight of all People, and implore him to open her Womb; after long ranging through divers Wildernesses, they at last came into a Wood, near an ancient consecrated *Pagode*, shadow'd by a great Tree, under which they lying down together to rest, the Woman said to her Husband, *Let us call upon Mahadeu here in this place, that he may open my Womb, and make me fruitful*; then both kneeling down on the Ground, they Pray'd with great zeal; but not being heard, the Woman said to her Husband, *Perhaps Mahadeu is not pleas'd, that we should worship him with so much ease in so cool a place, and therefore would be better pleas'd if we should first chastise our Bodies, and so humble our selves; come therefore and let us forsake this shady and delightful place, and in the day-time expose our Bodies to the heat of the Sun, and in the night to the cold Winds, Rain, and all other hardships for his sake, that he may hear our Prayer, and make me fruitful*. After having a long time been thus earnest in their Prayers, they still, as before, had no audience; whereupon the Woman said to her Husband, *I have no mind to live longer, but had rather die (if it would please God) than live under this reproach*. To which her Husband reply'd, *Let us try the last means, and continue so long Fasting and Praying till we end this miserable Life by hunger and hardship, or else be heard*. Whereupon they both betook themselves to Fasting and Prayer more than ever they had done before, and after they had spent nine days without eating or drinking, *Mahadeu* appear'd to them in the likeness of a little beautiful Child, and ask'd them what they requested of Heaven in this their humble Posture: whereupon they reply'd, *Our Prayers are to Mahadeu, only for a fruitful Womb, and that I (said she) may bear as fair a Son as your self*: *Mahadeu* answer'd, *Why do you ask for Children to trouble you more in this miserable Life? had you not better have begg'd for Gold, Silver, or other Riches, to make your days happy, in stead of spending them in sorrow and trouble*. The Woman replying, said, *No Treasures or Pleasures of this Life can bring such joy, as a Son of that perfection with your self*. *Mahadeu* hereupon reply'd, *Your Desires shall be fulfill'd, and as you have Pray'd three times one after another, so shall you*

have three Sons one after another; which said, he vanish'd, and both the *Brahman* and his Wife being confum'd and wasted by long Fasting, dy'd, and the Ghost of the Woman was sent into the Body of the new born *Reneka*, and that of the *Braman* into the Body of a new born *Brahman*, call'd *Siamdichemi*, who coming to age, were Marry'd together. This *Reneka*, Consort to *Siamdichemi*, had a Sister who was Marry'd to a powerful *Ragia*, call'd *Sistraersim*, with a thousand mighty Arms. *Siamdichemi* and *Reneka* going both to a great Wood lying near the River *Ganges*, there built a Straw Hut, where they resolv'd to lead a religious Life, and feed on nothing but the Fruits of the Field and Trees; thus spending their time in Praying without cessation, they obtain'd from *Mahadeu* power to raise the Dead to life again. Not long after, *Reneka* (according to *Mahadeu's* Promise) was impregnated, and bore a beautiful Son, which she call'd *Prasseram*, whom they instructed in all pious Exercises, and brought him up very religiously, insomuch that by the twelfth year of his age he understood the mysterious meaning of all those things which his Father read to him, and could readily explain them. His Mother had also by her pious Life obtain'd a Cloth which held Water, which she daily fetcht in the same out of the River *Ganges*; but on a time going thither as she was wont, she espy'd the mighty *Ragia* *Sistraersim*, with his Consort her Sister, and the whole Court, riding a Hunting; *Reneka* stepping on one side, ask'd one of the Servants who it was that Hunted with so great a Train: whereupon the Servant reply'd, *It is the mighty Ragia* *Sistraersim*, *with his Queen*; who not taking any notice of her, caus'd her to go mournfully to the *Ganges*, and there to pour forth these sorrowful Complaints: *O how happy is my Sister! and to what a high pitch hath Fortune rais'd her above me! she is a Queen, and I disconsolate Brahman's Wife; she is stor'd with Riches and Honor, I with Poverty and Sorrow; O how unequal are these transitory things distributed! with how much more delight doth the one spend his days beyond the other?* After these Complaints ended, she went to take up her Cloth full of Water as she us'd to do, to carry it to her Hut, but it suddenly ran through, and would not hold as it had done formerly, which made her very sorrowful, insomuch that she fear'd to go home, and stay'd till almost Sun-setting. When *Siamdichemi*, who extremely long'd for her, looking out at the Door, saw her stand in a mournful posture, whereupon he ask'd her whether she had brought any Water: she with a sorrowful Countenance said *No*, relating what had hapned, he angrily reply'd, *Well I am assur'd, that you have spoken something in scorn and derision of my pious Life,*
and



Prasserams of Parelje Rams autacr, de zefte.

and therefore immediately commanded his Son *Prasseram* to cleave her Head asunder with an Ax; but he being mov'd with compassion, would not obey, till his Father a second time, more enrag'd than before, commanding him, he durst not disobey, but cutting her between the Neck and Shoulder, she dropt down dead on the Ground, whilst the Father extoll'd his Sons Obedience; and his Affections grew to that height towards him, that he said, *Prasseram, my Son, demand of me what thou thinkest fit, for I have power to give it thee.* *Prasseram* replying, said, *Sir, pray do me the favor to raise my Mother from Death, and that will be a sufficient Reward for me.* On which his Father taking up consecrated Water, sprinkled the dead Body therewith, and having said some Prayers, *Reneka* began again to breathe and stir, and soon after rising up, said to her Husband, *Have I ever deserv'd so great a punishment, that my Son should be forc'd to become the Murderer of her, who next to God had given him Life? Have not I ever been careful to do you Service to the utmost of my power? Have I not night and day spent my Sighs, Groans, and Prayers to Mahadeu, and willingly undergone all the Pennances that can extend to Piety? Have I ever defil'd your Bed, or committed Adultery? or doth my considering with my self the difference betwixt mine and my Sisters Fortunes deserve so cruel a Death?* All which Questions *Siamdichemi* considering, curs'd his so rash and sudden act, commanded Anger to depart from him, and go to its desolate Habitation, or else he would not onely banish it out of his own, but all other Mens thoughts; whereupon Envy immediately forsook him, and Love and Uniry entering in its place, he took *Reneka* again to be his Wife. Moreover, *Prasseram* being so far learn'd in their Religion and the Mysteries thereof, though he was but twelve years old, that his Father was not able to teach him any more; he upon his Father's Command, went to *Ragia Inder*, King of the happy Souls in the Realm of Happiness, that he might be better instructed by him. No sooner was *Prasseram* departed from his Father, but setting himself down on the Ground, he laid his Legs across under him, with a stedfast resolution to sit in that posture twelve years, and spend all that time in Praying to *Mahadeu*. Mean while *Reneka* serv'd her Husband with her utmost endeavors, and the Love between them grew to that height, that next to *Mahadeu*, there was nothing which she affected more than *Siamdichemi*; when at last the mighty *Ragia Sistraersim* going a Hunting with his whole Retinue, which made a small Army, and ranged through several Hills, Dales, Woods, and Mountains, came at last to the River *Ganges*, and knowing the Wood where his Wives Sister and her Husband dwelt, resolv'd to visit him with his whole Train, commanding all his People to pack up their travelling Apparel, and other things, and Lodge with him at *Siamdichemi's* Habitation: Immediately after all things were made ready, they entered into the pious *Siamdichemi's* Hut, and found him in a deep sleep, in so much that he wak'd not with all their noise, as beating of Drums, sounding of Horns, and barking of Dogs; but his Wife taking warm Water, wash'd the Crown of his Head therewith, and so wak'd him. *Ragia Sistraersim* having saluted *Siamdichemi*, told him, that he had heard much of his religious Life, which had brought him thither, with intention to lie there that Night with all his Followers, and to Sup with him. *Siamdichemi*

was not a little troubled hereat, not knowing how to feed so many thousand People; but remembering that *Ragia Inder* kept the white Cow *Camdoga*, and that those which have the same in their House should want for nothing, he therefore earnestly implor'd *Inder* to lend him the same for a small time, that these People might see what it was to be pious, and that the Religious never want for any thing. *Inder* granting his Request, immediately sent the white Cow, with Orders to run directly through the Woods to *Siamdichemi's* poor Hut, where coming, she was by him receiv'd, and ty'd by a small Cord. The time to eat, being come, *Siamdichemi* desir'd *Ragia Sistraersim*, that he would be pleas'd, with his Retinue, to seat himself, whilst he fetch'd them Meat, asking also what they would please to have: desiring each Person to tell him what they lov'd best, for he could furnish them with any thing. *Ragia Sistraersim* being onely come to see his poor manner of living, and to despise it (for he thought it impossible that he and his Followers could be all Entertain'd there,) stood seemingly amaz'd, and merrily ask'd his Brother-in-law to Present him with some Jewels and Precious Stones: who answer'd, *All what you desire, Brother, you shall have*, and immediately gave him such Jewels as he had never seen before. Next he ask'd for Clothes, not onely for himself, but for all his Attendants, which he likewise fetch'd out of his Hut, and all things else which he requested, besides a great Sum of Money to each of his Servants; which the *Ragia* observing, stay'd with him that Night, and the succeeding Day. When it was time to eat, they wanted neither Meat nor Drink, but whatsoever they desir'd was brought them. After the same manner they were Entertain'd the third day. The mighty *Ragia Sistraersim* could not admire sufficiently from whence all the Riches, Clothes, Meat and Drink was brought: for that which *Siamdichemi* had already expended, amounted to a very great Sum of Money, his House or Hut not being able to contain a third part of the Goods, which he had distributed amongst them; wherefore the *Ragia* suppos'd that the Hut stood over a deep Pit, out of which all things were brought, and to discover it he sent Spyes, who looking through a Creviss, saw the foremention'd Cow, which vomited all these things out of her Mouth; which they told *Ragia*; who taking his leave the next day, and being ask'd by *Sistraersim* if he had receiv'd satisfaction in his Entertainment, and if he desir'd ought else: *Ragia* reply'd, *Nothing but the white Cow which is in your Hut*; which exceedingly troubled him, and being amaz'd, answer'd, *That she was none of his own, and therefore he could not give her away: How!* (said *Sistraersim*) *Do you now refuse to give me this Cow, whereas you have given me so many excellent things before?* To which *Siamdichemi* reply'd, *The other was in my power, but this is not.* To which *Sistraersim* answer'd, *Do you not know my might and power, that though you refuse me the Cow, I can immediately take her away by force?* and immediately calling his Men together, commanded the stoutest to take away the Cow from *Siamdichemi*, who seeing her thus pull'd away, cry'd aloud, *Whether do you go? how shall I pacifie Ragia Inder: do not suffer your self to be thus carry'd away for a spoil, but take revenge at once of yours and my Enemies.* The Cow hearing these words, and being provok'd thereby, immediately became thrice as big as she was before, and

began to trample and to push down many of them, insomuch that several thousands were kill'd, either by her Horns, or else trodden to death under her Feet; after which she immediately fled to the Habitation of *Ragia Inder*. *Sistraersim* seeing such a destruction made amongst his Followers, and the Cow out of his power flown into the Skie, believ'd that his Brother-in-law had privately utter'd some conjuring words, which made the Cow do him so much mischief, therefore being highly incens'd, said to his Attendants, *Come, let us all go back to the cursed Hut of Siamdichemi, for I will not depart hence, till I have reveng'd my self by his Death*: Accordingly they with all their force fell upon his Hut, and as a Reward for all his kindness in Entertaining him and his Retinue for three days together, and giving him so many rich Presents; most cruelly and ungratefully beat out his Brains. The unfortunate *Reneka* seeing her beloved Husband thus inhumanely murder'd, fetch'd the Corps into her Hut, where laying the same in her Lap, she resolv'd not to live long after him, but setting fire on the Hut, burnt her self, and mix'd her Ashes with those of her Husbands. Mean while the Cow coming near *Ragia Inder's* Habitation, met with *Prasseram*, who asking her from whence she came, was told, That upon *Ragia Inder's* Command she had been at his Father's House; and also related what had hapned there, viz. how ill *Sistraersim* had rewarded his Father for his extraordinary kindness, and how treacherously he was murder'd: Whereupon *Prasseram* answer'd, *Let me die, if I do not revenge this one and twenty times over, and destroy all the Ketteries*; now the *Ketteries* were a very wicked People, destroying more pious *Brahmans* than ever the Giants and Deities had done. Wherefore *Mahadeu* having long before resolv'd to root out the *Ketteries*, he gave the greater strength to *Prasseram*, whereby he obtain'd Victory over them. *Prasseram* hereupon descending in great rage with his *Perfy*, Bowes and Arrows in his Hands, amongst the Company of *Ragia Sistraersim*, defeated him and all his Guards; from thence going to all parts of the World, he slew all the *Ketteries* he could meet with, which struck such a terror into the rest, that they forsook and deny'd their own Families and Sects; yet nevertheless *Prasseram* could not find

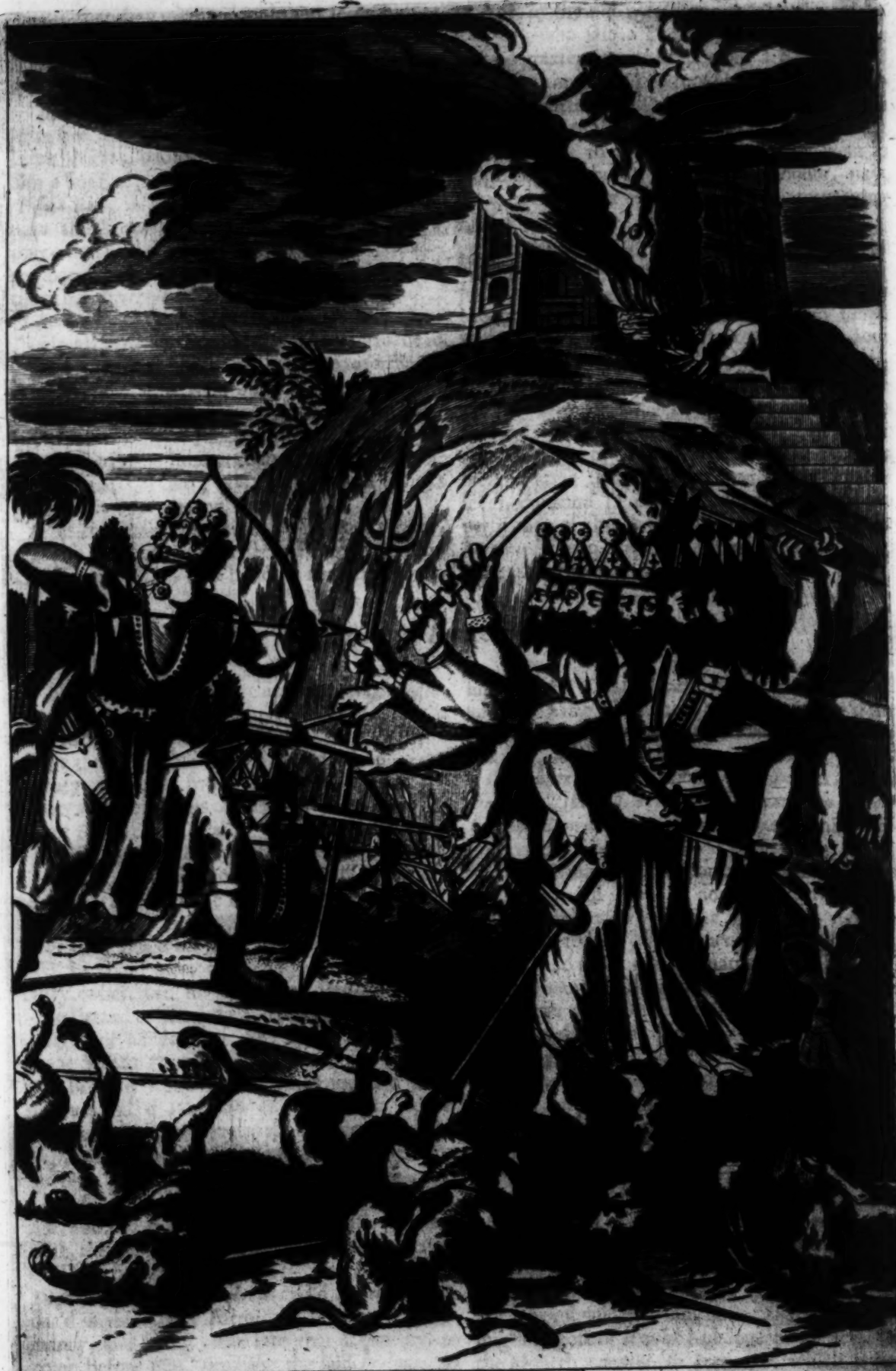
them all out, for in a few years after, a great number of them getting together, rebell'd again, and forc'd him a second time to War against them, whenas he suppos'd he had before slain them all; but as Weeds will still spring up, so likewise this cursed Tribe was increas'd by those who had before deny'd their Names, or hid themselves, and thus forc'd *Prasseram* to revenge himself twenty two several times, till at last he left not one of them alive. Moreover *Mahadeu* remembering that he had ask'd *Prasseram's* Parents three several times what they desir'd, and they crav'd nothing but such a fair Child as he himself then appear'd to them, therefore he resolv'd to give them two such Sons more as this *Prasseram* was: wherefore he commanded the four-headed *Bramma* to send the Souls of *Siamdichemi* and *Reneka* into the Bodies of the *Ragia Differat* and his Consort *Consila*, who were slain amongst the *Ketteries*, for *Mahadeu* had promis'd to promote their Family. *Bramma* hereupon looking into the Books of Secrets, and though he found the time of these People come to a period, yet to oblige *Mahadeu*, he fulfill'd his Command, and accordingly sent the Soul of *Siamdichemi* into *Ragia Differat*, and that of *Reneka* into *Consila*; out of which Couple *Ram* was afterwards born, who when he was come to age, Marry'd a *Sita*; but as the Bride and Bridegroom, according to the Custom of the *Benjans*, were Riding about the City, *Prasseram* met them, and asking the Spectators from what Family the Bridegroom proceeded, was answer'd, That his Name was *Ram*, and that he was of the Tribe of the *Ketteries*: Whereat *Prasseram* being mightily enrag'd, said, *Are there yet more remaining of this Vermin? I will instantly destroy him, as I have done his Predecessors*; and immediately drawing his Bowe to shoot *Ram* as he rode upon an Elephant, *Ram* seeing him aim at him, also drew his Bowe, and coming near one another, let flie their Arrows, which meeting together in the Air, all *Prasseram's* Power went into *Ram's* Arrow, who by that means was bereav'd of all his Strength, insomuch that he was afterwards no more than an ordinary *Brahman*.

Thus with *Prasseram's* Power also ended his Altar, after a Reign of a thousand years, after which *Ram's* Altar immediately commenc'd.

Ram's, or Ram Kata's, otherwise Dajeratha Rama's Altar, the Seventh.

After the ending of *Prasseram's* Altar, *Mahadeu* continu'd the sole Numen, and supream Governor of Heaven and Earth; and amongst others, one *Rawan* had continually call'd upon him for three hundred years together, and Offer'd him daily a hundred Camomile Flowers, *Mahadeu* desirous to try the fidelity of *Rawan*, privately took away one of the Flowers which were prepar'd for the Offering, and then ask'd him why he brought a less Offering than before? *Rawan* ignorant of this Deceit, told over his Flowers, and found but ninety nine, which made him so impatient, that he attempted to pull out one of his Eyes to make up the number, but *Mahadeu* preventing him by holding his Hand, said, *I have sufficient proofs of your integrity, ask therefore of me what you think fit, and I will grant it*. *Rawan* rejoic'd hereat, and begg'd that jointly with him

he might Govern the whole World, and Command over all the People upon the Earth; which though granted, he still persever'd in his Prayers, and continu'd his Oblations; which *Mahadeu* taking notice of, ask'd him why he still kept his old Custom, since his Request was granted? *Because* (reply'd *Rawan*) *I may by your favor obtain ten Heads, and twenty Arms*: All which *Mahadeu* granting, *Rawan* went and settled himself in the Countrey of *Lanka*, now call'd *Ceylon*. After he had Reign'd some thousands of years, he grew very insolent and proud, insomuch that he would not acknowledge *Mahadeu* for his Benefactor, though he had so often worshipp'd him before; nay, he commanded his Subjects not to worship *Mahadeu* any longer, but himself, pretending that he could protect them better: His Subjects obey'd him twenty five years, but at last return'd to their old wont, and call'd



Rams of Ram Katas anders Dajerratha Ramas
autaer, de zevende.

call'd upon *Mabaden*, complaining that *Rawan* had forc'd them to neglect their Devotion to him their God, and compell'd them to worship him; yet nevertheless their Hearts inclin'd towards him, as being the original of all things: Therefore they implor'd him, that he would please to take off this *Rawan*, that they might worship and serve him as before. Mean while these People kept a Fast, abstaining from all manner of Sustenance for the space of three days.

There was at the same time in the Countrey of *Assamhan*, a *Ragia* or King call'd *Dasserat*, who had three Wives, one of which nam'd *Consila* bore him a fair Son, which by the *Brahmans* was call'd *Wissate Ram*, who grew up in extraordinary Wisdom and Knowledge. The second Wife *Keggy* bore a Son nam'd *Barrat*, the third nam'd *Sonneetry*, bare two Sons, the one call'd *Lekherman*, and the other *Setteroukan*.

Ram was by the *Brahman Wismanetter* instructed in all Arts and Sciences, in which he made so great a progress, that after many extraordinary Achievements, he went up to Heaven, and left his Authority to *Hanneman*, a great Ape, who had been his Assistant on Earth, to whom he promis'd, that he should be immortal, that consecrated a *Pagode* in honor of him; and that he would always protect his Servants on Earth.

This concluded the whole work of *Ram's* Altar, and also the *Tretangke*, or second Age, which had lasted one Million two hundred sixty nine thou-

sand years, of which *Ram* had Reign'd two thousand years.

For the good Services done by the Apes to *Ram* in his time, they are held in great veneration by the *Indians*, and in the Kingdoms of *Pegu*, *Ceylon*, and other Places, they set up several Figures of Apes in their *Pagodes*; and this is affirm'd by *Linschot*, who saith, That in former Ages there was no greater, nor more precious a Relick in all *India*, than an Apes Tooth, which being tip'd with Gold, and beset with Precious Stones, was kept in a *Pagode* on the Mountain *Pike d'Adam* on the Island *Ceylon*; to which place the *Indians* went in Pilgrimage from all places thereabouts, nay, some came thither out of several Countreys lying four or five hundred Leagues from thence.

The *Portuguese* coming to this Island about the Year 1555, to assist the lawful King, who was depos'd by a Rebel, they went up the foremention'd Mountain, where running the *Pagode*, they found nothing else but a small Cabinet full of Precious Stones, and the Apes Tooth, all which they carry'd to *Goa*, which when the Kings of *Ceylon*, *Rengala*, *Bisnagar*, and others heard, they sent Agents to the *Portuguese* Vice-Roy at *Goa*, to request the restoration of the Tooth, proffering as a Ransom for the same (besides many Presents) a Sum of seven thousand Ducats of Gold, which upon the perswasion of the Arch-bishop was refus'd by the *Portuguese*, who burn'd the Tooth, and threw the Ashes into the Sea.

Kistnas, or *Cristnas*, or *Krexno*, the eighth Altar.

IN the beginning of the third Age *Duapersingke*, a *Ragia* call'd *Kans*, otherwise *Campsia*, of the Family *Brommerakkes*, who are a degree above the *Deytes*, in the City *Mottara*, lying about twenty or twenty five Miles beyond *Agra*, the Court and Metropolis of the Great Mogol, near the River *Siemmena* or *Femni*. This *Ragia* having a young Sister call'd *Denki*, otherwise *Deweki*, whose time being, according to the Custom of the Countrey, near at hand to be Marry'd, he sent through all the City, to find a young Man that might deserve her; but what care and diligence soever he us'd, he could meet with none whom she could fancy, wherefore he sent some Persons on the same Errand to the next City *Goggel* or *Gokalam*, lying three Miles from *Agra* on the opposite side of the Stream *Siemmena*. The Agents at their return brought word that they had found a pious *Brahman* call'd *Wassenden* or *Wassoudewa*, whom they judg'd might very well deserve her. The *Ragia Kans*, upon their recommendation sending for him, gave him his Sister in Marriage; and when she had attain'd to the twelfth year of her age, and the *Brahman* to the nineteenth or twentieth, the *Chan*, according to Custom, shew'd them to all his Subjects; after which he commanded *Denki*, and a certain *Brahman* call'd *Naret*, experienced in the Art of Astrology, or rather Cheiromancy, and lately come into that Countrey, to come before him, requiring the said *Brahman* to look in *Denki's* Hand, and to tell him whether she should be fortunate or unfortunate, rich or poor, have few or many Children, be short or long liv'd, live joyfully or sorrowfully, what degree of Honor she should attain to, and in short, what would happen to her, strictly charging him to declare the plain truth, without flattery or dis-

simulation. The *Brahman* looking into her Hand upon the Kings Command, and having view'd the same, help'd him after this manner: *My Lord and King, according as the Lines appear here, she will be the Mother of seven Children, viz. six Sons and one Daughter, the last whereof will bereave you of your Life and Crown, and Reign in your stead.* This Prognostication of being destroy'd by his own Blood, made the King exceeding sorrowful, inasmuch that he commanded *Denki* to depart out of his Presence, as not worthy to see his Face; nay, he gave order to lock her and her Husband up in the Castle, and to set strong Guards about the same, and commanded all the Midwives, that as soon as ever *Denki* was Deliver'd of a Child, it should immediately be brought to him; which was accordingly perform'd: for no sooner was the unhappy *Denki* Deliver'd, but the Infant was instantly carry'd to her Brother, who forthwith kill'd it: Thus he did six several times, viz. to five Sons and one Daughter; and when *Denki* had Conceive'd the seventh time, and *Kans* inform'd thereof, he caus'd a stricter Guard to be kept upon her than before, locking her up in a Chamber with seven Iron Doors, and setting a hundred Soldiers to guard them, strictly charging them, that as soon as they heard the Child cry, they should give him notice thereof, that he might dispose of it as he had done of the rest. In the Month *Sawanne*, or *Srawanam*, which is our *August*, on the Day *Aerhem*, being the eighth of the dark Moon, the time of her Delivery approaching, she was exceedingly troubled, to think that this her last Child, of which she expected to be Deliver'd, should be so cruelly murder'd as all the former had been: Sitting thus melancholy, she was on a sudden, without pain, about Mid-

night

night deliver'd of a most beautiful Son, whose Face was resplendent like the Moon in the Full, insomuch that he enlightned the whole Room. At this *Denki* rejoyc'd exceedingly, and wondred not a little at her beautiful Son; but very much lamented to think what hard fortune was decreed him: But *Mahaden*, who had inspir'd this Child with his Divine Power, gave him also Speech, so that he comforted his sorrowful Mother with these Words, *viz.* That she should rest satisfied, and he would find means to escape his Uncles bloody Hands, and also deliver her from her Imprisonment. And turning to his Father, he said, Come swathe me up, and carry me to *Goggel*, on the opposite Shore of the Stream *Siemmena*, into the House of the *Brahman Nen*, whose Wife *Jessouda* is just deliver'd of a Daughter; change me for her, and leaving me there, bring the other Infant hither, and all things will be well. But the Father replying, said, How is it possible for me to carry you out of this close Prison, where not so much as the Wind can find any passage out or in? How then shall I be able to get through these Iron Gates, and great number of Centinels? Trouble not your self (said *Kisna*, for that was the Name given the Infant by his Father) about effecting what I have desired; for the Doors will fly open, and the Watchmen all fall asleep, so that none shall discover you. Which the Infant had no sooner said, but the Locks and Bolts flew open, and *Wassenden* taking the Child in his Arms, walk'd by the Watches, without being seen by any of them: But coming to the River *Siemmena*, opposite to the City *Goggel*, he was much troubled to see the Water extraordinary high, and run down with great violence; till *Kisna* commanding the River to open a way in the midst for his Father, the Water immediately divided it self, and stood firm on each side, like Walls, until they were past over. Being come to the House of the holy *Brahman Nen*, the Door whereof opened of it self, *Wassenden* entred boldly with his Son, and found the *Brahman Nen* with his Wife in a sound sleep; and they not hearing him, he chang'd *Kisna* his Son for the new-born Maid, with whom he return'd to the Prison, the Stream *Siemmena* opening a Path for him, as before. When he was come to the Gates, he found them open, and the Watch still asleep; but no sooner was he entred one Gate, but the same shut after him, and so likewise all the seven. Being come into the Prison, he deliver'd the Child to his Wife; but the Watch awaking, and quickly hearing it cry, they entred the Chamber where these two unfortunate Lovers were lock'd up, and taking the Child from them, carried it to *Ragia Cans*, who seeing that it was a Maid, said, What did this foolish *Brahman* Narret Prognosticate? He was mad, and did not know the truth of the business. *Cans* nevertheless, for fear she might hereafter bereave him of his Life, resolv'd to murder her; but taking the Infant by its Legs, intending to strike it against the Wall, it slipp'd out of his Hands, and starting up, said, O most inhumane Blood-bound! What do you seek to murder me for? I am not the right Party, but he that shall bereave you of Life, Crown, and Realm, and revenge the death of his Brothers and Sister so inhumanely butcher'd by you, is alive and well in the City *Goggel*. Which said, the Child flew into the Air, where *Mahaden* transform'd it into Lightning, which was never seen before that time.

The *Ragia Cans* exceedingly amaz'd hereat, and calling all his Council, ask'd what this Won-

der might portend. They all told him, that some great Event would suddenly follow; yet none knew certainly what the issue thereof would be, which made him sorrowful and perplex'd in mind. Mean while being inform'd, That in *Goggel* was a most beautiful Youth, kept by the Pious *Brahman Nen*, he fear'd that he might be the Revenger of the Infants death which he had murder'd, as the Maid had told him; therefore he seriously consider'd how this Youth might also be destroy'd, which by force he durst not attempt, fearing that all his Subjects would oppose him, and the rather, because of the Piety of the *Brahman*: But at last he invented the following means: *viz.* He call'd his eldest Sister *Poetena*, saying, *Poetena*, if at once you love me, your own Life, and will preserve my Realm and Crown, then do me this kindness: *viz.* Take Presents with you, and go to the House of the Pious *Brahman Nen*, whose Wife hath lately been deliver'd of a Son, whom I desire you by some means or other to let suck out of your Breast, which you must first annoint with the most powerful Poyson that can be had; that by that means when the Child comes to suck you it may be kill'd. Which she promising to do, was sent with many rich Presents to *Goggel*, where so soon as she was arriv'd she went to the House of *Nen*, whose Wife she wish'd much Joy with her young Son, giving her great Presents, thereby to be the less mistrusted, and cover her false design; and desired to have the Child lie in her Lap, which being given her, and she looking upon it, said, Indeed the Reports which go of this Youth in *Mottera* are no ways false; for I never saw a more beautiful Babe in my whole life: I do not repent my trouble of coming hither. Thus *Poetena* flattering the Babe, sometimes kiss'd it, and danc'd it up and down, the better to hide her wicked intent. At last opening her poysonous Bosom, she laid the Infant *Kisna* to the sault, hoping that it would there breathe its last; but the Child strengthened by *Mahaden*'s Power against all Poysons, taking the Nipple into its Mouth, not onely suck'd away all her Milk, but the Blood out of her Veins, and also her Soul; and by that means immediately growing cold and stiff, she fell down dead: Which when King *Cans* heard, he grew exceeding sorrowful, practising divers ways to destroy the Infant *Kisna*, but all in vain; for, growing up in years, he for a time became a Herdsman, and under that form wrought many strange Miracles, too tedious to insert: And, amongst others, when the last Hour of his Altar was come, he went out of *Dowarca*, and taking up a handful of Dirt, threw the same over the City, by which means all the Golden Roofs, Streets, and stately Structures, became nothing but Hay, Clay, Wood, and Stones. Immediately after which, *Kisna* deserting the World, ascended to Heaven, so ending his Altar, which had lasted only a hundred Years, in the third Age call'd *Duapersing*, containing 864000 Years.

The *Brahmans* affirm, That though all the Seas were Ink, and the whole Earth Paper, and all the Inhabitants thereof did nothing but write Night and Day for the space of a hundred thousand Years, yet it was impossible for them to describe all the Wonders which *Kisna* wrought on Earth in the time of his hundred Years Reign: And they believe, That all those which write the History of *Kisna*, read the same, or hear it read, shall merit very much: Nay, that all those who read it with devotion, shall enter into Heaven,



Kissna of Krißna of Krexno d'achste autær.



Bhodes of Bouddhas autacr, de negende



Kallenkyns autaer, de tiende

Heaven, and not be transmigrated into another Body, but live for ever.

This *Kisna*, or *Krexno*, is represented with four Arms, whereof one of the Left is held up, pointing with the Fore-finger to the Cow *Camdoga*; one of the Right Arms, holding a Periwinkle in the Hand, extends downwards; the other two Hands seem to stop the holes of a Fife held to the Mouth of the Image: The Feet also seem as if

treading the Measures of a Dance. The Head is cover'd with a Golden Crown, with several Points rais'd and beset with Pearls and Precious Stones. The Garments it has on are made after the *Indian* Fashion, very wide and large. About the Neck and Shoulders hangs a long red Scarf. On each side stand two Images of Women, in rich Habits, each in a different posture worshipping him.

Bhodes or Boudhas Altar, the Ninth.

Bhodes, or Boudhas, hath neither Father nor Mother, and is to most invisible; but those few who have seen him affirm, That he hath four Arms, with which he is represented by the *Indians*, with his Legs across under him, sitting on a Flower resembling the Water-Lilly, of which he holds two by the Stalks in two of his Hands, his other two being held on his Brest in a praying posture. His Head is cover'd with a Crown of five Points, which at the ends, and round about, are beset with Pearls. On each side of him stand the Images of two Youths, with joyn'd Hands, seeming to worship him.

This *Boudha* doth nought else but, with cast down Eyes, pray Night and Day, without cessation, to *Mahaden*: In which posture having fate 26430 Years, without doing any Miracles, or troubling himself with transitory things, he will end his Altar, and begin that of *Callenkyn*, the tenth or last.

In this Altar, according to the *Indians* Calculation, we live now, and that in this present Year 1672, 4773 Years are already expired of the same; so that there are yet 21080 Years to come of it.

Callenkyns Altar, the Tenth.

Callenkyn, otherwise call'd *Kelly*, is a white Horse, which stands in Heaven on three Feet, or, according to the representation of the *Indians*, on four, holding up the foremost Right Foot. It is richly set forth with Saddle, Bridle, and other Caparisons. Before it stands a King in rich Apparel, with a Crown on his Head, and a long String of Pearls about his Neck, hanging below his Belly. In the beginning of this Altar the *Benjans* will live very piously, and accordingly be very prosperous; but after the expiration of some Years they say they will grow wicked, and practice nought but Villany.

This shall continue till 405570 Years are expired, when the Sins of the Sages encreasing, *Callenkyn* will set down his Right Foot to punish their sins, and therewith press the Earth so hard, that the Serpent *Seesja* shall not be able to bear it: and the Tortois which supports the World, feeling this unusual Burden, shall fall into the Deep, and so rid himself of his Load; and by that means all the wicked Inhabitants of the World will be destroy'd. And thus, after expiration of the foremention'd time, the tenth Altar, and last Age shall end, and the first (being *Max* Altar) begin again.

Religion.

AS to what concerns the Religion in these Parts, the Natives are of two sorts, viz. *Pagans*, and *Mahumetans*.

A general Toleration in India.

In *India* is a general Toleration; each man being free to change his Religion, and use what form he pleases, without fear of the Great Mogol's Magistrates, which are *Mahumetans*.

Their Vedam, what it contains.

That which we will here declare of the *Indians* Religion, is drawn from the *Vedam*, or Book of their Law, which comprehends both their *Credenda*, and *Agenda*; what they are to believe, and what Ceremonies they are to perform. This Book being written in Rhyme in the *Samscortam* Tongue, is divided into four Parts: The first call'd *Roggowedam*; the second, *Iffourewedam*; the third, *Samawedam*; and the fourth, *Adderawanawedam*.

The first part treats of the Original of things, as also of Angels and Souls; of the Reward for good, and Punishment of bad Angels; of Generation and Corruption; what Sin is; how it can be forgiven; who can do it; and wherefore.

The second gives account of the Governors to whom they ascribe the Dominion of all things.

The third instructs them in Morality, perswades

them to be virtuous, and to abhor all manner of Vice.

The fourth describes the Ceremonies which are to be us'd in their *Pagodes*, Offerings, and Feasts. But this Part hath a long time since been lost, by which means the *Brahmans* have lost much of their Power and Respect, which perhaps was not long before the Birth of our Savior; for it is apparent, that the *Vedam* at that time was very much altered, it sufficiently appearing therein, that the Writers thereof were not altogether Strangers to the knowledge of our Saviour; notwithstanding they kept the same secret, according to the Custom and Manner of the *Heathens*.

The *Brahmans* judge themselves bound and oblig'd to observe the *Vedam*, without any contradiction or exception, when any Text is taken out of the same: But about the sence, it self (which is to be observ'd) there arise many differences amongst them; for some explain it after one manner, and others after another; though for the clearing or deciding of these Disputations, they have made a *Festra*, which is a Comment or Explanation thereof.

Moreover, the *Indians* on the Coasts of *Cormandel*,

del, and several other places in *India*, acknowledge not onely one God, but also one onely supream Deity, though perhaps in several places they differ in the Name: for the *Wistnowa's*, otherwise *Benjans*, account *Wistnow*, by some call'd *Mahaden*, for the supream; but the *Seivia's* make *Eswara* the chief, which they call by many other Names, and also make him to be of two different Sects; yet nevertheless they adore him not, but make choise of other lesser Deities, which they worship.

The Brah-
mans opinion
of God.

The *Brahmans* judge generally of God, as of a Man, and that that which is pleasing and acceptable to Men, should likewise be so to God; likewise that all things which recreate Men, delight God also; wherefore the *Wistnowa's* allow their prime God *Wistnow* a most beautiful Woman, call'd *Laesemi*, which was thrown up out of the Sea, when it was disturb'd by the Mountain *Merowa*, as is before related. The *Seivia's* or *Brahmans* who account *Eswara* for the supream God, allow him another Wife, whom they call *Parvati*, *Isveri*, or *Parma Isveri*, and also by many other Names.

The extent of
Garronda
and Anne-
monta.

Amongst the chief of their lesser Deities, which are erected in the great Temple built by the *Wistnowa's* in honor of *Wistnow*, stand the Images of *Garronda* and *Annemonta*, who are both accounted very faithful Servants to *Wistnow*, being ready on all occasions to perform his pleasure: Their Extract they relate fictitiously, viz. that of *Garronda* sprung out of an Egge after a pullulation of five hundred years, with other ridiculous Circumstances; and the other of *Annemonta*, who was in the form of an Ape, to be preternatural without Coition of his Parent-Apes. This *Annemonta*, which (as the *Brahmans* affirm) properly signifies the Wind, was ever since his Birth a faithful Servant to *Wistnow*, when he frequented the Earth under the Name of *Ramma*, wherefore he hath a place set apart for his particular Service in *Wistnow's* Temple or *Pagode*; and as *Garronda* serves *Wistnow* in Heaven, so *Annemonta* executes his Commands on Earth, which he also will desert at last, and ascend up to Heaven.

The Kings of *India*, *Cambaya* and *Bengala*, all observe the *Moorish* or *Mahumetan* Religion, because the *Moors* which are brought Slaves into *India*, have by degrees made themselves Masters, and subduing many of the *Pagans*, have forc'd them to embrace their Religion.

Della Valle tells us, that the *Indians* have many Gods, which they worship as their Protectors, and consecrate *Pagodes* to them. These their Deities were formerly Kings of the Countrey, or famous Heroes, who for their heroick Exploits were very highly reverenc'd amongst them, honoring them as the *Greeks* and *Romans* did *Jupiter* and *Mars*.

Mahumeta-
nism profes-
sed in some
places.

These divine Heroes are not all one and the same, but very different; for those on the main Land of *India*, which is under the *Great Mogol's* Jurisdiction, are quite contrary to those in the Kingdom of *Contzyn*, and in the Countreys lying near the Sea, as also others in *Pegu*, *Siam*, *China*, and *Japan*. This is to be concluded from the several Names, that differ exceedingly, which possibly may arise from the several Languages us'd in the various Countreys where they are worshipp'd; yet nevertheless these Demi-gods are but the same, as he who anciently by the *Egyptians* was worshipp'd by the Name of *Osiris*, was by the *Greeks* reverenc'd under the Name of *Bacchus*.

The number of these ancient Heroes amongst the *Indians* is almost infinite; amongst others one nam'd *Crusen*, is highly esteem'd by them; but the chieftest of all is *Ramo*, or *Ram*, or *Ramma*, which Name is in such veneration amongst them, that they use the same in their Salutations, and in stead of bidding one another Farewel at their departure, they say *Ramo, Ramo*.

Their high e-
steem of
Ramma.

This Idol is very eminent amongst the *Japaners*, and known by several Names, as *Sotoqui*, *Siacka*, *Amida*, and *Saka*; amongst the *Chineses*, by that of *Sekia* or *Saka*; amongst the *Tungkindans*, by that of *Tecka*. What this *Ramo* did during his stay on Earth, we have already related.

Besides *Ram*, and many other Gods, they make another every *New-years-day* of some Creature or other, every one selecting that which prov'd successful to him on the first day of the new Year. They also carefully preserve that thing which they have elected for their Idol in their House, and worship it as the *Romans* their *Dii Penates*, or domestick Gods, committing all their Concerns to their discretion.

They have
Household
Gods.

About the latter part of the year they repair to the River *Ganges*, to throw their old Idols into it, that they may chuse new ones, as they had done the year before.

In many places of *India* are also Idols, which by the delusion and instigation of the Devil are like Oracles, resolving Questions after the same manner as in the time of the *Greeks* and *Romans*. They make their Demands, and speak to them after this manner, viz. the Implorer having said several Prayers, puts a Flower, or any such like thing into the Hands or Bosom of the Idol, which they desire either to throw to the right Hand, if their Business shall be successful, but if not, to the left; whereupon (as they say) the Idol immediately casts the Flower to the one or other side, according to the intended good or bad success of the Business; but if the Idol chance to keep the Flower some time before he throws it away, then they desire him not to delay, and judge also, that the longer he keeps it, the more difficult it will be to accomplish their Designs.

Idols giving
answer like
Oracles.

The *Brahmans* also worship the Sun when it rises and sets, building *Pagodes* in honor of it, wherein they shew Reverence to its Image. Good Angels they call *Dewetaes*; and evil Spirits, *Raetsjasjaes*, which they believe were begotten by a Man, viz. the *Brahman Cassiopa*, who was Father to both his Wives, the one call'd *Deti*, Mother of the *Dewetaes*, and the other *Aditi*, or *Caddrowa-wiuneta*, Mother of the *Raetsjasjaes*. Moreover, the *Cassiopa* before mention'd, some suppose to be *Adam*, and *Aditi* to be *Eve*: for they maintain that *Cassiopa* was the first *Brahman*, who had a Son by *Bramma*: And (as we have already mention'd) they do not make God to be the Creator of Mankind, but one *Bramma*, whom they affirm to have created nine in the beginning, and out of these nine, and those which he begot by his Wife *Saraswati*, the whole Generation of Mankind proceeded.

They worship
the Sun.

All the *Brahmans*, except some few of them) firmly believe the Immortality of the Soul, but are of divers opinions concerning its original: for some suppose that the Soul had no beginning, but was comprehended in God and his Being; but according to others, it lay asleep before the Creation of the World. Others again maintain, that the Soul was not without beginning, but that God created

Their belief
and opinion
of the im-
mortality of
the Soul.



created it a little before he made the World, and sent it into the Bodies of Men and Beasts, as a punishment for their sins, each according to his deserts, so that the Bodies wherein the Soul resides, is as a Prison to it.

Outward zeal in Religion they judge very necessary, as appears by their following the Commandments written by *Bramma*, wherein consisted (according to his testimony) the Service of *Wistnow* and *Eswara*, who require as well the outward Worship as inward Devotion, and to that purpose they have these Commandments, *viz.*

The Commandments imposed by the *Brahmans*.

- I. A Man must not be proud, but wholly give his Thoughts and Soul to God.
- II. He must remain God's Servant.
- III. He must always be a great Friend to God.
- IV. He must think on his Might and Omnipotence.

Those which concern their outward Worship are these:

- I. A Man must always be ready to hear any Discourse of God.
- II. He must often call on his Name, and speak of his Glory.
- III. He must make use of, and perform his Laws according to the Explanation of the *Brahmans*.

IV. Their Images they must adorn and beautify with Ornaments.

V. Lastly, they must worship their Images.

The *Brahmans* affirm, that those who for a certain time faithfully perform and obey the foremention'd Commandments, shall attain to great knowledge, nay, to that perfection, that they shall never need more to observe the outward Ceremonies, but do God great Service by onely thinking on him, and thereby merit Heaven.

As to what concerns their outward Worship, they first (according to the Contents of these Rules) build Temples in honor of *Wistnow* and *Eswara*, which are not onely bigger than those

erected for lesser Deities, but have also indifferent high Steeples, which the other have not. And because the Disciples of *Wistnow* and *Eswara* are scatter'd through the whole Countrey, therefore there is a *Pagode* in every Town, dedicated to these two Deities.

In the Realm of *Carnatica*, the most noted *Pagodes* are these following, which are all dedicated to *Wistnow* and *Eswara*.

The several *Pagodes* of *Wistnow* and *Eswara* in the Realm of *Carnatica*.

In *Madure*, the *Pagode Jockenata*, which is very large and magnificent.

In *Trisnapoli*, the *Pagode Sriringam*.

In *Wistow Canje*, the *Pagode Warderason*.

In *Trivelour*, the *Pagode Wireragna*.

In *Seva Canje*, the *Pagode Ecaubranata*, in honor of *Eswara*, for *Prettevi*, or the Earth.

In *Triwanacawere*, the *Pagode Fembounateswara*, consecrated to *Eswara*, for *Apon*, or the Water.

In *Trinamula*, the *Pagode Aranajaleswara*, in honor of *Eswara*, for *Tseejem*, or the Fire.

In *Calist*, the *Pagode Calist Eswara*, in honor of *Eswara*, for *Waijou*, or the Wind.

In *Settamberam*, the *Pagode Settamberam Eswara*, in honor of the same, for *Acasjem*, or the Air.

In *Tripeti*, the *Pagode Winket Eswara*, besides more in several places of *India*.

To make these *Pagodes* esteem'd and revered, the *Brahmans* relate strange things of them, (which make such an impression upon the Minds of the ignorant People, that they are thereby mov'd to bestow rich Gifts thereon towards their Maintenance) *viz.* either in honor and praise of the Idol which is erected in the *Pagode*, or else some wonderful or remarkable thing which either hath, or is to happen there.

Strange things related by the *Brahmans* of their *Pagodes*.

At *Fembrenata* they affirm, that a Fruit call'd *Nerou Pandou*, should appear constantly every day at Noon at the Feet of the Idol.

That at *Siratani*, about the foremention'd time, there grows daily a Flower out of a Stone lying in a Trough full of Water before the Idol *Eswara*.

In *Great Canje* they say happens yearly on a Festival



stival Day, a great Wonder in the *Pagode Camattsema*, Consort to *Eswara*. On this Day they bring a great quantity of Fruit into the *Pagode*, in which also they place a Child near a deep Pit running a great way under Ground. In the Evening they lock and seal up the Door of the *Pagode*, leaving onely a Child with a Garland of Flowers about his Neck in the same, which about Midnight is with all the Fruits that are in the Temple fetch'd away from the Pit, and brought again in the Morning, with a new Garland about its Neck.

The *Pagode* at *Trisnapoli* is become famous by means of an Image, standing in the same, which is said to have worshipp'd *Bramma* in Person as we have already related at large.

Though the *Pagodas* of *Wistnow* and *Eswara* are of a considerable bigness, being much larger than those of the lesser *Namens*, yet are they not comparable to the Churches of *Europe*, being very low and flat; yet some of them have high Steeples, as amongst others the *Pagode* near *Tegnepatram*, commonly call'd *The White Pagode*.

In many places the *Pagodas* are built in the Fields, and are without Windows or Holes, so that no Light comes into them but through the Doors, so that they are generally very dark; they are commonly divided into three Walks, the first being a Vault resting on Stone Columns, into which any one may come, it being always open: In it are several Statues of Elephants, Oxen, Horses, &c. which are us'd in the Service of the Idol, who is often drawn upon them through the Streets of the Cities. The second having a strong Gate, is open onely in the day-time; but the *Brahmans*, who inhabit the same, suffer none to come in thither, which is generally furnish'd with Images of horrid Shapes as Men with many Heads and Arms. In the third Isle, which is lock'd up with a strong Door, stand the Images of *Wistnow* and *Eswara*.

They represent their God *Wistnow* or *Mahaden*

(according to *Della Valle*) in the likeness of a small Stone Column, which grows less and less from the bottom upwards. The Name *Mahaden* amongst the *Indians* signifies properly *Great God*, whose Vertues they highly extol, believing him to be very wonderful, adding moreover, that whilst he liv'd on Earth, he daily grew bigger and bigger, nay, that his Image still grows greater as it stands in their Temples.

They also represent *Mahaden* in another Shape, of Crystal, and make Offerings at his Fet, which consist in Milk, Oyl, Rice, and the like. They also represent him like a Man, but having sixteen Arms on each side.

Round about the *Pagodas* is a large inclos'd Plain full of smaller Buildings, serving for their lesser Deities.

In the *Pagode* of *Wistnow*, *Laetsemi*, Consort to *Wistnow*, hath a Chappel; as also *Garronda* and *Annemonta*, both faithful Servants of *Wistnow*. The Image *Garronda* is represented like a Man, with Wings; that of *Annemonta* or *Hanneman*, with a Face like an Ape.

On the foremention'd Plains stand Cisterns, in which grows the Herb *Toleje*, which with its use is mention'd before. They never go on these Plains about the *Pagodas*, but always with their right Side towards the Temple.

The *Brahmans* account their *Pagodas* to be the Houses and Residences of their Gods, and therefore enter into them with great Reverence. Part of the Customs for Goods sold and bought, are bestow'd on them; as also part of the *Sandal* Wood, *Benjamin*, and long Pepper, and likewise of all Monies that are Coin'd. They also go in Pilgrimage to the *Pagodas*, and upon certain Feast-days make great Presents and Offerings to them.

The *Pagode* *Winkat Eswara* in the City *Tripeti*, hath yearly three Feasts; one in *September*, at which time great numbers of People flock thither from all parts of the Countrey, especially the *Sondra's*, who commonly carry many Presents with them.



them. The second is in *December*, when the *Brahmans* repair thither with Presents; and the third not long after.

By means of the great concourse to this *Pagode* it hath great advantages, amounting to a vast Revenue, which arises wholly from the Presents brought thither, none of the *Heathens* going with empty Hands, but discharging their Promises and Vows there, which they make for the obtaining of Health, or accomplishing any Business.

The manner
of worship-
ping *Vishnu*
and *Esvara*.

They seldom have any publick Meetings in their *Pagodes*, nor any set-day for Worship, but frequently carry the Image of *Vishnu* and *Esvara* on their Shoulders through the Streets of the City, viz. they carry *Esvara's* about every Month on the *Amavasi*, or first day; and on the ninth day after the new Moon, that of *Vishnu*. They are carry'd after this manner: The Image is plac'd on a wooden Horse, with his fore Feet rais'd, and his hinder Legs standing on a Plank, and so carry'd on the Shoulders of several Men; before the Horse they bear lighted Torches, and *Umbrella's* over its Head; near the Horse stands one who constantly fans the Image, to keep the Flies from it; and when they have done, they return it to the old place in the *Pagode* again, where some appointed for that purpose, Dance before the Image, whilst others Sing Anthems in praise of the Idol, playing on Cymbals, and beating on Drums.

It is also a Custom in this Countrey, to devote young Virgins to the *Pagodes*, after which they are bound never to Marry, but spend their Lives onely in Dancing before their Gods, to whom (as they say) it is so acceptable, that they shall merit Heaven by it.

Each Person also according to his Sect, by virtue of their eighth Commandment of internal Religion, studies to do honor to his Idol, bestowing on it all manner of Service which he supposes to be best pleasing to it.

The *Vishnu's* strew their Images erected in honor of *Vishnu*, with Flowers, put rich Cloths on

it, adorn'd with Diamonds, Rubies, and other Precious Stones, thereby to make him appear glorious in the Eyes of all Men. But their God *Esvara*, they affirm, delights in something else, viz. to be wash'd constantly with sweet Waters, which his Worshippers are no way negligent in performing, but continually wash the aforesaid Deity with all sorts of perfum'd Waters.

They also carry these Images every year on their Festival days through the most eminent Streets of their Cities, in a Wagon as high and large as an ordinary House; those which draw it are Fishermen, and the like mean People, accompany'd by a great number of divers Tribes, which is a Custom observ'd through the whole Countrey. The Image of *Vishnu* every year on the tenth of *January* in the afternoon, they carry out of the City into the Fields on a wooden Horse, where they let loose a Ram, which they endeavor to kill as he runs; as also a Fox, which they strive to destroy with their Clubs, but he commonly escapes them. Towards the Evening they carry the Image home again through the Streets, accompany'd with abundance of People carrying lighted Torches, and at last set it in the old place. The following day they shew honor to the God *Esvara*, by carrying of his Image into the Fields after the same manner, as also on the twelfth, though not on Horseback, but onely on Mens Shoulders.

Della Valle tells us, that the greatest part of the Service which the *Indians* perform to their Gods, consists onely in Singing, Dancing, playing on Musical Instruments, serving them with Meat, Bathing, Washing, Perfuming them, and the like. Few of them spend their time in Praying or Reading, which as some believe, are onely to bring them to the perfect knowledge of God; to which when they have attain'd, the Books become altogether useless. Some Priests Dance stark naked, before their Idol, excepting a Cloth about their Middle, to cover their Privities, whilst others play



The Feast
Gauri Dewi.

play on Cymbals, and beat on Drums, and others with naked Swords Fence in the Air.

On the eighth of *January* all the Matry'd Women of the *Brahmans* keep a Feast call'd *Gauri Dewi*, and by the *Seiva's*, *Maha Seti*, in honor of *Parvati*, to obtain long Life for their Husbands, and that they may never be Widows. This Feast lasts ten days, and is kept after this manner; *viz.* The Women make an Image of Meal, Rice, and a sort of red Grain, for *Parvati*, which they strew and adorn with all manner of Flowers, and placing it in a Sedan, carry it on the tenth day out of the City, accompany'd with a great Train of People, who casting the Image into a Pool of Water, return home.

The Feast
Tseveratre.

On the eighth of *February* the *Seiva's* and *Smaria's*, but not the *Wistnow's*, keep a Feast call'd *Tseveratre*, on which they fast a whole day and a night, but the *Sondra's* spend the night in Dancing, so to keep themselves from sleeping. This Feast is kept in commemoration of what *Esvara* did when the *Callescote Wistham*, or venomous Poyson before mention'd was found in the World.

Another
great Feast.

On the fourteenth day after the new Moon in *August*, not onely the *Brahmans*, but also the *Sondra's*, both Men and Women, keep a Feast commonly call'd *Ananta Padmanaba Urutam*, that they may enjoy Health in this Life, and merit Heaven hereafter. They keep this Feast commonly near a River, or else in their Houses or *Pagodes*, with many Ceremonies, and tie a red String with fourteen Knots about their Arms, the Knots being the Marks of *Ananta Padmanaba*. They keep this Feast once every year; but those which have kept it for fourteen years together, are not oblig'd to keep it any more, but onely to make a Treat for the *Brahmans*, who to make this Feast esteem'd amongst the People, relate several ridiculous Fables, which we will here omit.

On the full Moon in *August*, the *Brahmans* and *Wistnow's* keep the Feast *Tsrawanala Pondema*; as

also the *Sondra's* on the eighth day after the full Moon, a Feast call'd *Gokonlastemi*, in honor and commemoration of *Wistnow*, who about that time at Midnight at the rising of the Moon, was born by the Name of *Cristna* or *Kisnu*, in *Madura*, and at the same instant carry'd to a Shepherds House call'd *Nania*. Some *Deweta's* (as they affirm,) as also some of their Saints, certainly knowing that he should be born at that time, expected him Fast-ing; and because the Night wherein he was born was no convenient time to keep the Feast, they Fasted till the Morning, and then began to rejoice and be merry, many Clothing themselves in rich Apparel, and entertaining one another with thickened Milk, *Coco-nuts*, and all other Fruits that were to be had amongst the Shepherds and Herdsmen. On the Feast-day the Streets of the Towns where it is kept, are strew'd with green Herbs.

Many other Feasts, too tedious to relate, are kept by the *Brahmans*, *Sondra's*, and other Tribes or Sects, in honor of their supream Deities, *Wistnow* and *Esvara*, besides which they also keep several in honor of their Deities, as amongst others, the Feast *Pongol*, in honor of the Sun, on the ninth of *January*, which day the *Brahmans* hold to be *Sancramanam*, which signifies a Good day. This Feast is kept after the following manner; *viz.* They boyl Rice with Milk or Water in the open Air, that the Sun may shine upon it; they put not the Rice into the Milk or Water before it boyls, which they so order, that it is just Noon when it is put in; when boyling up it begins to run over, they cry aloud, *Pongol, Pongol, Pongol, Pongol*. The reason why they boyl the Rice in Milk, is because it comes from the Cow *Amortam*. The Water wherein it is boyl'd is not thrown away, as at other times, but left standing so long till the Rice hath soak'd it up. Rice thus boyl'd is accounted very wholesom for the Body, and is kept as long as possibly can be.

Some keep this Feast every Sunday, because it is the Day of the Sun, which they call *Suriawanam*, or

Other Festi-
vals peculiar
to several
Sects.



or Sunday. Some say it is kept on the forementioned time, because the Sun then begins to take its course towards the South; or (as others say) because then the *Raetsjanja Belli* comes on the Earth, to take an Account of things: for when he (say they) was thrown into the lower World, he had leave to come once a year to see what happened therein. On this Feast-day also they drive their Cows and Buffalo's into the Fields, with Garlands and many other Ornaments about their Necks.

They worship
several Deities.

The *Brahmans* shew Reverence to others which they account lesser Gods, and build *Pagodes* in honor of them, and amongst others worship *Garronda*, *Annemonta*, *Vigneswara*, and *Vierrepadra*, of all which they chiefly respect *Vigneswara*, Son of *Eswara*, whose Image most *Indians* keeping in their Houses, worship it for their domestick God. They also worship and make Offerings to *Dewendre*, and other Princes of the lower Region, as *Achni*, *Wayowua*, *Warowua*, *Isan-ja*, and several others, but erect no Temple to them, viz. They Offer *Fagam* to *Indre*, that thereby they may obtain plenty of Meat, Clothes, and Women. *Achni* they reverence, to procure Fame and Honor; *Warowua*, that they may have strength and power of Body. From *Cubera* they implore Riches. And from *Isan-ja* they crave Power and Dominion.

The *Brahmans* affirm, that their worshipping of the inferior Deities is onely advantageous to them in this World; but by the Service perform'd to their supreme Gods they merit Heaven; they therefore account it no sin to worship the lesser Deities, provided they adore them not with that zeal as they do their supreme, which if they should, they would be guilty of mortal sin.

Some affirm, that there are no *Pagodes* built in honor of *Bramma*, neither is he worshipp'd, notwithstanding he hath so great a Command amongst them; the reasons thereof they say is this, viz. That anciently a Saint commanded that they

should erect no Temples for *Bramma*; but others suppose this to be onely a pretence of the *Brahmans*, that they themselves may be the better and more esteem'd of amongst the People, and have some advantage from them: Yet *Della Valle* tells us, that there is a *Pagode* built in honor of *Bramma*, in a Village call'd *Agra*, not far from the City *Cambaya*, wherein are erected divers white Marble Images, and in the midst of the *Pagode* the Image of *Bramma* naked, with many Arms, three Faces, and a long pick'd Beard, but roughly Carv'd; at his Feet stand two other Images of his Children, the one call'd *Savetri*, and the other *Garetri*, and in another corner of the Temple, on the left Hand of *Bramma*, stand two Images more, being the Representations of two of *Bramma's* Disciples, one call'd *Cheskuer*, and the other *Ciuvan*.

The *Indians* are very zealous in serving their Idols, daily perfuming, washing, and setting Meat before them.

According to a Custom us'd anciently by most People, they also worship and make Offerings to evil Spirits, of which the chiefest in esteem are *Ganga* and *Gouruatha*. The Image of *Ganga* hath one Head and four Arms; in one of the left Hands it holds a Cup, and in one of the right a Trident. In most parts of the Countrey are *Pagodes* built in honor of this Demon, but none for *Gouruatha*, though he is above *Ganga*, and the Son of *Eswara*, notwithstanding the *Wistnowa's* account him a Demon; yet nevertheless, though it be not customary, there is a *Pagode* built in honor of him at *Carmellon*, a Place not far from *Paliacarta*; but in the Fields they erect several Images in honor of him, but commonly they worship him under a Tree, where they pretend to have seen him.

They Offer
to the D. vils

The *Soudra's* keep a yearly Feast in commemoration of *Ganga*, though at no set-time: The Rice which they Offer to his Image, is boyl'd either in or near the *Pagode* in the forenoon: In the afternoon the Idol is put into a high Charriot, and conducted through the Streets of the City, where both rich



Rich and Poor with folded Hands fell down before the Charriot; against the coming of which several Goats being brought thither to be kill'd for Offerings, have their Heads cut off by the Servants belonging to the *Pagodes*, who keep the Heads for their own share. Many Goats are kill'd after this manner at this time, for all those that can by any means purchase a Goat, bring him thither to be kill'd: Some also bring three or four, with the Flesh whereof they make merry at night. The Charriot wherein the Idol is plac'd is follow'd by another, on which stands a Gibbet with two Iron Hooks, whereon such as have made any Promises in sickness or adversity to *Ganga*, suffer themselves to be hook'd in at their Backs, and drawn up into the Air, where they Fence with a naked Sword which they hold in their Hands, or else fire off a Gun, and charge the same again; and not onely the Men suffer themselves to be tortur'd so, but also the Women, professing that they feel no pain thereby; yet for fear, those through whose Bodies the Iron Hooks are driven should cry, and thereby strike a terror to others, the Spectators make a mighty noise, so to drown the cry of them that are tortur'd. It hapned nevertheless on a time, that a Slave belonging to the Governor of *Paliacatta*, being perswaded that she should feel no pain, suffer'd her self to be hook'd in her Back, and so drawn up, but confest'd afterwards that she was much deceiv'd, being sufficiently made sensible of the contrary, and therefore would never be perswaded to be serv'd so again. Some out of a superstitious zeal to this *Ganga*, suffer themselves to have Holes made through their sides, and a small Cord drawn backwards and forwards through them, not without great pain; which nevertheless they regard not, but look cheerfully, and Dance all the time. Others that dwell farther up in the Countrey, likewise superstitiously throw themselves before the Chariot, suffering it to run over their Bodies, and break them to pieces.

In ancient times, as these *Heathens* make men-

tion, they offer'd yearly a Man to *Ganga*, but they say he hath of late been satisf'd with a Buffalo; but no such bloody Offerings are made to *Wistnow* or *Eswara*: and though this kind of diabolical Worship be very common amongst the *Soudras*, yet it is not allow'd by the *Brahmans*.

The *Brahmans* believe, that each Man hath had a Life before this present, and that that which he meets withal in this, whither good or bad, is either a reward or punishment for his works in the former, so likewise they maintain, that no Man meets with any reward for his good works in this Life, but is to undergo the punishments inflicted upon him for his sins in his former Life, and that those which do good in this Life, shall meet with a reward proportionable in that to come. And notwithstanding few see any probability by their good works to attain to, or merit *Wemcontam*, that is, *Heaven*, or a place of everlasting happiness, because that is onely appointed for the faithfullest Servants of *Wistnow* and *Eswara*, and find themselves destitute of these Perfections requir'd thereto, yet they speak much of the forgiveness of sins, and in order thereunto have invented several means whereby they alledge the remission or forgiveness of sins may be obtain'd; nay, some of them are so superstitiously zealous, that they undertake to do more than their *Vedam* requires of them, meerly out of an ambition to live a more perfect Life, in hopes that thereby they may obtain an extraordinary place in Heaven, and therefore many undergo great hardships, torture and punish themselves divers ways, some wearing Iron Collars about their Necks of twenty four pound weight, in form of a Grate four Foot square. Others have Iron Chains made fast about their Legs at one end, carrying the other on their Shoulders. Some also go on wooden Clogs full of Iron Pins, which are so sharp, that it is a wonder how they can go upon them. Many others there are, who chain themselves by the Legs to a Tree, resolving there to end their Lives. Some also lock

The *Brahmans* belief concerning the transmigration of the Soul.

lock themselves up in little square Houses, or rather Cages, built on two Images of the Idol *Mathaden*, with intentions never to come out of them, notwithstanding they endure great hardship, partly by the heat and smoak of the many Lamps which they burn therein, and partly for the inconvenience of the Rooms, which are so little, that they can but just fit in them, with their Legs across under them on the Floor. Others hang a considerable time on a cross piece of Timber, by an Iron Hook driven into their Sides, notwithstanding the pain and effusion of Blood, whilst with a Shield and Sword which they hold in their Hands, they Fence in the Air, and Sing Songs in honor of their God. Others wound and kill themselves before the Idols. There are likewise some, who being desirous to go to Paradise, leap into the River *Ganges*, across which they swim several times, in hopes to be devour'd by the Crocodiles. All those People that torture themselves after this manner, are call'd *Fakirs*, or begging Monks, of which some that go stark naked, neither set nor lay themselves down to sleep at no time, but when they will rest themselves or sleep, they tie a Rope to a House or Tree, with a piece of Wood at one end, on which only leaning with their Arms and Head, they sleep.

Places accounted holy, and visited by the Brahmins Followers.

Besides these means, the *Brahmins* have invented several others for remission of their sins, and to purify themselves, viz. to visit such holy Places as are highly esteem'd amongst them, the chiefest and holiest whereof are six, viz. *Ayot-ja*, *Matura*, *Casi*, *Canje*, *Awentecapouri*, and *Dwaraveti*.

Many things they relate of these Places, viz. That all those which die in the *Casi*, shall immediately ascend to Heaven, whether Man or Beast, but those that die in any other of the forementioned Places, shall go to *Bramma*, and there having stay'd a considerable time, shall return into the World again, to be transmigrated into one or other Body; but if they have liv'd out their time, and have dy'd twice, then they shall go directly to Heaven, and not return again into this World.

They affirm, that it is sufficient for the Vulgar to die onely in the holy Places, from whence they undoubtedly go to Heaven.

These Places have each their Limits, but are not of an equal bigness: for that of *Casi* is but a Mile; that of *Ayot-ja*, twelve Leagues; and notwithstanding they account it a happiness to die in one of them, yet none are allow'd, out of a longing desire of Salvation, to bereave themselves of life there, except at *Preyaga*, of which more hereafter. As to what concerns these Places in particular, they are describ'd after this manner:

Ayot-ja, lying twelve Leagues Northward from *Casi*, was the Birth-place of *Wistnow* under the Name of *Ram*.

In *Matura* near *Agra*, the Great Mogol's Court, *Wistnow* came into the World by the Name of *Cristna*.

Casi, otherwise call'd *Waranasi*, lying in *Bengala* near the River *Ganges*, twelve Leagues from *Ayot-ja*, and twelve from *Preyaga*, is situate twelve Leagues higher up the *Ganges* than *Casi*, and nearer to the City *Agra*, where three Branches of the *Ganges* uniting, are accounted so holy, that the *Heathens* believe those which die in this Water to be certainly purg'd from their sins; and therefore this Place is very famous amongst them, which indeed is no wonder, because (as they say) all those which die there are happy.

The City *Canje*, or *Gansjewaram*, a great and well known City in the Kingdom of *Carnatica*, hath many *Pagodes*, and is therefore accounted very holy.

Awentecapouri, or *Awenteutica*, is a City lying Northward from *Agra*.

Dwaraka or *Dwaraveti*, formerly lay near *Zuratte*, but is said to have been wash'd away by the Sea. In this Place they relate that *Cristna* dy'd, and that his Body when (according to the Custom of the Countrey) it was going to be burnt, was also wash'd away by the Sea, and driven to *Sjangernata* or *Proufoamai*, a Place near *Bengala*; wherefore they account the *Pagode Sjangernata* to be very holy.

The visiting of these holy Places extends not onely to the forgiveness of sins, but they also ascribe so great a power thereto, that by the naming of them onely they believe they shall obtain pardon; wherefore Persons of Quality that are religious read over the Names of them every Morning; therefore those that cannot go to *Casi* and other holy Places, content themselves onely with the bare naming of them.

They hold that the keeping of their Feasts, and washing their Bodies with salt Water, also merits remission of sins; also they go in Pilgrimage to the *Pagode Rammeswara*, by the *Malabars* call'd *Rammanatakovil*, partly for the great Sanctity of the Place, and partly because the Sea-water that flows by this *Pagode*, is always clear, and fit to wash in.

The like opinion they have of the *Ganges*, and therefore the Inhabitants of *Bengala* which dwell about it, have a Custom to bring all dying Persons thither, and put one half of their Bodies into it to wash away their sins. But all Persons are not permitted to wash themselves therein without paying Tribute to those Kings through whose Countreys the River runs.

The *Brahmins* derive the Sanctity of this River from Heaven, and confirm their Fancy with many ridiculous Fables, yet they firmly believe the same, because their *Vedam* or Law-book doth confirm it.

All the foremention'd ways the *Heathens* practise to obtain remission of their sins, and if any chance not to have endeavor'd the same, yet they believe, that their Friends or Relations which survive may do something for their benefit after Death; particularly, they carry and throw the Bones of the Deceased into the holy River *Ganges*; which they firmly believe will turn much to the Deceased's advantage, who for every year that their Bones lie in the said River, they shall enjoy a thousand years of pleasure in *Dewendre*.

Thirty Leagues Southward from *Casi* lies a City call'd *Gaya*, where it is said, that God setting his Foot on a great Stone, left the print thereof behind him, which is yet to be seen. Round about this City is a Fort for the preservation of the foremention'd Relick.

Those that go in Pilgrimage to *Preyaga*, commonly spend a whole month there, and wash themselves daily before the Sun rises in the River *Ganges*, after the expiration of which they go from thence to *Casi*, where also they spend a considerable time, they come again to *Gaya*, where making a Paste of fine Flour, they lay several pieces thereof on the foremention'd Stone, naming at the laying down of each piece one of their deceased Friends, who (as their *Vedam* or Law-book affirms) are

are

are deliver'd out of *Jamma Locon*, or Hell, and convey'd to the place of *Dewendre*.

They maintain that the Wicked shall meet with more or less punishment after this Life, according to their deserts, and that some after Death are punish'd in this World, and others in some other place.

They also believe, that the Souls of some when they die, transmigrate into other Bodies. Amongst those whose Souls are transmigrated into the Bodies of Beasts, they account those which enter into a Cow the most happy, because of all Beasts that is most acceptable to their God.

Some they believe are for their sins, condemn'd to be evil Spirits, flying up and down in the Air, till the time of their punishment be expir'd.

Those that are not punish'd in the World, are tortur'd in *Jamma*, or Hell, though some are releas'd after the expiration of many years, and coming again into this World, enter into one or other Body; yet some never return from thence, but are for ever punish'd there, viz. those that are put into the *Antam Tappes*, that is, *The Pit of Darkness*, out of which none can come, but must remain there for ever, and undergo perpetual torments, the place being full of Thistles and Thorns, Crows with Iron Bills, devouring Dogs, stinging Worms, and all things else to make them miserable.

Moreover they affirm, that there are five deadly Sins never to be forgiven, viz. 1. To commit Incest with their Mother, (by the word Mother they not onely understand their natural Mother, but also their Mother-in-law, and the Wife of their Masters or Tutors.) 2. To kill a *Brahman*. 3. To steal Gold. 4. To be a Drunkard; and 5. To converse with them.

As to what concerns the condition of those that are esteem'd happy after Death, they give this Account: That some of them return again to the

World, after the expiration of a certain limited time; though others attain a perpetual and everlasting happiness at the first; That such as are ordain'd to come a second time into the World, have seven places appointed for them, viz. *Indre-Locon* or *Dewendre-Lokon*, *Agni-Locon*, *Niruti-Locon*, *Wajorva-Locon*, *Cubera-Locon*, *Isanja-Locon*, and *Wafrouna-Locon*, all of them so call'd from the Persons which Govern them. Those which come into these Places, enjoy so much happiness in them, that they wish for no greater, and every one accounts his own Place the best. But besides these seven, which are call'd by the general Name of *Dewendre-Locon* or *Surgam*, there is another call'd *Bramm-Locon*, the place where *Bramma* resides, and is the nearest Heaven: Those which go thither after Death, must after the expiration of some years return again into the World, where having stay'd their appointed time, they certainly go to Heaven, for ever to enjoy all manner of Delights and Pleasures.

Those that inhabit the *Surgam* they name *Deweta's*, which are of two sorts; some staying there onely for a time, return again into the World, after which they enjoy all manner of Pleasures.

Other *Deweta's* stay for ever in the *Surgam*, as also the Sun, Moon, Stars, &c. They also beget Children in the *Surgam*, where they affirm no sins are committed, because God himself appearing therein, instructs them. Moreover, the happiest that depart from hence, are those which attain to the *Weicontam*, which is Heaven it self: But the *Brahmans* make mention of two *Weicontams*, a *Lila-Weicontam*, that is, *The Delightful Heaven*, and a *Singel-Weicontam*, where God himself hath his Residence.

Thus far of the Religion of the *Brahmans* and other *Heathen* Idolaters.

The Religion, Customs, and Constitution of the *Hassenists* or *Moors*.

Many years since the *Mahumetan* Religion was brought by the *Arabians*, *Persians*, and *Moors*, into *India*, where it hath gotten no small footing, having gain'd many Profelytes, insomuch that most of the Nobility, nay, the *Great Mogol* himself is a *Mahumetan*, as also the Kings of *India*, *Cambaya*, and *Bengala*; which sprang from hence: The *Moors* which were brought as Slaves into *India* after some time making themselves Masters of the Countrey, forc'd the Idolaters to embrace their Religion. Yet although these *Mahumetans* have the *Alcoran* like the *Turks*, and use it, yet they differ in many things: for the *Turks* onely worship God and *Mahomet*, but the *Indian Mahumetans* reverence also *Aaly* and his Son *Hassan*, but chiefly *Hassan*, whom they account their chiefest Mediator; yet they agree in all outward Ceremonies of Marriage, Burying, Eating, and Praying, with the *Persians* and *Arabians*: They also go without Shoes into their *Metzids* or Temples, where, when many of them are in company, they stand in Rows with their Faces towards the South, whil'st the *Molla* or Priest standing before them, fixes his Eyes on a place in the Walk which hath an Inscription upon it, and shakes both his Arms up and down like a Bird that is going to flie, which all the Congregation imitate in silence;

after which the Priest and People falling down on their Knees, bow their Heads down to the Ground, which some kiss, and standing up again, perform the same five several times together, which done, they salute God and their Prophet *Hassan* in these words, *Ssalom Alecum*; then they Pray aloud after the *Molla*; after which some go away again, and others staying in the Temple, discourse one with another about worldly Affairs, as if on an Exchange, and also take Tobacco in the same; to which purpose many carry a Steel, Flint, and Tinder, with Pipes and Tobacco at their Girdle. Amongst them are commonly two or three Barbers, who carry Raifins, a Steel Mirror, and a Copper Bason about with them, proffering their Service. Many also as soon as their Service is done in the Temple, go immediately after to the publick Stews, maintaining nevertheless that they are faithful Servants to God and their Prophet.

Some to be reputed zealous, Pray on the Roofs of their Houses.

No Women are permitted to go to their Temples, but are kept lock'd up in their Houses, so that they neither know nor hear any thing of Religion, more than what their Husbands acquaint them with.

They Circumcise their Children not before the eighth

eight year, wherein they differ also from the *Persians*, who do it in the seventh, eighth, and ninth years.

They Pray five times every day like the *Turks*, viz. first, two hours before the Sun rises; secondly, about noon; thirdly, at four of the clock in the afternoon; fourthly, about six; and fifthly, at nine; at all which times they are summon'd thereto by a kind of Sexton, who cries aloud from the Steeple of their Temples. But for what reason they Pray thus often, they give this ridiculous Tale, viz.

In the Creation God created *Mahomet's* Light in the shape of a Peacock; which Light God afterwards put into a great white Pearl, hanging it on a Tree, whereby the Creator was magnifi'd above a thousand years; after which God made a Glass of life, and set before *Mahomet's* Peacock, who when he saw his curious shape, worshipp'd God five times; from whence it comes to pass that the *Mahometans* Pray five times aday; but the *Persians* Pray onely three times.

Amongst these *Hassanists* are also a sort of Monks, who by the *Arabians* are call'd *Derwis*, and by the *Persians*, *Abdalles*; they agree with those by the *Heathen Indians* call'd *Fogues* or *Fogis*.

The Order of the *Derwis* amongst the *Hassanists*

These *Derwises* range up and down through Towns and Countreys, having no settled Residence in any place, but sleep wheresoever they go in the *Metzids*, their Bed being onely a Sheep-skin, which in stead of an upper Garment they wear on their Backs. They are of several Orders, each bearing the Name of their chief Saint, after the same manner as amongst the *Persians*. No Person of whom they Beg, may turn them away without giving them something. They are for the most part ingenious and well learn'd in their Books. They stand oftentimes in the Market-places, where calling the People about them, they extol their own Religion, and despise that of the *Christians* and *Heathens*. Some of them scruple not to affirm, that by *Hassan's* means (so much interest they are perfwaded he hath with God) the Devil may obtain mercy, but not the *Christians*, because they believe not in *Hassan*.

Any Man may enter into this Order, as those that cannot live by their Trades commonly do, and under that Name commit all manner of Villanies: yet some of them voluntarily undergo very great hardships, either living like Hermits on the tops of Mountains overgrown with Trees and Brambles, and remote from all People, where they spend their Lives, without ever stirring from the place where they once seat themselves, except it be to be to disburden Nature, continually saying these or the like words, *I affect You and not the World, I do all this for Your sake, therefore look upon me, O Almighty God.*

Those People that betake themselves to this kind of Living, never shave themselves, nor pair their Nails, but let them grow like Claws; they will rather endure hunger, than go out of their Huts; wherefore those that know their Abodes, out of compassion will send them Food and Raiment, which must be of the meanest, or else they will not eat it, and no more than they can eat at once. Some take up a resolution to Fast a certain number of days, and will eat no kind of Meat during that time, till they have in a manner quite starv'd themselves. Others go stark naked, except a Cloth before their Privities, and beg for their Food.

These People by some strange means or other, prognosticate wonderful things, which makes the Vulgar flock about them, and hearken with great earnestness to what they say. There are some amongst them call'd *Mandees*, who as a penance for their sins cut and slash their Bodies; and others wear such Chains about their Legs, that they are scarce able to stir, going bare-foot on the hot Ground with blue Cloaks about them in Pilgrimage, to the Burying-places of their Saints.

There are also a sort of *Fogues* amongst the *Moors*, who (according to *Texeira*) are call'd *Calendares*, that travel to colder and more populous Countreys, especially through *Persia* and *Turkey*, and therefore taking greater care of themselves than the other *Fogues*, cover their Bodies with Sheep-skins, and also make Stockings and Shoes of them. They also act the parts of Juglers, carrying a green Purse, with Flowers or the like, in their Hands, which proffering to those they meet with, they read some *Arabian* or *Persian* Verses to them, by that means to get some Alms.

The *Hassanists* eat onely once a day, viz. about three a clock in the afternoon, not sitting on Stools at high Tables like us, but the Floor, cover'd with a Carpet, serves them not onely for Stools, but a Table also, sitting on the same with their Legs under them; being thus seated, especially at Feasts, a Servant comes with a Bason and Ewer, and going from one to another, pours out the Water for them to wash their Hands; after which the Meat is brought in Copper Dishes, Tinn'd in the inside, and about three yards in circumference; they are commonly fill'd with Rice, boyl'd with Butter, Flesh, Onions, Garlick, Pepper, Almonds, Raisins, and the like: They often colour their Rice green, yellow, brown, blue, and red, according to the *Persian* way: After the Meat is set before them, they fall to eating thereof, saying no other Prayer but this, *In the Name of God, gracious and merciful*, which words stand before every Chapter in the *Alcoran*. They have no Bread, there growing onely a little Wheat, and no Rye in all the Countrey, and therefore eat scalded Rice in stead of Bread. Their Trenchers are Cakes bak'd thin, which many after they have Din'd also eat, or put them up in their Handkerchiefs.

The Diet of the *Hassanists*

Their common Drink is Water, which they drink not till after their Meals, when it is brought to every one by a Servant, in a Copper Cup; they never drink standing, but always sitting, accounting it very unwholsom to do the contrary.

After Meals they have again warm Water brought them to wash their Hands; which done, some rise up, and go away without speaking a word, or returning thanks to the Master of the Feast; others, especially if they are Friends or intimate Acquaintance, stay and smoak a Pipe of Tobacco and drink a Dish of Coffee.

Though the *Hassanists* are temperate at Meals, yet most of them are inclin'd to Drinking in private, and commonly in the Night, that they may not be discover'd; for to be Drunk is accounted an abomination amongst them.

The best Liquor which Persons of Quality drink, is *Persian* Wine; they also drink Spirits, distill'd out of Dates and Sugar; also Palm-Wine, call'd *Terri* or *Tori*, which they drink when fresh tap'd out of the Palm-trees.

These *Moors* or *Hassanists* use the same Funeral Ceremonies as the *Persians*, *Turks*, and *Arabians*;



viz. When a *Hassanist* dies, the Women that are nearest related to the Deceased, as also the Children, make a doleful noise, pull the Hair from their Heads, and crying out, ask, *Oh! when did you die? what is the cause of your Death? did you want any thing in your Life?* and the like. The mournful noise is augmented by the coming of the Neighbors, and continues six hours or more, whil'st others set Meat before the dead Corps, and a Feast is prepar'd for the Friends; after which the Body, if of a Man, is by three or four Men, carry'd naked to the Water to be wash'd; which done, they cut off the Nails both of the Hands and Feet, and shave the Hair from off the Head and Face; but if it be of a Woman, then it is order'd after the same manner by Women, onely they do not shave the Hair from off her Head; the Corps being wash'd, they put a clean Shift upon it, as also a Sute of Clothes, and then lay it in an open Chest, which being set on a Bier, is by four Men carry'd to the Grave, whither it is follow'd by three or four *Molla's* or Priests, who Singing or Reading all the way, are follow'd by the nearest Relations and Friends; the Father, Mother, Son, Daughter, or nearest to the *Molla*, wringing their Hands, cry aloud, *Oh, why did you die and leave me so sorrowful, I would fain have dy'd for you, if our Prophet Hassan would have permitted me:* Coming to the Grave, the Body is taken out of the Chest and laid into the Grave, Clothes and all, and cover'd with Stones, Mortar, Shells, Flowers, or Moss; and whil'st the Corps is laying in the Ground, and the Grave filling, the By-standers say several Prayers to themselves; which done, they return all to the House of Mourning, where the Friends staying together, keep the *Molla's* for some time, to Read and Pray for the Soul of the Deceased: The day following, two hours before Sun-rising, a great number of Women go to the Grave, loaden with variety of Meats, and several Stone Cups full of *Terri* and Strong-waters, all which they set down by the Grave, and proffer it to the

Defunct, beginning also to cry and lament, but all in order, *viz.* four Women begin first, who when tir'd, four more take their places, and after them four more, so continuing round till Sun-set, whil'st those that are weary with lamenting, refresh themselves with eating and drinking; after which going home, they return again in two days, and perform the same Ceremonies; and if the Deceased were a Person of Quality, then their Mourning lasts fourteen days. Their Mourning Habits are blue. They never bury their Dead in the *Metzids*, but without the City in very low Grounds. But Noblemen, and Persons of great Estates make stately Tombs for themselves, which are generally of a great circumference, and surrounded with strong Walls near a Pool of Water; within the Walls they erect small *Metzids*, and close by them the Tombs, which are either built round, square, or with six or eight corners, and cover'd Archwise: The remaining part of the Ground is planted with Fruit-trees and Flowers, just as if they would make the *Elysium* Fields, wherein the Souls may delight themselves; and certainly no Place in all the *Mogol's* Countrey yields more delight than some of these Burying-places; neither do the *Moors* bestow so much Charge or Art in any thing as on their Tombs. Amongst many other stately Tombs, the most famous is at *Secandra*, a Village lying a small League distant from *Agra*, which was begun to be built by King *Achabar*, who began his Reign about the Year 1560. and was finish'd by his Son, who lies by him: The Materials of it consist of Marble of divers colours, which is so neatly joyn'd together, that it seems to be one intire Stone, built high in the form of a Pyramid, having a large *Metzid* and pleasant Garden, surrounded with Marble Walls adjoining to it.

The *Hassanists* are proud and arrogant despisers of other People, yet themselves Lyars, revengeful, and bloody-minded, accounting it no greater sin to kill a Man than a Dog. They are of a fallow,

The Nature
and Com-
plexion of
the *Hassanists*;

or



or rather an olivaster Complexion, and generally tall of Stature, few decrepid or crooked Persons being seen amongst them. Their Hair appears for the most part black, of a dark brown, hanging lank and flaggy; white and yellowish Hair they account a sign of Leprosie. Most of them, except the Priests or *Molla's*, shave off their Beards, leaving onely Mustacho's (which they let grow very long,) as also all the Hair from their Heads, excepting that on their Crowns, which they let grow, because thereby they believe they shall be drawn up to Heaven by *Mahomet*. Mr. *Edward Terry* tells us, that they keep the Hair of their Mustacho's when they grow old in its natural colour, by combing the same with Cedar Combs; but when Age hath made their Hair so grey that they cannot hide them any longer, they give over shaving of themselves, and let their Hair grow all over their Faces.

The Habits
of the Mogol-
ians.

The Habits both of Men and Women are almost of one and the same fashion, and made either of Cotton-Linnen or Silk, or Cloth of Tissue, each according to his Degree and Quality. Their Coats call'd *Cabaya*, are narrow at the top, and close about their middle, hanging down to their Knees. Their Breeches hang in divers Pleits down to their Feet. Their Shoes made after the fashion of the Countrey, either of Leather or rich Silk, they tread down at the Heels, that they may pull them off with the more ease when they go into their Temples or Houses, or sit down on their Floors, which are cover'd with white Carpets. On their Heads they wear *Turbans* after the *Turkish* manner, generally made of fine white or red

Callico, wrought with Silk and Gold, which they never take off when they salute one another. About their Shoulders both noble and ignoble wear in stead of a Cloak, a yellow, red, green, white, or other colour'd Cloth call'd *Pomerys*, against the Cold or Rain. About their Middle they wear a Girdle wrought with Gold and Silk, and over it another small white Linnen one pleited. Persons of Quality wear a short Sword or Dagger by their Sides, the Hilt and Scabbard being of Gold, and often beset with Precious Stones; this Weapon they call *Ginda*, or *Kitteren*. The Women commonly adorn themselves with Diamonds and Pearls, and also wear Gold and Silver Pendants and Armlets, each according to their Qualities.

In divers places of *India* are many *Christians* from all parts of *Europe*, as also *Jews*, and native *Heathens*, converted to *Christianity* by the *Catholicks* and *Protestants* residing amongst them. Moreover, there are *Thomists*, or Followers of *St. Thomas*, in the Countrey Language call'd *Armenians*, *Abyssines*, &c. each of a peculiar Sect. In *Zurrate* is a Sect or Tribe of *Heathens* which the *Moors* call *Guenure*, the *Persians*, *Atexperes*, *Zardux*, *Kebbers*, and *Gauri*; and the *Indians*, *Persi*, which Name they give themselves, because they derive their original out of *Persia*.

*Christians dis-
perced all o-
ver India.*

Thus much concerning *India* in general, we shall now give a Description of the *Mogol's* Realm and Kingdom in particular, running through all the Provinces in order, into which this whole Kingdom is divided.

The Realm of the Great Mogol, otherwise Hindostan, or Indostan.

The Bounds
of the King-
dom.

THe Kingdom of the Great Mogol, or Mogor, which for its bigness, and Power over the Substitute Kingdoms, deserves the Name of Empire, is on the West bounded by the River Indus, and Eastward by the Ganges; in the South it verges with one part at the Ocean, and with the other at the Kingdom of Cuncan or Visiapour; in the North it borders at Usbeck, the Mountains of Tibeth, and the Kingdoms of Srinagar, Caparague, and Radock; and lastly, in the East at the Kingdom of Neckbal.

Edward Terry makes this Kingdom border in the East at the Kingdom of Mang, or Mavy; in the West, at Persia; in the South, at the Ocean, the Kingdom of Decan, and Gulph of Bengala; and in the North, at the Mountains of Caucasus and Tartary. Texeira conterminates the same on one side onely with the Indus, and on the other with the Ganges.

According to Peruschi, the Mogols Kingdom is properly the Main Land lying between the Indus and Ganges, just like the Holy Land between the Tigris and Euphrates.

Others, as Bulaye, le Gouze, and Daviti, bound this Kingdom in the North at the Countrey of the Great Cham of Tartary, and at Samarcand; in the South, at the Kingdom of Visiapour, the Gulph of Bengala, the great Indian Sea, Din, and Damaon, both Countreys lying under the Jurisdiction of the Portuguese; in the East, at the Kingdom of Pegou, Edarat, and Thebet; in the West, at Agemistan, or the Empire of the Schach or King of Persia. But there can be no certain Boundaries ascrib'd to this Kingdom, because of the continual losing of old, and taking in of new Provinces.

Anno 1582, the Mogol's Dominions extended Northward to the Mountain Imaus, now call'd Cumae, which separates the Mogol's from the Tartars; in the South it border'd at Calecut, the Gulph of Bengala, and the Indian Sea along Cambaya; in the East, at the utmost Borders of Bengala; in the West, at the Stream Indus, and the Border of Persia.

This Countrey of the Mogols, compris'd within these Bounds (viz. from the River Indus to Ganges) the Ancients call'd Inward India, or India within the Ganges; otherwise Indostan, or Hindostan, that is, The Countrey of the Indus; for Stan signifies Countrey.

The Circum-
ference and
Extent.

The Circumference of the whole Realm was at that time 900 French Miles; the Length from East to West, 600; and the Breadth from North to South, 400. Others affirm, That it is at least a thousand Cos from East to West; two Cos being an English League, or three Miles.

Terry tells, That this Kingdom 1615. had in length, from the North-west to the South-west, above 2000 English Miles; and from North to South about 1400, laying the utmost South Point in twenty, and the utmost North Point in forty three Degrees of Northern Latitude: And that the Breadth at that time, from the North-east to the South-west, was about 1500 English Miles.

The Division:

Purchas, according to the Instructions of Mr. Hawkins, divides the Realm of the Great Mogol into five Kingdoms, the first whereof is call'd Pen-

gab, (by Davity taken to be the Countrey lying near the River Hind, otherwise call'd Pangab, which signifies Five Waters) the Metropolis whereof is call'd Labor; the second Bengala, its Metropolis being Sonargham; the third Malua, with its Metropolis Vagain; the fourth Decan, whose Chief City is Barampor; the fifth Cambay, with the City Amadavar. Boterus maintains, That the Great Mogol Governs over forty seven Kingdoms.

According to Edward Terry, the Great Mogol, Anno 1615. had thirty seven Provinces, anciently peculiar Kingdoms, under his Subjection, the Names whereof, being by him copied out of the Mogol's Books of Account, are these: Candahor, Cabul, Multan, Haiacan or Bolochi, Buckar, Tatta, Soret, Jesselmeera, Attak, Peniab, Chismere, Banchish, Fengapore, Delii, Bando, Malwa, Gwalior, Ayra, Sanbat, Bakar, Chytor, Guzarat, Chandis, Berar, Narvar, Nagrakat, Siba, Cacades, Gor, Petan, Canduana, Patna, Jessuat, Mevat, Udessa, and Prugale. A Province is by the Inhabitants call'd Sonbach.

The South side of the Mogol's Countrey, between the Bay of Cambaya and that of Bengala, extends a vast way Southerly, in the form of a Triangle. There are neither Gold nor Silver Mines in Hindostan.

The Kingdom of Bengala is exceeding fruitful, the whole Countrey being stor'd with rich Commodities, as Silk, Cotton, Indico, and the like.

Bengala a fertile and rich Kingdom.

This spacious Countrey possesses fruitful Plains, and abundance of all sorts of Provisions; it lying between the two great Rivers of Indus and Ganges, which with their Branches water the whole Countrey like a Garden; besides many other Rivers, which make this Countrey exceeding fertile.

The Tract of Land from Suras to Brampore is exceeding pleasant, and full of Rivulets and Springs; but the way from Brampore to Agra is Mountainous, and troublesome for the Camels to travel, yet it is free from Robbers. The Countrey affords good Wheat, Rice, and Barley, besides many other sorts of Grain, and Bread-Corn, which may be bought at easie Rates. Of the Wheat, which is fuller and whiter than the European, the Inhabitants bake good and savory Bread upon the Lid of a Pot which hangs over the Fire. The Countrey is beautified with many Woods, Orchards, and Gardens: Yet nevertheless, in this vast Tract of Land are many Places which are nothing but sulphureous and unfruitful Mountains, and therefore uncultivated and desolate.

From Cambay to Labor are sandy, barren, and unfrequented Desarts; but twenty Leagues on this side of Labor the Ground is fruitful and fat. There are very few Springs or Rivulets in all this way, and nought but dry Sand, which being often rais'd by impetuous Winds up into the Air, blows into Travellers Eyes, and is ready to smother them, partly by reason of these great Wildernesses, where there is no Provisions nor Water to be had. For fear of robbing, most People in India travel in great Companies, which the Arabians call Caravans, and the Persians, Casila, sometimes to the number of four or five thousand People. Caravan in the Arabick signifies properly a Company.

pany of Travellers. Out of the whole Caravan they chuse a Guide, who, when it is time to proceed forward on their Journey, beats three times upon a Drum; at the first beating they put up all the Tents under which they sleep in the Night; at the second beating they prepare their Camels and Wagons; and at the third, they set forward. When they travel in the Night, to prevent all Persons from going astray, they give notice by beating on Drums when they shall stand still, as also when they meet with any Water-pits by the way, which sometimes are digg'd above forty Cubits deep, out of which they draw the Water with Oxen.

Indostan supplied with Elephants and Horses from other Parts.

There are many Elephants in the Mogol's Dominions, which are us'd in War, and for other occasions of the King and the Nobility; they also serve them for Carriage, in stead of Camels, of which there are but few. And though the Elephants do not breed here, yet they are brought hither in great numbers from the Kingdom of Bengala and Siam, and from the Island of Zeilan. There are also few Horses or Mules here, but what are brought from Persia and Arabia. Those Horses that breed here, are small, and well-truss'd, like those of Norway, fit to carry Loads, like the Asses, of which there are great numbers in the Countrey. There also many Buffaloes, which are put to very hard Work: Their Flesh is not edible; but their Milk is accounted very wholesome, especially for sick People.

Caravan-seras, or Houses of Entertainment.

In the Countreys of Indostan and Surat are no Inns to entertain Travellers, onely in the greatest and chiefest Towns, and in some Villages, are uninhabited Houses, in the Arabick call'd Caravan-seras, that is Caravan-houses, otherwise Serays, or Sarraas, which are whole Streets and Wards appointed for strange Merchants, and other Travellers, who take up what Rooms they please, and put Locks upon them.

Each Caravan-sera hath a Backal or Porter, who at set times every Evening locks up the outward Gates, which are not opened till the Sun rises. This Porter also keeps a Cooks Shop, where Travellers may either have Meat ready dress'd, or dress it themselves. When they set forward on their Journey again, and leave the Town, they pay a *Feckas* of Copper for a Beast to carry their Goods, besides their Diet. But in the Caravan-seras which are built in the Countrey, they need not give any thing for their Lodging, whilst they have their Meat from the Porter, but these words, *Salom alecum, Peace be with you.* These Serays, or Caravan-seras, are built by some eminent People, out of Charity, for the accommodation of Strangers.

Indostan very rich.

Indostan possesses great quantities of Gold and Silver, notwithstanding it hath neither Gold nor Silver Mines, but is all brought thither by Strangers, never returning out again: For they melt down the European or Foreign Coins, and recoin them with the Mogol's Stamp.

Moreover, all Ships, as well Indian, as English, Portuguese, and Hollanders, which carry Commodities yearly from Hindostan to Pegu, Tanasseris, Siam, Zeilan, Achem, Macassar, Maldives, and other Places, carry also much Gold and Silver back to Hindostan; the Hollanders also carry great quantities of Silver thither from Japan. Lastly, for all the Gold and Silver which is transported thither from England, Holland, and Portugal, nothing comes in return thereof from thence but Commodities,

the Money being all kept in the Countrey.

They have no Pepper, Copper, Cloves, Nutmegs, Cinnamon, Lead, Cloth, nor several other Commodities, but what are brought from Japan, the Molucco Islands, Zeilan, and Europe. Moreover Hindostan is destitute of Fruits, which are carried thither from Samarcand, Balk, Bocara, and Persia, as Almonds, Apples, Pears, Grapes, Raisins, which are sold all the Winter long at *Dely*, though very dear. They have also from the forementioned Places several sorts of dry'd Fruits, as Almonds, Pistachioes, Nuts, Plums, Apricocks, Raisins, &c. There are also little Sea-Cockles taken near the Island of Maldivia, which in Bengala and other places go currantly for small Money. They have also Ambergreece from the same Island, and from Mozambick; and likewise Rhinoceros Horns, Elephants Teeth, Ethiopian Slaves, Musk, Porcelane, Pearls, besides many other Commodities.

Texeira affirms, That the Mogol's Ships carry greater Burdens than those of Europe, and may be compar'd to those Gallions of the Grand Signior which go from Constantinople to Alexandria, but are built after another fashion. They use neither the Compass nor Quadrant; but Sail from India to Persia, Bassora, Mocha, Mozambick, Mombas, Sumatra, Macassar, and other Places, onely by the help of the North-Star, and the Rising and Setting of the Sun.

The Indians manner of Sailing.

There are divers sorts of People in the Great Mogol's Dominions; the Chiefest and most numerous whereof, being the Natives, are Heathens, or Idolaters; and next them, the Moors, otherwise call'd Mahumetans, from Mahomet the Instituter of their Religion; also Mogols, or Mogolleans, from the Tartar Tribe Mogol, from which the real Mogolleans are deriv'd: for not all those which at this day bear the name of Mogols, are extracted from the Tartar Mogols; but also those are call'd Mogols, who, though Mahumetans, are in the Mogol's Service, notwithstanding they are Turks, Persians, or Arabians: But there are generally a hundred Heathens to one Mahumetan.

The Inhabitants of Indostan.

The Inhabitants of Indostan were anciently all Heathens, and are generally call'd Hindoes, or Hindous; but by the English and Hollanders, Indostans.

They shave off all the Hair of their Heads, but the Baldness thereof is not seen, because they always keep them cover'd with *Turbants*, which they never take off in saluting one another, as we do our Hats.

The Handicrafts Men of this Countrey, though naturally lazy, follow their Employments very close, being either forc'd thereto by necessity, or otherwise; and make Carpets, Embroideries, Cloth of Gold and Silver, and all manner of Silk and Cotton Stuffs, and Linnen, which is worn in the Countrey, and transported to other Places.

The Manufacture of the Countrey.

The Great Mogol or King is necessitated, by reason of his many Inland and Foreign Enemies, to keep continually a mighty Army, as well in time of Peace as War, a considerable Body whereof are always near his Person, either of Natives, as are the *Rajas* and *Patans*, which for several Reasons he is necessitated to keep in his Service, as is before mention'd more at large, or chiefly of Mogollers, as he himself is, or at least those which are taken for such, though indeed Strangers: For the King's Court is not now, as formerly, all of real Mogols deriv'd from Tartary, neither are those which officiate in Offices and Places

Places of Honor in the Wars, all of the Tribe of the *Mogols*; but are Strangers, and People of other Nations, most of them *Persians*, some *Arabians*, others *Turks*, of their Children; though the Children or the third and fourth Generation of the *Mahumetans* before-mention'd, are not so much honor'd and esteem'd as the new-come *Mahumetans*, and are but seldom prefer'd to any Degree of Honor, and therefore seem very well satisfied to be ordinary Troopers, or Foot-Soldiers. It is sufficient in these later times for any one to be accounted a *Mogolian*, though he be a Stranger, if he have but a white Face, and be of the *Mahumetan* Religion, to distinguish him from the *Indians*, who are brown, and *Heathens*; as also from the *Christians* of Europe, who are call'd *Franks*, or *Frangis*.

The *Mogol* is necessitated to keep strange Soldiers, that go by the name of *Mogols*, as we said before, because the chief Power of his State consists therein; but it stands him in an incredible Charge. The strange Soldiers, as well Horse as Foot, are divided into two Parties, whereof one is continually near him, and the other scatter'd up and down into all the Provinces. In the Troops which attend the *Mogol* are first *Omrabs*, which are the highest Officers; in the second Place, *Mansheb-dars*; in the third, *Rouzin-dars*.

The *Omrabs* Children inherit not their Fathers Estates.

The *Omrabs*, or Lords of the *Mogol's* Court, are not, as we might suppose, the Sons of *Omrabs*, or of the House or Family of Noblemen, inheriting their Fathers Estates and Honors, as here, and in France; for since all the Lands in the Kingdom are the Kings, it follows, that there are neither Noblemen, nor any other Families, that have Estates in Lands, Goods, or Offices by Inheritance: Insomuch that the Children, or at least the Nephews of the most powerful *Omrabs*, are after their Fathers deaths reduc'd to great Poverty, and forc'd to List themselves for Common Troopers, under the Command of other *Omrabs*. Indeed the *Mogol* commonly leaves a small part of the Estate to the Widows, and sometimes to the Children: But if their Father lives long, they are oftentimes promoted by him, especially if they are well-shap'd, handsom-bodied, have white Faces, and not having gotten too much of the *Indian* Customs, pass for real *Mogols*: Though of late this kind of preferring their Children hath been less observ'd than formerly, by reason it is become a general Custom to rise from small Offices to great ones; and accordingly their Pay is more and more advanc'd. Therefore these *Omrabs* are nought but Adventurers, and Strangers of all Nations and Degrees, nay, sometimes Slaves, who going to serve at the Court, are by the *Mogol*, for some or other piece of good Service, promoted to that Degree of Honor, of which they are again bereav'd at his pleasure.

Amongst these *Omrabs* are some call'd *Hazary*, others *Dou-Hazary*, and others *Penge Hecht* and *Deh-Hazary*: The King's Eldest Son was also a *Douazdeh Hazary*, that is, A Lord or Commander over 10 or 12000 Horsemen.

The number of the *Omrabs*, reckoning as well those which are scatter'd up and down in the several Provinces, as those which attend at Court, is very great, and not justly to be set down: At the Court are generally from 25 to 30000.

The Office and State of an *Omrab*.

These *Omrabs* attain to the chiefest Places at the Court, and Offices in the Army; and are accounted the Supporters of the Realm, and Splen-

dor of the Court. They never come into the Street but in very rich Apparel, riding either on Elephants, Horses, or in a *Palanquin*, and attended by a great number of Horsemen, which keep Guard before their Houses, besides several Footmen, who going before, and on each side of them, make room, and by fanning them keep off the Wasps, Flies, and Dust, with the Wings of Peacocks.

All those that are at Court, are bound, on pain of forfeiting some of their Sallary, to appear twice a day before the King, when he sits on his Throne; or else visit him every Morning at eleven a Clock, and every Evening at six. Moreover they are oblig'd to watch once a Week in the Castle by turns, for the space of twenty four Hours; and therefore carry their Beds, Carpets, and other Household-stuff with them; the King providing nothing for them but meat, which they receive with great Ceremony; viz. they bow three times with their Faces towards his Chamber, first holding their Hands over their Heads, and next on the Ground.

They are also oblig'd to attend on the King to all Places, when he goes abroad, what Time or Weather soever it be, either in *Palanquins*, on Elephants, or on *Tacravans* or Thrones, carried each of them on eight Mens Shoulders. Yet nevertheless the King favors some, by reason of their peculiar Offices, their Age or Indisposition, or to avoid too great Attendance, as he doth commonly when he goes a Hunting, or to some Banqueting-house near the City, or rather when he goes into his *Mosque*; for then he takes no other with him than those that have the Guard that day.

Mansheb-dars are Officers of those Troops call'd *The Mansheb-dars*, and have a competent Sallary, yet not comparable to that of the *Omrabs*, but exceeding those of inferior Degrees; and therefore they are accounted little less than *Omrabs*, being in the degree of those which are next to that Preferment; and the rather, because they acknowledge no Superior but the King, and are in general oblig'd to do all things which the *Omrabs* do: nay, they would be perfect *Omrabs*, had they but a considerable number of Horses under their Command; but they have onely six, which wear the King's Badges, and their Sallary also is generally no more than from five to seven hundred *Ropies* a Month. The number of them being unlimited, is far greater than that of the *Omrabs*; for at the Court are generally 2 or 300000, besides those that are up and down amongst the Army in the several Provinces.

The *Rouzin-dars* are also Horsemen, but in Pay onely for a day, as the Word signifies: Yet nevertheless it is often far greater than that of most of the *Mansheb-dars*, but not in that Quality, nor yet so Honorable. The number of these People is very great; but they perform small Offices: for most of them are Secretaries, Clerks, and Sealers of *Barattes*, or Bonds.

The *Rouzin-dars*.

The Common Troopers are under the *Omrabs*, the chiefest whereof, and those that receive most Pay, are such as keep two Horses, which are mark'd with the Arms of their *Omrabs*. Their Pay is not limited, but is left to the discretion and generosity of the *Omrab*, who can pay them as he pleases; though, according to the *Mogol's* Order, their Pay is no less than 25 *Ropies* a Month, or thereabouts; and at that rate he reckons with the *Omrabs*. The



The Mogol's
Infantry.

The Salary of the Footmen is less. They are generally Musquetiers, but very unexpert; for when they discharge, they sit on the Ground, and rest their Piece on a Stick, being always fearful of burning their great Beards and Eyes, and lest one or other *Dogen*, or Evil Spirit, might make their Musquets fly to pieces: Yet some of them have twenty *Ropias*, others fifteen, and some but ten. There are, nevertheless, some Musquetiers and Gunners who have great Pay, especially the *Franks* or *Christians*, as *English*, *French*, *Portuguese*, and *Hollanders*, who deserting the *English* and *Dutch* Service, went over to them from *Goa*. Before the *Mogols* knew the Use of Great Guns, they gave very great Pay to the foremention'd Gunners to instruct them; nay, there are some who to this day have 200 *Ropias* a Month, though the common Pay for a good Gunner is but 52. Their Guns are of two different sorts; the first great and heavy, the second light. Some of their heaviest Guns must be drawn by 20 Pair of Oxen, besides Elephants to help them, by turning the Wheels of the Carriages round with their Trunks, when they come into bad Way, or go up a Hill.

When King *Oranchzef*, Anno 1662. March'd with his whole Army to *Caximir*, one of his Northern Provinces, to spend the Summer there, he carried 70 great Copper Guns with him, besides 2 or 300 small Field-pieces, which were carried on Camels Backs: and 50 or 60 little Brass Guns, mounted on handfom Carriages, each drawn by two brave Horses, adorn'd with red Flags, and driven by the Gunner.

The Militia which is kept abroad, differs no way from that which is kept by the King; there being *Omirahs*, *Mansebdars*, *Rouzendars*, common Troopers, and Footmen, in all Places: Neither is there any difference but in the number; for the Soldiers which are kept abroad are very numerous. The Army which the *Mogol* is oblig'd to keep constantly in *Decan* only, to curb the mighty King of *Golconda*, and the King of *Visnapour*; with all their

Assistants, is seldom less than about 25000 Horse. The Kingdom of *Cabul* requires, for its usual preservation against the *Persians*, *Angans*, *Balouchs*, and other People which inhabit the Mountains, 12 or 13000 Horse: the Kingdom of *Caximir*, above 4000; and the Kingdom of *Bengala*, many more. So that the number of the Horse which are really kept always by the King, with the Horse of the *Rajas* and *Patans*, amounting to 35 or 40000, added to those which are abroad in the Field, will be found to be about 200000. The Foot, as we said before, is of little consequence; for those which the King keeps by him, with the Musquetiers and Gunners, will scarce amount to 15000: from whence we may judge of the number which may be abroad in the Field-Army. Wherefore the great numbers of Foot which some affirm to be in the *Mogol's* Army, cannot be well apprehended, unless they take in all those Sutlers or Tradesmen which follow the Army, which being reckon'd up together with the Soldiery, they may then account near 300000 Men in the King's Army onely, and especially when he hath been long out of his Metropolis.

Pyrard affirms, That the *Mogol* is able in a short time to bring 300000 Elephants, 80000 Horse, and 200000 Foot, which are generally kept within five Leagues from the Place of his Residence, into the Field.

When any come to speak with the King, either about State or other Affairs, they are conducted by the first Watch they meet withal to the second, and so from one to another, till they come to the Royal City, where they are presented to those whose Office it is to receive them: But the first Watch, which conducts them to the second, takes from the Commander of that Guard a Receipt for their delivery, as also he from the third, and so likewise the rest: And by this means they have certain knowledge of all Persons that pass and repass.

The Kings Militia or Army with which he in Person

His whole
Military
Strength
computed.

Person march'd into the Field Anno 1630. to pursue the fled Duke *Chaen Chan*, consisted of 154500 Horse; besides many Camels, Elephants, Mules, and other Beasts of Burthen, yet nevertheless there remain'd 62400 Horse in Garison at *Barampour*.

According to a Custom amongst the *Indians*, no Person may use any other Arms than what he hath been train'd up to, nor change them, though in the Wars; from whence it happens, that there are Soldiers which fight onely with the Sword, others with Sword and Shield, some with a Lance, others with Bowes and Arrows, and others with Musquets; and so likewise every one with such Weapons as he hath been ever us'd to: which makes them to be very expert and undaunted in any Engagements.

Most Troopers wear two great Tassels made of fine white Hair of certain wild *Indian Oxen*, which are highly esteem'd) fastned behind to the Saddle-tree, and also two more before at the Pommel, and two on the Reins, near the Bit or Curb; so that each Horse hath six of them.

The Horsemen ride half naked; nor do the foremention'd Tassels any way trouble the Rider, but swing to and fro with the moving of the Horse, in such manner that at a distance they seem like Wings.

The *Mogol* punishes all Persons that do not behave themselves valiantly, or that deal treacherously in the Wars, after a severe manner.

Anno 1646. the third of February, two *Chans*, *Hassan Aly*, and *Sabad Chan*, were, for surrendring the Fort *Darund* to the *Usbecan Tartars*, condemn'd to die a miserable death, viz. to be flea'd alive, to the great sorrow of the Inhabitants.

One of the King's Eunuchs, an intimate Friend to one of these *Chans*, being assur'd that they were necessitated, for want of Provisions and Supplies, to surrender the Fort, deliver'd a Petition to obtain their Pardon from the *Great Mogol*, who was so inrag'd thereat, that he immediately caus'd the Eunuch's Head to be cut off, none being allow'd to intercede for those with whom the *Great Mogol* is displeas'd.

The Skins of the foremention'd *Chans*, being stuff'd, were hung on a high Pole erected near the *Maidan*, and their Flesh thrown to the Dogs: Soon after which, the King caus'd their Wives and Children to be Beheaded, and sent out Soldiers to kill their Relations which dwelt up and down in the Countrey; which was accordingly perform'd, and their Heads brought before the King.

The Court, Splendor, Magnificence, and Riches of the Great Mogol.

THE Ancient Seat of the *Mogol* Kings was at *Delhi*; but King *Echar* remov'd his Court to *Agra*, and (by reason of the loss of his two Sons there, built another Magnificent Palace, and call'd the same *Pateful*, or *Fatepur*. Since the Conquering of the Kingdom of *Labor*, the Metropolis thereof being of the same denomination with the Kingdom, was chose to be the Royal Seat of the Kings. *Texeira* tells us, That the King spends one part of the Year in the City *Labor*, and the other in *Agra*, the two eminentest Cities of the Kingdom, and in the Heart of *Indostan*.

Others affirm, That the City *Agra* is the Chief Residence of the King in the Winter; besides which, he hath several other Towns and Fortresses wherein he resides in the Summer Season, viz. from the latter end of *March* till the beginning of *August*, sometimes at *Gasmir*, sometimes at *Cabul*, and sometimes in *Mandoa*.

The King's Houses are generally built of Marble, or white Alabaster, and the Wall's inlaid with Gold.

The Court at *Labor* is seated in a very delightful place, near the River *Zunnenena*, being inclos'd within a fair Freestone Wall, on which are mounted several Guns. On that side which is towards the City it hath a Gate or Entrance, before which is a spacious Quadrangular Plain, on which the most eminent Traders keep their Shops. On each side of the Gate is a huge Elephant cut in Stone, where stand several Centinels.

About half a Mile inwards from the Gate, you come to the *Namcha*, or the Court where the King appears daily to his Subjects, which being a large Place, is built round with Lodgings for the *Amurouwen* or Nobles, who stay in them till the King comes to his Throne, when every one of

them must appear before him, standing in their several Places.

The King's Throne is first encompass'd with a large Wooden Rail, within which stand all the Servants with Wooden Clubs; and within this Rail is another of Silver, about which stand the Kings Guards clad in red Cloth embroyd'd with Gold, and Arm'd with Swords, Shields, and Silver Truncheons. Within this Rail lie many rich Golden Quilts. In the midst of the Square stands the Throne, rais'd about a Mans height from the Ground, and is of massy Gold, emboss'd with Precious Stones, and richly enamell'd.

As to what concerns the Kings Attendance at Court, it is very Magnificent, and exceeds all the other Eastern Princes. The Persons which wait upon him daily are 12000 in number, besides 1200 Concubines, and 600 Eunuchs, which he buying as Slaves, trains them up in all manner of Warlike Exercises, so to enable them to serve him on any occasion.

Anno 1638. King *Choram* went from *Agra* to *Labor*, with his whole Court, in the following manner; viz. First came the Chancellor *Affelchan*, Lord of five thousand Horse, sitting on a Cabbin plated over with Silver, on a Female Elephant. Next came *Agachan*, an Eunuch, Governor of *Agra*, sitting likewise on a Female Elephant, and accompanied by four hundred Horse, and many Footmen, which were follow'd by the three Children of the deceas'd *Mobetchan*, on Horseback, each carrying a Sword of the Kings: Then a great number of Horse and Foot making room, were follow'd by the King, sitting in a Room of massie Gold, carried by a great Elephant, on which also, before him, sat his eldest Son *Darabecko* (a Lord that commanded over thirty thousand Horse) who guided the Elephant; and behind him his youngest Son *Ammurathbax*, a Lord

King *Choram's*
Cavalcade
from *Agra* to
Labor.

The Description
of the
Mogol's Court
at *Labor*.



De Tuin door de groote Mogol, fig. 2. de Tuinen toe de Kinnich kenne laggen, 3. de
t Hof vanden grooten Mogol, 7. t. d. d. of waterfonteyn, 8. Tuyn van de groote Hof.



Deze kaart is naar een tekening van J. W. de Witt, die in 1794 is gemaakt. De kaart is naar een tekening van J. W. de Witt, die in 1794 is gemaakt.

Lord over a hundred and fifty thousand Horfe, who fann'd the King to keep off the Flies, each of them Arm'd with a Shield, Bowe, and Arrow. Round about him rode thefe following Nobles, and above thirty Elephants, which carry'd the King's Drummers, Pipers, and other Muſick, viz.

Aſſaſchan, Lord of twelve thouſand Horfe, on an Elephant.

Matemetchan, Lord of five thouſand Horfe.

Aſſaletchan, Lord of four thouſand Horfe.

Chaliſchan, Lord of three thouſand Horfe.

Serrendas Bhadox, Lord of two thouſand Horfe.

Mocker Metchan, and *Fuſſerchan*, each of them Lords of five thouſand Horfe.

The *Contſtewart* of the Army, Lord of a thouſand Horfe.

Zabberdeſchan, Lord of a thouſand Horfe.

Chiane Waſchan and *Terbiatſchan*, each of them Lord of three thouſand Horfe.

The King's ſecond Son *Sultan Siouſa*, Lord of twenty five thouſand Horfe, accompany'd by the following Noblemen, viz.

Zatſchan, Lord of five thouſand Horfe.

Ragia Sieſſing, Commander of ſeven thouſand Horfe.

Noſebetchan, Lord of three thouſand Horfe.

Ragia Ammerſing, Lord of five thouſand Horfe.

All which were to meet with theſe Lords following about *Candahar*, viz.

Noſſerichan, Commander of ſeven thouſand Horfe.

Chanchan and *Chamia Statchan*, each Commanders of ſeven thouſand Horfe.

Vaſuerchan and *Zeldchan*, each Commanding five thouſand Horfe.

A *Ragia*, Governor of *Candahar*, Commander of ten thouſand Horfe, beſides many other Grantees, as well *Ragias* as Eunuchs of great Command.

Behind the King came about a hundred and fifty Elephants, with Blunderbuſſes and Field-Pieces, faſtned in little Towers on their Backs; then came a great number of Soldiers, carrying ſeveral Fire-works, as alſo a mighty Train of Horſe and Foot, and the Eunuchs of *Zackebbegem*, the King's Daughter, famous for her Beauty, fitting in a Chair, which being cover'd with Cloth of Gold and rich Embroidery, was carry'd on the Backs of two Elephants, accompany'd by four hundred Ladies on Horſeback and in Sedans, beſides ſixty or ſeventy Elephants, which in Houſes cover'd with Sarſenet, carry'd alſo many Ladies of Honor.

Before the King's Children came ſeveral hundreds of Horſes, richly capariſon'd with golden Saddles and Bridles, beſet with Diamonds, Rubies, and Saphires, the reſt with ſilver Saddles and Bridles; next follow'd ſixty or ſeventy Elephants, with the King's Standards and golden Capariſons; then came twenty Wayns with four Wheels, and a hundred with two, as alſo fifty *Palakins* and Sedans, all richly cover'd. The King's Baggage was laden on ſeveral hundreds of Wayns, Camels, and Mules, beſides three hundred Elephants, which carry'd the Tents and Ammunition.

Upon the King's coming to *Lahor*, the Chancellor *Aſſelchan* dying, *Iſſalamchan*, Lord of five thouſand Horſe, and Governor of *Bengala*, being choſen in his ſtead, went on the tenth of September through *Agra* to *Lahor*. There alſo dy'd *Matemetchan*, General of the King's Horſe, which Office he gave to the Duke of *Aſſelchan*.

The King not long after ſent for his ſecond Son *Sultan Siouſa*, from *Candahar* to *Lahor*, whe he was no ſooner come, but he had the Government of the great and little Kingdoms of *Bengala* given him, whither he went with *Haſſſchan*, a Commander of five thouſand Horſe. After his departure the King went with his whole Army to *Cabul*, but without effecting any thing. At the ſame time the *Mogol* ſent an Ambaſſador to the *Tartar* with an exceeding rich Preſent, valu'd at thirty ſix thouſand pound; in return for which he ſent an Agent with forty or fifty lame Horſes, ſeventy ſtarv'd Camels, and a hundred Sheep, whereby it appear'd how little he regarded the *Mogol*.

King *Choram* kept an incomparable ſplendid Court, his Diſhes, Baſons, Urns, Kitchin Utensils, Candleſticks which ten Men were ſcarce able to carry, the Poles which ſupported his Tents, the *Palakins*, the Houſes on the Elephants, Bridles and Stirrups for the Horſes, Sedans and Chariots of his Concubines, Bedſteads, and many other things, being all of Gold, and beſet with Diamonds, Rubies, Emeralds, Pearls, and other Precious Stones.

This King alſo wore an Armlet of Diamonds, valu'd at ten Tuns of Gold; the biggeſt thereof weighing above a hundred and twenty *Carracks*; was ground oval, and as big as a Hens Egg; about his Neck hung four Strings of Pearl, each Pearl being as big as a Muſquet Bullet. When he ſat on his Throne, he us'd commonly to order his Elephants, Horſes, Dromedaries, Camels, and Mules, to be drawn by him, to ſee if they were all fed and kept as they ought, excepting onely the *Tſam*-days, on which he gave audience to all Perſons of what Degree ſoever. Riſing from the Throne, he retires to a place call'd *Goffelchanne*, where none but his chief Nobles may appear, except thoſe which are call'd by his Maſteſty.

The Walls of this Edifice are of white Alabaſter, inlay'd with golden Flowers, and the Floors cover'd with Carpets.

Near this place ſtands a Pond of clear Water, which runs into the ſame through golden Pipes, very curiouſly made.

Near this Tank or Pond ſtands alſo an invaluable Throne, though low, made after the manner of a Footſtool, with four Feet.

This place alſo is the King's Treſury for his Jewels, which he often looks upon there: and alſo ſits here in Council about State Affairs; after which he repairs to his *Haram* or *Seraglio*, where he ſpends his time commonly till Evening, in ſeeing his Concubines Dance, and hearing them Sing; with other ſuch like Paſtimes; then the King, to delight himſelf the more, cauſes two Elephants to fight; after which he goes to the *Goffelchane*, where the Nobles muſt again appear before him, and wiſh him a good Night; the King having firſt commanded one of them with ten or twelve of his truſtieſt Servants, to watch at his Chamber.

The King alſo to Entertain foreign Ambaſſadors, cauſes Lyons, Tygers, and Bulls, to fight one againſt another, or with noble and valiant Men, who would be accounted the Heroes of the Countrey, or elſe fight to gain the *Mogol's* Favor.

Some years ſince *Schach Choram*, Father to the preſent King, at *Agra* cauſ'd Battels of Beaſts againſt Beaſts, and Men againſt Men to be fought, which (according to the teſtimony of Authors) was after this manner; viz. Firſt they let two

The ſplendor
King *Choram's*
Court.

His Enter-
tainment of
Ambaſſadors.

The King's
Train.



Buffalo's loose at one another in the Park; next, a Lion and a Tygar, which fiercely engag'd each another. These being taken away, the Governor *Casimur* call'd *Almerdan Chan*, who sat amongst the *Chans*, rising up, said, *The Great Mogol, Schach Schoram's will and pleasure is, that if any valiant Heroes are minded to give proofs of their valour, in fighting against the wild Beasts with Shield and Sword, let them come forth, if they conquer, the Great Mogol will shew high favor to them: Whereupon three Persons coming into the List, proffer'd themselves to undertake the Combat: When Almerdan Chan calling out, said, None must fight with any other Weapon than Sword and Shield; those which have a Dagger about them, must throw it away and fight fairly,* which was no sooner said, but a Lion was driven into the Ring, where one of the three foremention'd Persons stood ready to Encounter him; the Lion seeing his Enemy so near, ran to him full speed; but he defended himself a considerable time, till his Arms growing weary, the Lion laid one of his Paws on the Shield, and the other on his Arm, thereby disabling him from using his Sword; whereupon, seeing himself in great danger, he with his left Hand drew out his *Indian Zimber* or *Stilletto*, stabbing the Lion so deep into the Throat with the same, that he made him let go his hold, and then gave him so fierce a Blow with his *Simitar*, that he cut him almost in two; the Lion falling to the Ground, he pursu'd his Victory and kill'd him, when the People shouting, cry'd, *Thanks be to God, he is conquer'd; but the Mogol smiling, said to the Conqueror, You are a brave Soldier, you have fought valiantly; but did not I command you to fight fairly, with Sword and Shield only? but like a Thief you have stole the Lions Life with a Stilletto: Which said, the King commanded his Belly to be ript open, and carry'd on an Elephant about the City for an Example to others; which was immediately perform'd.*

Next a Tygar being let in, a strong Person entered the Lists to encounter him; but the Tygar

being too subtil and nimble, leap'd suddenly upon him, first tearing out his Throat, and afterwards his whole Body.

In the third place, a little Man of mean aspect entering the Lists, ran undauntedly like a Mad-man to the Tygar, and at the first Encounter cut off both his fore Feet, which forcing him to fall, he gave him his mortal Wound: Whereupon the King calling to him, ask'd him his Name; he answer'd, *Geiby*; then the King immediately order'd one of his Servants to carry him a Cloth of Gold *Cambay*, or Coat, who when he deliver'd it to him, said, *Geiby, receive this Coat, which the Mogol of his Bounty hath sent you.* He receiving the Coat with great humility, kiss'd it seven times, pressing it each time upon his Eyes and Breast, and soon after holding it up, Pray'd to himself for the Mogol's prosperity; which done, he cry'd aloud, *God grant the Mogol to grow as great as Tamerlane, from whom he is deriv'd, may he live 700 years, and his Generation continue for ever: No sooner had he utter'd his Wishes, but he was conducted by an Eunuch to the King, and coming near the place where his Majesty sat, he was receiv'd by two *Chans*, and brought before him to kiss his Feet, and at his going away the King said to him; *Be grac'd, Geiby Chan, for your heroic Exploit; this Name you shall keep for ever; I am your favorable Lord, and you my Passal.**

The Mogol also keeps several tame Lions, which walk up and down peaceably like Dogs at the Court amongst the People, never hurting any; yet they have Keepers that always have an Eye over them.

The Mogol possesses an incredible and invaluable Mass of Treasure, having (according to report) in ready Money in his Treasury, seventeen *Caravans*, or *Caravans*, each *Caravan* being a thousand Tun of Gold, besides Jewels and other Riches. *Purchas* affirms the Revenue of his whole Realm to amount to fifty *Crown Ropias*, or five thousand *Lecks*, that is seven Millions and a half yearly of English Money. According

The King's
Revenue.

According to the testimony of the King's Books of Accompts, the Countreys and Realms of *Candahar, Habove, Cassamier, Chafane, Bannazad, Guzerratte, Sinder, Hattia, Gander, Barampour, Bengala, Orixa, Odillo, Malveagra*, with the adjacent Places, and *Delly*, afford him yearly six *Arab*, and ninety eight *Carroas*, or (according to the Account of the Countrey) a hundred and seventy *Carroes*, and forty five *Lack* or *Leck*, or a hundred seventy four Millions and five thousand *Ropias*, or nineteen Millions a hundred ninety five thousand pound *Sterling*.

In the Treasury at *Agra*, as it is supposed, is in Gold six hundred *Lecks* of *Eckbars* *Scrappins*, which are ten *Ropias*, and ten thousand more which are not above half that value, besides all which there are fifty thousand *Tols*, each worth a silver *Ropie*; twenty five thousand pieces of another Coin, each worth ten *Tols*; and fifty thousand of another sort, each worth five *Tols*.

In this Treasury likewise is thirteen *Crous* *Eckbars* *Ropias*; fifty thousand pieces of another Coin, each worth a hundred *Tols*; forty thousand pieces, each of thirty *Tols*; thirty thousand, each of twenty *Tols*; twenty thousand more, each of ten; and a hundred thousand, each of five; besides two *Lecks* *Savoys*, and one *Leck* *Fagrys*.

This Treasury incloses also a *Batman* and a half in Diamonds, of which some are rough, but the least two *Carats* and a half in weight; two thousand Rubies *Balais*, two *Batmans* in Pearls, two *Batmans* of Rubies of all sorts, and five *Batmans* of *Smaragdes* of all sorts, besides a great quantity of *Topazes*, *Coral*, and the like, almost invaluable: There are also two thousand two hundred golden Swords, beset with Precious Stones, two thousand *Ponyards*, full of Gold and Precious Stones, besides an incredible number of Gold and Silver Arms, and two thousand *Batmans* worth of Golden Dishes and other Vessels, and a thousand *Batmans* more in other wrought Gold.

In *Labor* is another very rich Treasury.

The *Mogol* keeps a great part of his Riches in six strong Castles, viz. in that of *Agra*, *Guallier*, *Ratomboe*, *Hassier*, and *Boughtaz*. His Throne in the Royal Metropolis *Labor* is of massie Gold, Inlay'd with Precious Stones, and richly Enammell'd. Likewise the Throne at his Court in *Agra*, which *Schach Selim* made, is beset with Precious Stones and Pearls, worth many Millions. The Architect of this last was one *Augustine Hiriart* a Frenchman.

All the Ground and Land of the whole Countrey is the Kings own, so that no Man possesses a Foot of Land but through his favor.

The King gives to each of his Commanders and Grandees that are in his Countrey, certain Lands, Lordships, and Revenues, for which they are oblig'd (excepting onely one Third, which is the Kings) to maintain a certain number of Soldiers, as well in time of Peace as War, as also some Elephants, Horses, Camels and Leopards.

When a Nobleman dies, all his Goods, not onely what was given him by the King, but also what he purchas'd himself, falls again to the *Mogol*, who commonly leaves their Widows the Horses and Householdstuff, and gives to the Children some Place of note: for if a Father Commanded over a thousand Horse, he will make the Son Commander over fifteen hundred, and afterwards increase or decrease his number, according to his Deserts.

The King's Treasury is not a little increas'd by the many Presents which are made to him; for none, whether Stranger or Subject, may appear before him without a Present, especially on *Newruz*, or *New-years-day*: for then rich Presents are sent him from all parts of his Dominions. They make their Presents with great Ceremony and Cost, some giving ten, nay, a hundred and twenty thousand pound *Sterling* worth in Jewels.

Moreover, he receives Custom from the Commodities of his Countrey; and causes all Travelers to pay Toll at every Town through which they pass.

Weight, Measure, and Coin.

THe Weight in *Zuratte* being all of one sort, is call'd *Mao*, that is, *A Hand*, with which they weigh Butter, Fleth, Sugar, Indigo, Wood, Salt, and the like, each *Mao* containing forty *Ceer*, that is thirty pound and a half *English*, and a *Ceer* eighteen *Peyses* (a sort of Copper Money like our Farthings) each *Peyse* weighing three quarters of a pound *Troy* weight.

In Measuring they use two sorts of Ells, nineteen of the biggest making about seventeen Yards and a half. The least differ onely an Inch from the *Dutch Ell*, or three quarters of a Yard.

The *Mogol* Coins several sorts of Money in divers places of his Dominions, viz. *Mamoedys* and *Ropias*, both of Silver. The *Mamoedys*, which are Coin'd in *Zuratte* of course Silver, are worth about an *English* Shilling, and go currant onely in the Towns of *Brochia*, *Cambaya*, *Brodera*, and *Zuratte*. The *Ropias*, otherwise *Ruky*, *Rupias*, and *Copias* *Chagamy*, make each 2 s. 2 d. they are good Silver, and pass through all *Zuratte*. There are also *Tols*, *Savoys*, and *Fagaries*; the *Tols* make each a silver *Ropia*, and ten *Tols* a golden *Ropia*; a *Savoy* is one *Tol* and a half, and five *Fagaries* six *Tols*.

On the Coast of *Cormandel* is a Coin call'd *Pa-*

gode, from an Idol which is stamp'd on the same, and goes for 7 s. 8 d. There is likewise a Coin call'd *Fanos*, of ordinary Gold, which are pieces like the Scales of Fish, and go for Five-pence-halfpeny.

Their small Money being of Copper, is call'd *Peysa*, and resemble our Farthing, but are heavier according to the common Account, ten *Peny* Weights; five or six and twenty of them make a *Mamoedye*, and three or four and fifty, a *Ropia*.

Moreover, Almonds in the Shells pass for Money, thirty six of them making a Copper *Peysa*, as also a sort of Cockles with a black Speck, in the Countrey Language call'd *Cauries*, which are found on the Shore along the Sea-coast, eight whereof make a *Peysa*.

There are also *Laryns*, a *Persian* Coin, of good fine Silver, of an oval fashion, each worth 1 s. 6 d.

Moore's or *Xeraphins* *Eckbars*, so call'd from King *Eckbar*, who first Coin'd them, is a golden Coin worth thirteen *Ropias* and a half, but are not very common, the Nobility usually hoarding them up.

There are likewise *Ducats*, which are carry'd thither from *Venice*, *Turky*, and the *Netherlands*, each worth eight or nine *Mamoedies*. *Spanish* *Ryals* and *Rixdollars* go commonly for five, and the *Lyons*



Dollars for four *Mamoudies*, that is 5 s. and 3 s. 10 d.

There is also another sort of Coin call'd *Jeckas* or *Jeckai*.

The Money of this Countrey doth not always bear one Price, but rises and falls very often, according to the Exchange, in which many *Benjans* drive a vast Trade to their great advantage, for they buy all the Gold and Silver upon the coming of the *English*, *Dutch*, and other *European* Ships, and the *Moors* Vessels from *Aden* and *Persia*, when commonly they are at the lowest, and afterwards raise the Money when any quantity is to be sent up to the places lying up in the Countrey.

All the Gold and Silver, both Coin'd and uncoin'd, which is brought thither out of other Countreys, is melted and Coin'd into Money, stamp'd with *Persian* Characters, expressing the Name and Dignity of the Kings. But there is great deceit in this Coin, wherefore in many places and corners of the Streets sit *Benjan* Exchangers of Money, call'd *Parastes*, who for a small Reward looking upon the Money, try the same with such nimbleness and exactness, that they distinguish all the good from the bad, so that few receive any Money without shewing it to these *Parastes*, who are oblig'd, after it hath been shewn to them, if there be any clipt or nought amongst it, to make it good; but this seldom happens, because they are very exact in the telling and looking of it over. They reckon great Sums by *Croms*, otherwise *Carroras* or *Caroor*, and by *Lecks*, though there be no Coin of so great a value, a *Carrora* being a hundred thousand Tun of Gold, or (as others affirm) a hundred *Lecks*, a *Leck* being a hundred thousand *Ropias*. They reckon also with uncoin'd Gold, or other precious things, by a certain Weight call'd *Barman* or *Mann*, which is fifty five pound *English*.

Their manner of Travelling.

They travel on Horseback, Mules, and Camels, both Men and Women, as also in Coaches or Chariots. The *Grandees* use Elephants and Pa-

lains, which are carry'd on the Shoulders of several Men, especially Noblemen and Persons of Quality, who account it a great Disgrace to go on Foot.

In *Zuratte* and several other Places in *India*, and most part of the *Mogol's* Countrey, they travel in a pretty sort of Chariots with two Wheels, the bottoms whereof are square, and rais'd very high from the Ground above the Wheels; there are no Seats in the same, but they sit on the Floor after the Eastern manner, with their Legs across under them; both before and behind are Cushions to lean against. These Chariots are very like those us'd by the ancient *Indians*, and mention'd by *Strabo*; they are for the most part us'd in the Plain-Countrey, to travel withal from one Town to another, and also to ride abroad in for Recreation, they being very light and easie: When they come to a bad Way or Hills, they take out their Oxen and the Wheels from the Chariot, which also, if occasion require, may be taken in two pieces, and with ease carry'd by two Men on the top of a Mountain or Hill, and put together again when they are past the troublesome Way. After our manner of sitting, two would scarce be able to fit in one of these Chariots, but after the *Indian* manner, four with ease. They are drawn by Oxen in stead of Horses, two to each Chariot, generally fastned to the Axletree, which is made like a Yoke. These Oxen are of a curious shape and colour; the best are generally white, and some speckled black; they are very slender, and have on their Shoulders towards their Necks, a Bunch like the Camels; they trot and gallop as fast as Horses, and are able to travel thirty five or thirty six Miles in a day; they are guided by a Cord, run through Holes made in their Noses, and are as easie to be commanded therewith as Horses.

These Oxen, which are kept by Noblemen, have rich Furniture, their Bodies being cover'd with Crimson Foot-Clothes, Edg'd with yellow Fringe,



Fringē, and about their Necks filken Collars, with twelve Bells or more; some also have their Horns tipt with Copper or Silver.

In like manner the Chariots are neatly adorn'd with the like crimson Cloth, or else with Velvet.

When any Women ride in these Chariots, they shut them close round about to keep them from being seen.

Persons of Quality, who are allow'd to use Elephants, travel on them in little Towers, which are like Bedsteads, hung round with Cloth of Gold and Silk; they stand longways cross the Beast, and are so long, that a Man may easily lie at his full length in them; but the breadth is such, that two can but just lie together side by side.

They also use these kind of Towers on Elephants in the Wars, placing nine or ten Musquet-reers or Bowemen in them, according to the manner of the Countrey: He that guides the Elephant sits straddling upon his Neck, and governs him not with a Bridle, but with a sharp Iron Hook, with which he pricks his Ears, Mouth, or any other part.

The *Palakins*, being like little Beds cover'd with Cloth, are carry'd by four or six Men, with a great Cane, which reaching from one end to the other, lies on their Shoulders: These Bearers go not on the sides, but two before and two behind. This way of being carry'd is very easie and common in *India*, insomuch that all *Europeans*, when they travel, are carry'd after this manner.

Their Musick

The common Musick of the *Indians* is very unpleasing, consisting onely in making of a strange noise. But they have amongst them an Instrument not altogether unharmonious, which is made of two black varnish'd Globes of Wood, with Holes through for the sound to pass through. These two Globes are fastned to both ends of a little Board about three spans long, on which are strung several Brasses or Copper Wyres, which are supported in as many places as there are Notes in the Tune which they intend to play. The Musi-

cian playing with his right Hand, takes away the Supporters of the Strings with his left when he pleases to alter the Notes, though not with his Fingers, but with certain Iron Wyres made fast to little Rings, which he moves on the ends of his Fingers, with which striking gently on the Strings, he makes a pleasant noise. For the more ease in playing, the Musician hangs this Instrument about his Neck, and holds it before him like a Lute.

The *Indians* also have Flutes, so big, that an Elephant carrying one on each side, and an *Indian* in the middle, hath a sufficient Load. They have also Trumpets of a vast bigness.

Many of the Sea-bordering Places of *India* are at present under the Subjection of the *English*, *Hollanders*, *Spaniards*, and *Portuguese*, who there possess several Towns, Forts, and Factories, for the accommodation of Trade.

The greatest Monarch which is at present in *India*, is call'd, *The Great Mogol*, and not *Mogor*, as *Boetius* and other Geographers have wrongly pronounced) because he possesses the greatest part of *India*, which is the most considerable part of *Asia*.

The chief Offices and Employments at the *Mogol's* Court, are officiated by Eunuchs. His first and prime Councillor, is the *Viser*, or chief Chancellor of the Realm, who Commands like a Vice-Roy, hearing and determining all grand Causes that are brought before the *Mogol*. But though this Chancellor's Honor be very great, yet he is in continual danger of his Life, as may appear by several Examples, of which this is one: A certain Chancellor perswading his King not to War against *Schach Abbas*, King of *Persia*, was slay'd alive.

Next to the first *Viser* is the *Wasambast*, or Treasurer, who keeps one and twenty sworn Secretaries, who attend every forenoon with their Books before the *Corchana*, or Treasury, keeping an exact Account of all things that come in or go out of the same. The Accounts being adjusted, are

The chief
Officers of
the *Mogol's*
Court.

are Sign'd by the *Mogol* himself, the first Visier, Treasurer, and *Diwanbeck* or Judge. This Officer being one of the powerfulest of all those that belong to the King, is commonly clad in a long Coat of Cloth of Tissue. He is often carry'd in a *Palakin*, with four silver Scepters and ten Standards before him, all Men shewing as much honor to him, as to the King himself.

The Execution of Criminals.

The third Person of Quality in order is the prime Judge, who Condemns and Examines all Criminals, who are not Executed by a common Executioner, but by one of the People that are present when they receive their Sentence, who willingly perform the Office. If any Person have committed Murder, he is deliver'd into the hands of his Relations, who Execute him according to the Sentence pass'd upon him.

The King's Guard.

The next Person in order, is a *Rassy* or *Ragias*, who Commands twelve thousand Slaves, who always are at or about the Court at *Labor* or *Agra*, and are as the King's Guard, travelling with him wheresoe'er he goes.

The *Nassire*, or King's Steward, is also in high esteem, and provides all Necessaries and Provisions for the Court.

The Nobles that attend upon the King, are styl'd *Omrabs*, and receive a Sallary from him, more or less, according to the number of Horse they Command.

Besides these *Omrabs* there are several eminent Lords, call'd *Chans*, or *Ragias*, who are always near the *Mogol*, and wait upon him with great humility, though not without fear, for he that is in favor one hour, often chances the next to be in high displeasure, and danger of losing his Life.

Three Orders of Chans.

Della Valle tells us, that there are three prime Persons in the Realm, who are next to the King; the first whereof is call'd *Chan Chanon*, that is, Chief of Nobles, or Lord of Lords; for *Chan* properly signifies Lord. The second bears the Name and Quality of *Mir Miron*, or *Emir Emirs*, which signifies also Lord of Lords, though in a meaner sense than the former. The third is the *Chani Alem*, that is, *Chan*, or Prince of the People.

Many of the *Mogol's* Commanders are *Quixilbasies* from *Persia*, who (constrain'd by poverty) forsaking the King of *Persia's* Service, offer themselves to the Great *Mogol*, where they generally come to great Preferment.

Besides these there are several other Officers and Magistrates, who hear and determine Causes, and pronounce Sentence *verbatim* and not in writing: for they having no written Laws, not onely the King's word is absolute, but also his Governors, being authoriz'd by him.

The King sits in Person in Court.

Once a week the King sits in Person in open Court, and passes Sentence on Criminals, and also gives Judgment in Civil Causes.

It is not the practice of the Great *Mogol*, to strangle his Brothers, or put out their Eyes, when he comes to the Crown, as is usual with several of the Eastern Princes.

Variety of punishment for Criminals.

Criminals are punish'd several ways, some they sew up in an Ox or Asses Hide while it is moist, that when drying it comes to shrink, it may crush them to death. Some they condemn to go through every Street in the City with Oxes Horns on their Heads. Some they deocular, Poyson some, and Hang others. But when Noblemen are condemn'd to die, they have the privilege to fight for their Lives with a Lyon; which the King never refuses them, except they are convicted of High-Treason.

Those that murder their Fathers, are ty'd to the Tail of an Elephant, and dragg'd along the Streets so long till they die. Others are kill'd by Elephants, wild Beasts, and Serpents.

No Malefactor lies above one Night in Prison, and sometimes not at all; for if he be apprehended in the Morning, he is immediately carry'd before a Judge, who either discharges him, or passes Sentence upon him; which if it be to be whipt, he is immediately stript naked, receiving his punishment in the presence of the Judge; if to die, they instantly carry him to the *Bazar*, or Market-place. This sudden way of punishing Offenders keeps the People in such awe, that they seldom commit any Crime to deserve it.

It is said that the *Mogol* never wears a Sute of Clothes above one day, after which he sends the same with great Ceremony to such *Omrabs* as are his Favorites, who account it a great honor to be clad in the King's Robes.

The King's Robes given to the Omrabs

The *Mogol's* Birth-day is kept as a great Festival, on which he is weigh'd in the Scale against some Jewels, Gold, Silver, Cloth of Tissue, Butter, Rice, Fruit, and many other things, each of them successively being put into the Ballance; all which falls to the *Mollas* or Priests share. This is done in great state, whilst several Elephants, hung with Chains, Bells, Gold and Silver Caparisons, and Breastplates beset with Rubies and Emeralds, are brought before him.

He is weigh'd upon his Birth-day.

From the weight of the King (of which the Physicians take an exact Account) they boast to know his Abilities.

When the *Mogol* is thus weigh'd, he throws small pieces of Silver amongst the Spectators, as also some Gold, in the form of Flowers, Cloves, or Nutmegs, but very thin and hollow; which done, he drinks with his Nobles.

The usual Salutation which the *Indians* shew to their King, as also to one another, is in the *Persian* Tongue call'd *Teslim*; in the *Indian*, *Sumback*; and by a corrupt Name amongst the *Europeans*, *Sombaya*. The manner of Salutation is perform'd with the right Hand, without taking off their *Turbans*, with which they almost touch the Ground, and lifting it up again very leisurely to their Mouthes, as if they would kiss it, and so still higher and higher by degrees, till they hold it above their Heads.

Their way of Salutation.

After the same manner, but with both Hands folded together, they Salute, and shew Reverence to their Gods, and other Consecrated things.

The *Indian Heathens*, in stead of wishing one another Health, or a good Day, salute one another with the Name of their Idol *Ram*.

When the King's Vice-Roys come to the Court, or any other place where he is, they bow down their Heads to the Ground, and touch the same with their Hands; after which approaching him by degrees, they bow several times one after another, till they are very near him, when they are search'd by those whose Office it is to see if they carry any Arms about them; after which they go to touch his Feet, whilst he stands as if immovable: The greatest sign of Friendship that he can shew them, is to lay his Hand on their Shoulders.

The Reverence they shew to their Prince.

Moreover, the rest of the Kings of *India* who are not his Substitutes, when they speak of him, bow their Heads in sign of Reverence.

All the *Mogol's* Provinces are Govern'd by *Sultans* or Vice-Roys, either *Moors*, *Heathens*, or others.

In

In the chiefest Towns and Sea-Ports are three Governors or Officers of the Kings: viz. the *Omar* or *Nabab*, who is the Governor or Lord of the City; the Governor of the Castle; and the King's Confident, call'd *Vakea Nevis*, who oversees the other two.

The *Omar*, being the Lord of the City, Commands also in the Countrey round about, and takes care to receive the Customs, Excises, and other Revenues, of which he gives an Account to the King. He bears the Title of *Nabab*, which signifies *My Lord*, and keeps two Deputies, viz. one in the Countrey, call'd *Cavassioram*, whose Office it is, with several hundred Bow-men, to keep the Ways clear from Robbers; and the other in the City, nam'd *Cotonal* or *Cutwal*, who performs the Office of Provost-Marshal, seising on all Malefactors, and committing them to Prison; but his Power extends not without the Liberty of the City, except by exprefs order from the Governor.

The *Omar* or *Nabab* Treats of Peace, and Matters of Traffique on the Boundaries and Sea-coasts.

Amongst them also is a *Sabandar*, or Master of the Cinque-Ports.

The Governor of the Castle, who seldom comes out of his Fortrefs, takes upon him the

Title of *Omar*, and may refuse the *Nabab* entrance into the Fort, if he comes thither without the King's Order, or with too great a Train. He also orders the People to Watch and Ward, causes the Drums to beat and Trumpets to sound three times a day, and as often in the night, at each time an hour and a half.

The *Vakea Nevis*, or *Inquisitor General*, takes notice of the Actions of the *Nabab*, the Governor of the Castle, and other eminent Officers; inquires into all disorders, and informs the *Mogol* by Letters, every eighth day, of what happens in that time in the City where he resides.

The *Mahumetan* Princes never give any Lands to their Officers for Inheritance; nor do they enjoy their Employments any longer than their Princes please.

The *Mogol's* Eldest Son inherits the Crown, unless for some misdemeanor, or want of ability; he is by the Father in his Life-time, and with the Consent of his Council, judg'd undeserving thereof.

The *Indians* derive their right of Inheritance from the Mothers side; notwithstanding the Men commonly have the whole Conduct of the Realm, as being fittest to command.

The King's chief Officers in Cities and Sea-Ports.

Of the Name and Title of *Mogol*.

The reason of the Name *Mogol*.

They give their King the Name of *Mogol*, because he is extracted out of a Tribe or Family of the *Giagatan Tartars* (for there are many Tribes of *Tartars*) which is properly call'd *Mogol*, and belongs to the City *Samarcand*, in the Province *Giagata* or *Zagatai*, otherwise *Usbeck*, which is the ancient *Sogdiana*, and in the *Persian* Maps call'd *Soghd*. For this reason many of his Subjects, and especially the *Mahumetan* Soldiers which are in his Service, though Native *Indians*, call themselves *Mogols*, or *Mogolleans*, because they are deriv'd out of *Tartary*.

Its signification.

Terry tells us, That the Name or Title of *Mogol* signifies *Circumcised*, as he himself is, and all the *Mahumetans*; and from hence he is call'd the *Great Mogol*, as being the Chief of the Circumcis'd. Some also call him the Emperor of the *Ganges*.

The Provinces and Countreys between the Bay of *Cambaya* and that of *Bengala*, as *Telengone* or the Kingdom of *Vishapour*, *Decan*, *Golconda*, and many other Territories, were not Govern'd in ancient Times by peculiar Princes, but by one Supreme Head; or by two at the most: viz. The Southern Parts were Govern'd by the King of *Bisnagar*; and the Northern, by the King of *Seherborder*. Those that afterwards came to be the Chief Princes thereof, were formerly but mean Officers, who took the Dominion of their Supreme Lords upon them, and dividing the Countrey amongst themselves, Govern'd as Absolute Princes over their several Territories, not owning

any Person to be above them. Amongst all these Princes, the Chiefest were the Kings of *Decan*, *Golconda*, and *Telengone*, who lay nearest to the *Mogol's* Countrey, possess'd large Territories, and were able to bring great Armies into the Field; *Adil Schiach*, a King of *Golconda*, having an Army of a hundred thousand Men.

The King of *Persia* was generally in a League with all the three, and they often corresponded by Ambassadors and Presents, and were always in Amity one with another, which Leagues they maintain'd onely to be the better able to resist the *Mogol*, whose Power they dreaded exceedingly.

These three Princes were formerly call'd *Nizam Chan*, *Adil Chan*, and *Cutb Chan*; for *Chan* among the *Turks* hath the same signification with *Meleek*, or *Malack*, which signifies King in the *Arabick*, after the same manner as *Schach* among the *Persians*. And in regard these three Languages are very common amongst the *Moors*, therefore they use these Words without distinction. But it seems that the then reigning Princes have since laid aside the Names of *Meleek* and *Chan*, and taken upon them that of *Schach*, that is, *King*, which they like best, as being newer, and better agreeing with their Authority; wherefore they have lately been call'd *Nizam Schach*, *Cutb Schach*, and *Adil Schach*. But at last all these peculiar Princes and Kings, besides many other Governors in *India*, were one after another reduc'd under the *Mogol's* Jurisdiction.

The signification of *Chan*.

The Extract and Descent of the *Mogol* Kings.

The Great *Mogol* from whom descended.

The present *Great Mogol*, and his Predecessors, boast their Descent from *Tamerlane*, or rather from one of his Nephews or Grand-children: But after what manner this hapned, deserves to be declar'd here at large.

When the *Mogols*, (whose greatest or most powerful part were by a peculiar Name call'd *Giagataise* or *Zagataise Tartars* or *Tartars*, dwelling South-east beyond the Mountain *Imanus*) had brought all the other *Tartars*, or *Scythians* (for so they were anciently call'd, especially the Eastern) by

by the Conduct of the General *Amochian Chan*, under subjection, he having settled his Dominion; took upon him the Title of *Chingiz* or *Tzingiz*, and was the first that had the Surname of *Great Chan*, which was about the Year of our Lord 1214. This *Tzingiz Chan* drawing out his Army, consisting of four hundred thousand Horse, after a peculiar manner, viz. into Parties of eleven thousand one hundred and ten in each Company, the one part he order'd to march towards the East, and the other towards the West, where falling upon *China*, *Machina*, and *Catay*, he conquer'd the powerful King of the *Chorasmiens*, *Gelalodan*.

Another Expedition.

After this, Anno 1224. he made another Expedition to *Catay*, though with the loss of many of his Men; three Years after which, he dying, was succeeded by his third Son *Ocotay Chan*, or *Octay Chan*, who by *Abraham Zacuth* is call'd *The King of the Catayans*. He being settled in his Dominions by Laws, Arms, and Conquest, also died, and was succeeded by his Son *Cayung Chan*, who likewise Reigning but a short time, was with the consent of the Princes and Supreme Governors succeeded by *Mango Chan*, who being Nephew to *Tzingiz Chan*, was chosen Emperor. Anno 1255 he sent his Brother *Hulako Chan* with an Army beyond the River *Oxus* to *Assyria*; to compleat the Conquest whereof, he took *Bagdad* or *Babylon*, and destroy'd all the Inhabitants thereof in the space of seven days; and here fell *Mustafem*, the thirty fifth *Calif* or Emperor of the *Abbasidas*.

After the death of *Mango Chan*, his youngest Brother, *Coblai Chan* was Crown'd in his stead.

After the expiration of four years, Prince *Hulako Chan*, eldest Brother to *Mango Chan*, also dying, left his Son *Abgai Chan* to Govern the Western parts of his Dominions, being *Media* and *Assyria*.

Next *Coblai Chan*, *Temur Chan*, Nephew to *Coblai*, and youngest Son to *Mango Chan*, succeeded in the Throne.

All these six *Chans* or Princes, Govern'd over *Cathay* and *China*, besides a great many other Countreys.

The eleventh was *Buzengir Chan*, or *Bugangan*, the original or first Parent of the *Mogol* Kings, and Father to the famous *Temur Chan*, by some call'd *Teimurlang*, and *Tamerlane*, that is, *Teimur the Deceitful* or *Maimed*.

This *Tamerlane* the thirteenth in order from *Chingiz Chan*, who dy'd on the *Mogol's* Borders at a Place call'd *Anzar*, Anno 1403, had four Sons, viz. *John Gyr*, who being the eldest, dy'd a year before his Father, and left two Sons, the one call'd *Mahumed Sultan*, and the other *Pyr Mahumed*, the last of whom succeeded *Tamerlane* in the Kingdoms of *Oaxnehem* and *India*, and being afterwards slain by *Pyr Ah*, left a Son call'd *Abusaid*.

The second Son of *Tamerlane*, nam'd *Humar Xequé*, being Governor of *Persia*, was in his Father's time, kill'd in a Wood belonging to *Chormatu*, now call'd *Cormawata*, in *Orestan*.

The third, nam'd *Mirunxa*, succeeded his Father in Governing of the Countreys of *Hierack*, *Aderbajon*, and the Lands extending to *Damas*; he was slain by *Cara Issuf*, Anno 1401. or, as others say, Anno 1407. This *Mirunxa* had two Sons, viz. *Homar*, Lord of *Bagdad*, was taken by his Brother; but at last getting his Liberty, he conquer'd him, and became King of *Tabris* or *Tebis*: Not long after which he was defeated by *Cara Issuf* in the Year 1407. and forc'd to flee, first

to *Corman*, and afterwards to *Siston*; from whence coming the next year with a great Army, he was kill'd.

The fourth Son to *Tamerlane* being *Myrza Xarack*, always accompanying his Father, succeeded him in the Throne.

Abusaid succeeding his Father *Pyr Mahumed*, Son to *John Gyr*, conquer'd *Myrza Adulla*, King of *Maurenahar*, of whose Kingdom he became Master in the Year 1452.

After the death of *Abusaid*, his Son *Myrza Sultan Hamed* became King of *Maurenahar*, and having Reign'd twenty eight years, dy'd Anno 1495.

Myrzah Babor, Nephew to *Hamed*, inheriting the Kingdom of *Maurenahar*, was driven thence by *Xaybeck Chan*, King of *Usbeck*, in the Year 1500. and forc'd to flee to *Garnehem*, and from thence into *India*, where he settled himself, and after a Reign of thirty eight years, dy'd An. 1532. leaving two Sons, *Hamayon Myrza* and *Camoran*, who were both created Kings after his Death. This *Myrza Babor* is by some (as *Peruschi*) call'd *Baburxa*, who drove the *Patanes* from *Indostan*, of which they had made themselves Masters, and forc'd them to flee to the Isles before the Bay of *Bengala*.

After *Babor's* Death *Hamayon Myrza* obtaining the best and richest Kingdom of *India*, kept a Vice-Roy call'd *Xyrcan*, who mutinying, maintain'd War against him, and forc'd him to desert his Kingdom and flee to *Persia*, where King *Schach Tamas*, Son to *Ismael*, Reigning at that time, lent him twelve thousand choice Soldiers, under the Command of *Byrancan*, who restor'd *Hamayon* to his Kingdom, and slew the Rebel *Xyrcan*.

Della Valle writes, That a Nephew of one of the *Tartarian* Princes, after *Tamerlane* had distributed his vast Dominions amongst his Children and Grandchildren, travell'd over the Mountain *Imaus* or *Taurus*, to seek his Fortunes in *India*, at a Prince's Court who possess'd a great part of the Countrey, where by means of the chiefest Persons in the Kingdom, and many good Services done for the State, he so insinuated himself, that he got firm footing in the Countrey, insomuch that in process of time, and several vicissitudes, one of his Successors attain'd to the Throne, and was made the Founder of the Royal House which Reigns at present, and of which *Schach Selim*, who Reign'd about the Year 1620 was the Fourth.

The Successor of *Hamayon Myrza* was his Son *Gelaladin Eckbar*, or *Ackbar*, or *Akebar*, otherwise *Achabar*, that is, *Great*, or *Most powerful*: *Peruschi* calls him *Mahomet Zelabdin*. He was born in a Territory call'd *Chaquata*, which lies Northward between the *Tartars* and *Persians*, and borders Southward upon *India*.

Eckbar maintaining the War against the *Parthians*, or *Parthians*, forc'd them to desert the Kingdom of *Bengala*, which they possess'd. These are undoubtedly the *Usbeques*, or *Turks*, who coming from *Turkestan*, had made themselves Masters of *India*, after the Reign of *Saburayun* or *Sebetekin*, a *Mahumetan*. Many also have maintain'd, though without any sufficient testimony, that *Turkestan* and the ancient *Parthia* is one and the same. When *Eckbar* had conquer'd them, he forc'd them to flee to the Isles of *Bengala*, from whence they afterwards came to invade him. After this he conquer'd the Kingdom of *Cambaya*, and likewise many more Places of *Indostan*; and made way also through the Countreys of *Narsinga*, *Cabincut*, lying along the Sea-coast, and so quite to the Island

A Tartarian Prince settles in India, and becomes Founder of the Royal Family there.

THE END OF THE FIRST BOOK.



SCHACH SELIM

Island of *Goa*. There were generally many Kings attending at his Court, some of which he had subdu'd by force, and others had freely surrendered themselves, fearing else to have lost their Kingdoms. Sometimes there were twenty together, who were very powerful, besides those who paid great Tribute, that they might be excus'd from attending at Court, and others *Heathens*; in the last whereof *Eckbar* repos'd greater confidence, notwithstanding he seem'd, as to outward appearance, to be a *Mahumetan*. He punish'd his Brother, then Prince of *Cabul*, a Place lying beyond *Sinde*, for attempting to Invade him at the same time when the *Patanes* mutiny'd in *Bengala*; which Rebellion he soon quieted, Anno 1582. He also conquer'd the Kingdom of *Caximir* a little before the Year 1600. and about the same time made himself Master of the Kingdom of *Decan*, belonging to King *Melique*; and also subdu'd that of *Breampour*. Two years after there arose a great Difference between him and his eldest Son and Heir to the Realm, who having taken upon him the Title of King, call'd his Father *The Great King*, and maintain'd a War against him; till at last confessing his Error, he was reconcil'd to him, and also receiv'd great testimonies of Affection from him.

Eckbar's Death
and Chara-
cter.

This *Eckbar* dy'd on the twenty seventh day of *October*, Anno 1605. in the sixty third year of his Age: He was belov'd by all his Subjects, fear'd by his Nobles, and courteous to all; he deported himself with equal moderation to Strangers and to the Natives, whether *Christians*, *Mahumetans*, or *Heathens*, which oblig'd all Parties to him, and rendred them devoted to his Service. He Pray'd to God constantly every Morning and Evening, Noon and Midnight; abhor'd Cruelties, inasmuch that by virtue of a Law made by him, none were to die, unless Sentence had been pronounc'd against them three times; and easily pardon'd Criminals, if they could but make any reasonable Excuse. Mean Presents he receiv'd with as great kindness as those of biggest value, regarding onely the good will of the Presenter. He fed sparingly, eating Flesh not above three or four times in a year, the rest of the time his Diet being Rice, Milk, and Preserves. He gave Audience to his Subjects and others twice a day out of a Window. He could neither Write nor Read, yet nevertheless understood very well all the Affairs of his Realm: for the News that his Deputies writ him from all Places, he caus'd to be read to him, as also several Books. He made strict enquiry of Strangers concerning the Power of their Princes, and manner of Traffick. He order'd a silver Bell to be hung at a Chain of fifteen yards long, to the end that all those who could not obtain Justice from his Officers, should come and complain to him thereof, giving him notice of their being there by pulling the Bell, which he no sooner heard, but immediately came forth, and saw that they had Right done them. He had three Sons and two Daughters; the eldest (who succeeded him in his Throne) was *Scioco*, to which, as a Title of Honor, was added *Gio*, which in the Countrey Language signifies Soul; so that *Scioco-Gio* signifies *The Soul or Person of Scioco*. The second was call'd *Pahari*; by *Farrick*, *Sultan Morad*; and by *Peruschi*, *Sultan Horad*, who being deliver'd to some *Jesuits*, to be instructed by them in the *Romish* Religion, was slain in the Wars of *Decan*. The third was call'd *Dan*, or *Daniel*. *Texeira* calls

the eldest *Xequa Patxa*; the second, *Pary Patxa*, who dy'd of some Distemper, Anno 1602; and the third, *Sabelxa Patxa*. But the eldest is by *Purchas*, *Della Valle*, and others, generally call'd *Selim*.

When *Scach Selim* was born, his Father nam'd him *Sceichu*; for *Eckbar*, who till that time had no Male issue, believ'd that he had obtain'd him from God by the Prayers of one *Schach*, a Man accounted very holy and religious: But his Father about the twelfth or thirteenth year of his Age changing his first Name, according to the Custom of the Countrey, call'd him *Schach Selim*, which in the *Arabick* signifies, *A Peaceable King*, supposing this Name to agree best with his Temper and Disposition.

On the the eighth day after *Eckbar's* Death, *Selim* in the beginning of his Reign, to gain the favor and good opinion of the *Mahumetans*, whom he had promis'd to defend their Laws, caus'd their Temples to be cleans'd, and took upon him the Name of *Nuridin Mahumed Fahanair*, or (according to *Della Valle*) *Nura Eddin, Muchamed Gihon Ghir*, that is, *The Light of the Belief of Mahomet, and Conqueror of the World*, because he publicly declar'd to be a *Mahumetan*, notwithstanding in his heart he neither esteem'd *Mahomet* nor his Laws, nor did he regard any Religion; yet he kept the Name of *Schach Selim*, by which he was call'd amongst the common People.

This *Scach Selim*, amongst all his Women, had one who was acknowledg'd as a Queen, and being honor'd above all the Ladies of his Court, bore a great sway, nothing being done in the Kingdom but by her Conduct and Power: She was a native *Indian*, but of *Persian* Blood, viz. Daughter to a *Persian*, who deserting his native Countrey, came into *India* to serve the *Great Mogol* (as many *Persians* do,) who for the many good Services which he had done him, made him a *Chan* and *Viceroy* of a Province.

This Queen was first Marry'd to another *Persian* Nobleman, who was also in the *Mogol's* Service, after whose Death, by some means or other, she came acquainted with *Schach Selim*, who falling in love with her, desir'd her to go into his *Haram* or *Seraglio*, amongst his other Concubines; which she modestly refusing, said, *That she had once been the Wife of one, who in all Places had given proofs of his Valor, being never daunted by any of his Enemies: Moreover, that she was the Daughter of such a Father, as accounted Honor the greatest Good; wherefore she could never be brought to forget her self so much, as to be guilty of any unchaste Action; neither would her Birth and Quality permit her to be put into the King's Haram, and us'd as a common Slave; but if the King had so great an Affection for her as to make her his lawful Consort, she should never be wanting in the Duty which she ow'd to the King, but at all times be subject, and ready to obey his Commands.* This her bold Answer so incens'd the King, that it wanted very little but he had forc'd her to Marry one of those Persons call'd *Halachor*, who are those that without scruple eat of all sorts of Meat, and are the most despicable and scorn'd People of all *India*; yet nevertheless she remain'd so firm and constant, that she resolv'd rather to die than change her Mind. The King more and more overcome by her Beauty, at last consult'd to Marry her as his lawful Wife, and caus'd her to be acknowledg'd as Queen, and chief of all the King's *Haram*, which she clear'd from all those of whom she had

Scioco Gio
succeeds his
Father by the
Name of
Schach Selim.

A *Persian*
Lady gains to
be made
Queen by
her resolute
Carriage.

suspicion, either by Marrying of them to some of the Kings Nobles, or some other means. At the Court she made likewise great alterations, by putting all the old Officers out of their Places, and new ones in their stead who were her Favorites and Relations. When the King declar'd her Queen, he call'd her *Nurmahal*, that is *Light of the Court*. She had a Brother nam'd *Alaf Chan*, who by the King's favor was grown very powerful *Sultan Chofrou*, *Selim's* Son, Marry'd one of her Daughters, and *Sultan Scerbriar*, another, both which she had by her first Husband, for she had no Children by *Schach Selim*.

Several Opinions concerning *Selim's* Issue.

Robert Covert tells us, That this *Selim* had five Sons, the first whereof was call'd *Paheschau Sehelbam*, which signifies, *The next Heir to the Crown*, who being blind, was kept as a Prisoner; the second was *Sultan Naubrea*, appointed to succeed his Father; the third, *Sultan Lawle*; the fourth, *Sultan Lill*; and the fifth and youngest, *Sultan Caiwone*.

Hawkins calls these five Sons *Sultan Cussenu*, *Sultan Pernis*, *Sultan Choreu*, *Sultan Shairer*, and *Sultan Bath*.

Della Valle calls the eldest *Sultan Chofrou*; the second *Sultan Pernis*; the third, *Sultan Chorrom* (to whom his Father gave the Surname of *Schiah Gihan*, that is, *King of the World*, after his return from the War, which he had successfully maintain'd in *Decan*;) and the youngest *Sultan Scheriar*.

Chofrou rebelling against his Father, is defeated.

Sultan Chofrou, the eldest Son, a very hopeful Prince, and a great Friend to the *Christians*, having been settled in a peculiar Lordship, rebell'd against his Father *Schiah Selim*, in the Year 1606. under pretence that the Kingdom belong'd justly to him; because King *Echar* his Grandfather had on his Death-bed given his Realm to him, as being his Grandchild, who was then born, and had excluded *Selim* his Father, and onely Son to *Echar*: Wherefore he took up Arms against him, to obtain that from his Father which his Grandfather had in his last Will and Testament given to him. But *Chofrou* being defeated and overcome in the Battel, was forc'd to lay down his Arms, and surrender himself up to his Father, who with mild Words blam'd him for his rashness, and ask'd him why he would take this preposterous course, since the Crown on necessity would fall to him, and that he was onely the Preserver of it whilst he liv'd: Yet he caus'd all the Commanders which had serv'd *Chofrou* in this War to be put to miserable deaths, and their Bodies to be laid in the way where *Chofrou* was to pass, and trampled over them, as a Victor over his Enemies. Nor ended the business so; for *Chofrou* was bereav'd of his Liberty, not being permitted to converse with the People as before, but was committed, though after an Honorable manner, to the Custody of several Noblemen, his Father likewise causing his Eye-lids to be sew'd up, that so he might bereave him of his Sight without putting out his Eyes, and at once deprive him of the means to make any further trouble in the Kingdom: But after the expiration of some days, *Selim* causing his Eyes to be open'd again, prevented *Chofrou* from being always blind; yet though he beheld the Light of the Sun again, he enjoy'd not his Liberty, but was kept a close Prisoner for the space of two Years, not being allow'd, according to the King's Command, to have above one Man to wait upon him.

Mean while *Nurmahal* the King's Consort us'd

her endeavors to perswade *Chofrou* to marry her Daughter, before she bestow'd her in Marriage to his Brother *Sultan Scheriar*; for she certainly believ'd that *Chofrou* should succeed *Selim* after his death. But *Chofrou* could never be brought to consent, either out of love to another, or because he dislik'd *Nurmahal's* Daughter, although being a Prisoner, he was, upon condition to marry her, promis'd his Liberty. But she whom he really affected, and who lov'd him no less, obtain'd of his Father King *Selim* to serve her Lover in Prison, where she behav'd her self very nobly towards him, always perswading him to marry *Nurmahal's* Daughter, telling him, she would be very well satisfi'd to serve him as a Slave, provided she might but see him at liberty, and settled in a Condition according as his Birth requir'd: But he not minding her Perswasions, contentedly spent his time with her in Prison two whole years; after which, his Fathers anger being somewhat appeas'd, he was restor'd to his Liberty, though under the charge of several Guards, the King's great Confidants. But by his refusal to marry his Step-mothers Daughter, he incur'd her hatred and displeasure, and forc'd her, contrary to her first resolutions, to give her in Marriage to his Brother *Scheriar*.

The mutual Constancy of *Chofrou* and his Lover.

Of *Sultan Pernis*, the second Son, who had his Residence in the Kingdom of *Bengala*, near the Mouth of the River *Ganges*, and Govern'd by the Title of Vice-Roy, no further mention is made.

At the same time the third Son, *Sultan Chorrom*, rebell'd against his Father, with intention to make himself Master of the Kingdom of *Surrat*: Wherefore *Schiah Selim* sent one of his Chief Chans, call'd *Ajat Chan*, to *Agra*, to convey his Treasure from thence, before *Sultan Chorrom* came thither.

This *Chorrom* was Governor of that part of *Decan* which he had conquer'd for the Mogol his Father; and the occasion of this Rebellion was as followeth.

Chorrom by his own subtil Contrivance and Conduct, and by the high esteem of his Father-in-Law *Ajat Chan*, and his Sister *Nurmahal*, had so wrought with the King, that the Prisoner *Sultan Chofrou* was committed into his Custody, but with Commands to use him well, and take special care of him: Which being effected, *Chorrom* would neither go to his Territory, nor march into the Field with an Army, though his Father requested him, unless he might carry *Sultan Chofrou* along with him; under pretence, that it would not be convenient for him to depart from the Court, and leave *Chofrou*, his great Enemy, there. No sooner was *Chofrou* deliver'd up to him, but he immediately went from thence, and kept him two Years in an honorable manner. But at last *Chorrom*, who had no other design but by his Brothers death to secure himself of the Kingdom, practic'd all the time since his coming from his Father's Court, as some affirm, to poyson him; in order to which, he charg'd all those that wait'd upon, and guarded him, to force him to eat the poyson'd Meat whether he would or no, or else destroy him after another manner, which they accordingly attempted several times, but *Chofrou* having notice thereof, would not eat any of the Meat that was brought to him by them, expressly telling them that it was poyson'd. The Keepers seeing no way to perform their Masters Command by Poyson, fell all upon him with drawn Swords,

The occasion of *Chorrom's* Rebellion.

Swords, and after long resistance strangled him with a Bowe-string. Some affirm, That *Sultan Chorrom* kill'd *Chofrou* in publick with his own Hand; but however it hapned, *Chofrou* died an untimely and violent death, and left a young Son call'd *Sultan Bulachi*.

Chorrom re-
bells against
his Father.

Schach Selim inform'd hereof, and exceedingly enrag'd against *Sultan Chorrom*, sent for him to Court, to give satisfaction for the Murder which he had committed: But *Chorrom* not regarding his Father's Command, rais'd all his Forces to fight against him, and not only forc'd his own Subjects to take up Arms, but also the Inhabitants of other Towns which were not under his Jurisdiction, as those of *Cambaya*, and other Places; and having gotten an indifferent Army, accompanied by some petty *Indian* Princes, he march'd to *Agra*, which he plunder'd and ruin'd a second time, his Soldiers committing greater Outrages and Cruelties than before, perhaps in revenge of the loss which they sustain'd in Storming of the Castle in vain, with the loss of many of their Men, by reason of the valiant resistance of the Besieg'd.

Anno 1624. *Chorrom* being defeated, fled with some of his Men to the Dominions of *Cub Schiah*, where *Selim* not prosecuting him any further, permitted him to live in quiet.

He also defeated the Governor of *Cambaya*, and put another of his Favorites in his stead.

Some relate the death of *Echar*, and that which hapned concerning the Inheritance of the Kingdom by his eldest Son *Selim*, thus.

Another Re-
lation of *E-
char's* death,
and *Selim's*
Reign.

Echar having subdu'd many *Indian* Princes which Govern'd *Indostan*, and taken from them the Kingdoms of *Candahor*, *Cabul*, *Cassamier*, *Chasse-nie*, *Benazard*, *Guzuratte*, *Sinda* or *Tata*, *Ganhees*, *Barampour*, *Baror*, *Bengala*, *Orixa*, *Oda*, *Maloun*, *Agra*, *Deli*, and reduc'd them to Provincial Governments, he undertook the conquering of *Decan*. Mean while *Selim*, whom *Echar* had made General over another Army, to subdue *Radzia*, *Rana*, and *Mardout*, rebelling with all his Forces, declar'd himself against the King his Father, with whom he made Peace again a little before his death: For when *Echar* had concluded to poyson one *Myrza Gazia*, and had caus'd two Pills to be prepar'd, the one of which was onely for purging of himself; and the other, which was of Poyson, intended to be given to the said Prince *Myrza*, he mistaking in the choice of them, took that himself which he had prepar'd for his Adversary. At last growing sensible of his mistake, and lying on his Death-bed, he set his *Tulbant* on the Head of *Selim*, and also gave him the Sword of *Homayon* (*Echar's* Father, and *Selim's* Grandfather) declaring him thereby his Successor. Yet nevertheless the Chiefest of the Nobility divided themselves into Factions and Parties after his death (which was in the sixtieth Year of his Reign) the one chusing the Side of *Sultan Corferronne*, eldest Son to *Selim*, under pretence that *Echar* had declar'd him his Successor; but this Party not long after better considering with themselves the danger they incurr'd, suddenly strook up a Peace: Yet they forc'd *Selim* a second time to take up Arms, though with the like ill success on their part; for their Forces were all destroy'd, and *Corferronne* himself taken Prisoner, and carried to the Castle of *Lahor* on an Elephant, the Boughs being lopp'd off the Trees on the Way as he pass'd, that so he might the better see the dismembred Bodies and

Heads of those that were of his Party, and laid there on purpose to make the Tragedy appear the more terrible to him; and him the more sensible of his Father's displeasure.

Not long after, those of the same Party, as *Myrza Fetulha*, *Myrza Charrief* (Son to *Ethamandaulet*, whom Sir *Thomas Roe* calls *Etima Doulet*) *Myrza Mouradin*, and *Myrza Ziafferbek*, contriv'd a Plot against King *Selim*, intending to surprise him in the Mountains of *Cabul*, through which he was to pass, and to proclaim *Sultan Corferronne* in his stead: But they losing their opportunity, the King soon after was inform'd thereof, and caus'd all the Conspirators to be put to death, except *Ethamandaulet*, who bought his Life for two thousand *Lek Ropias*. The King likewise concluded, upon advice of *Myrza Ombrave* his Son, to bereave *Sultan Corferronne* of his Sight with the Juyce of an Herb call'd *Aok*; but that onely put out one of his Eyes. A short time after this, *Ethamandaulet*, with his Daughter *Mermetzia*, Widow to *Cheer-affghan*, were carried to *Agra*, to pay the foremention'd promis'd Sum of Money; whither being come, *Mermetzia* went often to see *Sultane Rockia*, Mother to King *Selim*, at one of which Visits the King meeting her in his *Seraglio*, whither *Rockia* had brought her with her Daughter of five or six years of Age, he lifting up her Vail, and looking in her Face, said, That he would be glad to be the Father of such a Daughter; and also declar'd his Affection to her. Shortly after he sent a Messenger to her Father *Ethamandaulet*, to request his Daughter in Marriage; to which her Father consenting, he married her with the usual Ceremonies, and chang'd her Name of *Mermetzia* into that of *Nourziam Begem*, that is, *Light of the World*; or, as Sir *Thomas Roe* and *Della Valle* affirm, she was nam'd *Nurmahal*, or *Nourmahal*, that is, *Light of the Court* or *Seraglio*.

Sultan Chorrom also caus'd his * eldest Brother, who was committed to his charge, to be murder'd, judging thereby, as he suppos'd, to have secur'd himself of the Realm; and being impatient to stay any longer, plotted with *Afaschan* (whose Daughter he had married) to rob the *Mogol* of his Treasure: In which Enterprise failing, he proclaim'd War against his Father, which he prosecuted to his dying day. In the interim *Nurmahal* sent *Sultan Scheriar* her Son to *Lahor*, to settle him in the Throne, and endeavor'd to get the Militia to side with him: But *Afaschan*, whose aim was to place the Crown on *Chorrom's* Head, inform'd him of this Alteration; whilst he, to keep the Army under his Command, advis'd *Bolak*, otherwise call'd *Bulachi*, Son to *Sultan Corferronne*, to proclaim himself King, by the assistance of the Chiefest Officers which were of his Party in the Army, and gave the Guards to his Sister. But *Scheriar* being defeated before *Chorrom's* coming thither, and taken, was with *Sultan Bolak*, and many other Princes of the Blood-Royal, bereav'd both of Sight and Life.

* *Chofrou* or
Corferronne
(for they
seem to be
the same)
beforemen-
tion'd.

Mean while King *Selim* died, Anno 1627. being the last Pretender of the Successors of *Tamerlane*; for the rest which out of ambition aspir'd to Govern after him, were wholly cut off.

This *Selim* had no Lands in *Tartary*, except those which lay beyond the Mount *Geranny*.

After the death of *Selim*, *Chorrom* coming to the Crown, was call'd *Schach Bedin Mahomet*, and took upon him the Title of *Chagehan*, or *Schach Jfehan*, otherwise *Schach Geaan*, that is, King of the

Chorrom suc-
ceeds *Selim*.

World. He repos'd great confidence in *Afaschan*, and out of the Respect he bore him, pardon'd his Sister *Norbahal*. He was a comely Person, pretty tall, full Fac'd, and of a fallow Complexion. He was a *Mahumetan*, as also some of his Predecessors, though (as others say) not rigid in maintaining the Laws which are prescrib'd them.

The Issue of
Schach Jehan.

Schach Jehan had four Sons and two Daughters; the eldest Son was call'd *Dara*, that is, *Darius*, or (according to *Bernier*) *Darachaour*; the second, *Sultan Sujas*, that is, *A Prudent Prince*; the third, *Aurengzebe*, which is, *The Ornament of the Throne*; and the fourth or last, *Morad Backche*, that is, *Perfect Desire*. Others call'd *Darachaour*, *Darasja*, *Sujas*, *Chasausa*, *Aurengzebe*, *Orang*, *Oranchzef*, *Moradbackcha*, and *Moradbeg*; all which he made Vice-Roys, or Governors of divers of his best Provinces or Kingdoms, viz. *Oranchzef* Commanded in *Decan*; *Sultan Chasausa*, in *Bengala*; *Moradbeck*, in *Zurratte*; but he always kept *Darasja* by him, as being Heir apparent to the Crown, and his Successor.

Two years before, viz. Anno 1654. *Schach Jehan* at his return from *Asmeer*, fell exceeding sick, insomuch that his Recovery was very doubtful, and a rumor that he was dead spread through the whole Realm, from whence there arose a great Difference between these Brothers, who all aiming at the Crown, maintain'd a Civil War for five years, but at last *Oranchzef* after the Decease of of his Father, who dy'd in Prison, and also the Death of his three Brothers, made himself Master of the Realm.

The Chara-
cter of his
Children.

The eldest Daughter of *Schach Jehan* was named *Begum Sabe*, that is, *My Lady Princess*; and the youngest, *Raichenara Begum*, that is, *Illustrious Princess*, or *Light of Princesses*; which kind of Names are very frequently given to the Princes and Princesses of this Countrey, because all the Lands belonging to the King, there are no Dukedoms, Earldoms, nor Lordships, from whence the Nobles can derive their Names and Titles, they having nothing but Rewards for their good Services, either in Lands or ready Money, which the *Mogol* gives them, and increases, decreases, or takes away when he pleases; wherefore the *Omrabs* or *Omaris* have no other but such kind of Names as these, viz. *Rax Andazekan*, *Safe Chekenkan*, *Bark Andazekan*, and *Dianerchan*, or *Danechmendkan*, or *Fazelkan*, which signifie *Striker of Thunder*, *Confounder of the Rich*, *Vomiter of Lightning*, *Faithful*, *Knowing*, *Perfect Lord*, and the like.

Darasja, the eldest Son, wanted not good Parts; for he was courteous in Conversation, subtil, very civil, and exceeding bountiful, yet so self-conceited, that he believ'd himself able to do all things, and could not imagine that any one was capable of giving him Advice. He often scoffed at those that had given him Council; so that his best Friends durst not adventure to discover to him the secret Intentions of his Brothers. He also on a small occasion would rail, curse, and threaten the greatest *Omrabs* or Lords in his Passion, which soon ceas'd. And although he was a *Mahumetan*, and manifested the same in his publick Devotion, yet he privately profess'd himself a *Heathen* amongst the *Heathens*, and a *Christian* amongst *Christians*. He constantly kept some *Pendels*, or *Heathen Teachers*, by him, who receiv'd great Rewards, and perswaded him into an Opinion, contrary to the Religion of the Countrey. He also hearkned some time since to the Instructions of a

Jesuit call'd *Buze*, and took great liking to his Doctrine; and yet some affirm that he was of no Religion at all, and that that which he did was onely out of curiosity, or for his pleasure, or rather out of subtilty, to make himself belov'd by the *Christians*, of which he had great numbers in his Army, and especially to gain the *Rajas* or *Heathen Lords* Tributary to this Realm, that when occasion should require, he might get them to side with him; but let it be how it will, it did not much tend to his advantage, as shall appear in the following Relation: for the Pretence which *Oranchzef* made use of to cut off his Head, was because he was turn'd *Caffer*, which is properly an Unbeliever, or one without Religion.

Sultan Sujas, or *Chasausa*, was almost of the same Temper and Disposition, but more subtil and reserv'd, and withal very politic in contriving of Plots; for the management whereof he got many Friends, by making Presents to the chief *Omrabs* and eminent *Rajas*; yet still at times of recess was so exceedingly inclin'd to the Sports of *Venus*, that keeping many Concubines, he spent whole Nights and Days in their company, Singing, Drinking, and Dancing with them. He profess'd himself of the *Persian* Belief, although *Schach Jehan* and all his Brothers were of the *Turks* Opinion; which he did for this reason, because the most eminent Persons at the *Mogol's* Court, and those which have the greatest Employments, being for the most part *Persians*, as also their Children, he hop'd by this means to gain their Affections to be of his Party.

Oranchzef had not that generous Spirit, nor affable Deportment as *Darasja*, but seem'd to be of a more profound reach, well knowing all his People, and chose those that would certainly stick to him in time of need. He was very reserv'd, subtil, and a great Dissembler, insomuch that he pretended himself a long time to be a *Fakier* or *Derwis*, that is a poor Monk, who hath deny'd all the Glories of the World, and seemingly disown'd any Interest in the Crown, and that he desir'd to spend his days in Prayers and Devotion, whilst he was still plotting at the Court, especially when he was made Vice-Roy of *Decan*, and carry'd his whole Designs with so much secrecy, that no Person could take any notice thereof. He also insinuated himself exceedingly into his Father *Schach Jehan's* favor, who notwithstanding the great inclination he had towards *Darasja*, could not hide his affection to *Oranchzef*; which bred such Jealousies in *Darasja*, that he us'd often to say to his Friends, *Of all my Brothers I fear none but this Nemas*, that is, *This great Dissembler*.

Moradbeck, the youngest of all, was none of the most subtil, thinking on nothing but how to recreate himself, either in Drinking, Hunting, and Arching; yet nevertheless he had some good Parts, and accounted it a great Vertue to keep nothing secret. He was indeed a Prince of a noble Temper, which had it been accompany'd with a little more reservedness and prudent Conduct, he would certainly have been prefer'd before his Brother, and made King of *Indostan*, as shall appear hereafter.

As to what concerns the Daughters, *Begum Sabe* being very beautiful, and of a noble Spirit, she was exceedingly belov'd by her Father, and according to report, he admir'd her beyond belief, alledging for his Excuse, that (according to the opinion of his *Mollas* or Priests) it was lawful for



SCHAH IEHAAN

a Man to eat of the Fruit of the Tree which he had planted: He repos'd so great confidence in her, that he resolv'd to make her the onely Guard of his safety, and to oversee all things that were brought to his Table, so well she knew how to please him, whom she made to do all things to the advantage of such as she affected. She was very rich by the great Rewards and Presents which she receiv'd for her Service in several Busineses: also very expensive, generous, and noble. She declar'd her self wholly for *Daraja*, which was not a little to his advantage, and strengthening of his Father's Affections towards him: for she having a great kindness for him, inform'd him of all things that proceeded between her Father and her other Brothers, which was not so much because he was the eldest Son, and she the eldest Daughter, as the common People believ'd, but because he promis'd to Marry her as soon as he should be King, which is altogether unusual, and a thing almost never heard of in *Hindustan*, because the Husband to a Princess, which must needs be very powerful, would always be suspected to lay claim, or pretend to the Crown; besides which, the Kings account their Blood so high, that according to their opinion, there can be none found worthy of their Daughters. She was always kept lock'd up in the *Seraglio*, by reason of her great inclination to venereal Sports, as may appear by the following Relation, viz. She caus'd a beautiful and well shap'd Youth, of an indifferent Extract, to be brought to her into the *Seraglio*, which she could not do so privately but that she was discover'd, and the news thereof carried to her Father *Schach Jehan*, who resolv'd to surprise her under the pretence of a Visit. When *Begum Sahib* on a sudden seeing her Father unexpectedly coming towards her, she had no time to hide her Lover but under a Bathing-tub, which was not done so secretly, but that *Schach Jehan* discover'd it, yet he neither chastis'd her, nor seem'd to take any notice thereof; but having sat a considerable time discoursing with her, he said, that to his thinking she was not very well, and appear'd to him much out of order, which must of necessity proceed from too much Bathing her self, and in a seeming rage commanded the Bathing-tub to be immediately set on fire, resolving in himself not to stir from thence before the Youth and Tub were burnt to Ashes. Not long after she procur'd a *Persian* call'd *Nazerkan*, her Father's *Caneleman*, or Steward of his Court: He being a young *Omrab*, comely, and the most civil of all the Court, was exceedingly belov'd by all Persons, insomuch that *Hestkon*, Uncle to *Oranchzef*, endeavor'd to Match him with the Princess, which was very ill resent'd by *Schach Jehan*, who resolv'd, after the Secret had been disclos'd to him, to kill *Nazerkan*, by giving him poyson'd *Betel-leaves*. This young Lord thinking on nothing less than being poyson'd, going out of the King's Presence very merry, went into his *Palakin*, but dy'd by the Way before he came home.

The Mogol's youngest Daughter *Raichenara Begum*, was never accounted so beautiful nor ingenious as *Begum Sahib*, but delighted as much in lasciviousness: She always sided with *Oranchzef*, and declar'd her self an Enemy to her Sister and *Daraja*, which made her not to be so well belov'd, nor had she so much Interest to dispatch Busineses like her Sister; yet nevertheless being in the *Seraglio*, and holding Correspondence with many Intelligencers, she was not negligent in discovering many Secrets to *Oranchzef*.

Schach Jehan a little before these Troubles seeing himself charg'd with these four Princes, all grown up and Marry'd, and observing that each of them pretended to the Crown, and carrying themselves as Enemies one to another, sought privately to compass their Designs, was exceedingly perplex'd, not knowing what to do, and began to fear his own Person, as if he foresaw what afterwards befell him; so lock them up in *Gowaleor* (which is a Fort where Princes are generally secur'd, and invincible by reason of its situation on an inaccessible Rock, and the abundance of fresh Water, and Provisions for the Souldiers in Garrison) was no small Business, they being already very powerful, and liv'd in the State and Splendor of Princes: Moreover, he could not in honor send them away to any Place, without giving them Dominions according to their Birth, and therefore timorous that they might rebell, and make themselves absolute Princes in their respective Jurisdictions, as indeed afterwards they did; yet nevertheless, out of fear least they should destroy one another in his Presence, which might chance to happen, if he kept them at his Court, he resolv'd to send them away; and accordingly sent *Sultan Chasoua* to the Kingdom of *Bengala*; *Oranchzef*, to *Decan*; *Moradbeck*, to *Zurrate*; and gave the Government of *Cabul* and *Multan* to *Daraja*: The three first left the Court well satisfi'd with their new acquir'd Dominions, where they made themselves supreme Governors, and kept the Revenues of the Countreys for the maintenance of strong Armies, under pretence to keep their Subjects and Neighbors in quiet. But *Daraja* being the eldest, and Heir to the Crown, dwelt not from the Court, which was the Design of *Schach Jehan*, who always fed him up with a Promise that he should succeed him; and also granted him to give Commissions, and had a small Throne underneath his amongst the *Omrabs*, so that there seemingly were two Kings; but as two equal Powers can scarce agree, so *Schach Jehan*, notwithstanding *Daraja* was very respectful to him, and shew'd him great Reverence, was still in fear of being poyson'd by him, and the more, because *Daraja* was jealous of *Oranchzef*, whom for his excellent Parts his Father judg'd fitter to succeed him than any of his other Sons.

Schach Jehan's Wife, being exceeding beautiful, was call'd *Tage Mahalle*, that is, *The Crown of the Female Sex*.

But for the better explanation of this Story concerning the foremention'd four Princes, and the Mogol *Schach Jehan*, we must relate what hapned a little before these Troubles between *Oranchzef*, the King of *Golkonda*, and his Visier *Emir Femla*, because this will declare the Nature and Constitution of *Oranchzef*, who afterwards came to be the Mogol and King of *India*. Hereby also it will appear after what manner *Emir Femla* was employ'd to lay the first Foundation of *Oranchzef's* Royalty.

At the time of *Oranchzef's* residing in *Decan*, the King of *Golkonda* kept the foremention'd *Emir Femla* as his Vice-Roy, and General of all his Forces. He being a *Persian* born, and very famous in *India*, was of no high Extract, yet a Man fit to undertake any Design, being a great Captain, and of a noble Spirit. He had amass'd together great Riches, not onely by his careful management of State Affairs, but by the Trade of those Ships which he sent to divers Coasts, as also

The Sons sent to Govern several Provinces, onely the eldest stays at the Court.

by

by the Diamond Mines, which he alone Farm'd under borrow'd Names, keeping always many Men at work in them, insomuch that the whole Countrey talk'd of him and his abundance of Diamonds, which were not reckon'd but by Bags full. He also rendred himself very famous and powerful, by keeping several Troops of very choice Men besides the King's Army, at his own proper Charge; and had also very good Artillery, which was manag'd and look'd after by *Franks* or *Christians*. In short, he was rich and potent, especially after he had found out a means to get into the Kingdom of *Carnate*, and pillag'd all the *Hethen* Temples in that Countrey, that the King of *Golconda* beginning to grow jealous of him, resolv'd to do him a great Discourtesie, and the rather, because he was not able to bear what he heard of him, for it was reported as if he had been too familiar with the Queen his Mother, who was very beautiful: Yet nevertheless he made no Person privy to his Design, but waited with patience till *Emir Femla* should come to the Court, he being at that time with his Army in *Carnate*. But not long after, when he was told of several other Passages that had hapned between his Mother and him, he was not able to contain his Passion, but flew out into many threatening Invectives, which quickly came to *Emir's* Ears, he having many of his Wives Relations at the Court, who inform'd him thereof; and the King's Mother, who no ways hated him, was also inform'd thereof, who oblig'd *Emir* with all speed to write to his Son *Mahomet Emurcan*, he being then at the Court, giving him order upon sight of his Letter, under pretence of going a Hunting, immediately to come away to him. *Emurcan* neglected not to use many means; but because the King commanded him to be always near him, and kept a continual Eye over him, he was not able to stir out of his sight; which exceedingly troubling *Emir* made him take a strange Resolution, which put the King in no small danger of losing both Life and Crown, insomuch that the Proverb was here verifi'd, *That he which knows not how to dissemble, knows not how to Govern*. He therefore wrote to *Oranchzef*, who then was in *Daulet Abad*, the Metropolis of *Decan*, and fifteen or sixteen days Journey from *Golconda*, that the King of *Golconda* intended to ruine him and his Family, notwithstanding the great Services which he had done him; wherefore he was forc'd to flie to him; and beg that he would please to receive him under his protection: Moreover, if he would take his advice, and repose confidence in him, he would so contrive the Business, that he would at once deliver both the King and Kingdom into his Hands; and to make the Business seem the easier, he inform'd him to this effect:

"You need not pick above four or five thousand Horse out of the Army, and march speedily with them to *Golconda*, reporting along the Way that you are an Ambassador, sent from *Schach Fehan* about extraordinary Business to *Bagnaguer*. The *Dabir* (who is the Person to whom all Agents that have any Business with the King, make their first Addresses) is my real Friend and Creature; therefore think of nothing but to make speed. I will so order that you shall come safe to *Bagnaguer's* Gates, out of which when the King shall come, according to the Custom, to receive his Letters, you may easily secure him and all his Attendants, and do

"with him what you think fit, his House where he resides having neither Walls nor Moat about. I will be at the charge of this Expedition myself, and allow you fifty thousand *Ropias* a day during the time of your March.

Oranchzef, who always watch'd for such an opportunity, would not let slip so fair a one as this, but immediately set forward on his March, and came safe to *Bagnaguer*, without being known or taken for any other than an Agent sent from *Schach Fehan*. The King of *Golconda* inform'd of this pretended Ambassador, came out as he was accusom'd to receive him honorably in a Garden; when falling into the hands of his Enemies, he was set upon by ten or twelve *Gurgus* or Slaves, who had secur'd his Person, as was design'd, had not an *Omrah* having compassion on the King, cry'd, *Doth not your Majesty see that this is Oranchzef? get away, otherwise you will be made Prisoner*; which exceedingly amazing the King, he stept forward, and with full speed rode to the Fort of *Golconda*, lying not above a Mile from thence; which when *Oranchzef* saw, he was not much concern'd theréat, because he well knew that *Emir* would not come with his Army to the King's assistance, and therefore posselt himself of the Royal Palace, and took away all things of any value which he found there; yet he sent the King all his Women (which is a thing strictly observ'd throughout all *India*;) and besieg'd him in his Castle; but because the Siege continu'd too long for his Stores, of which he had brought but a few with him, and also receiving Orders from *Schach Fehan* to repair to *Decan*, though the Castle was just upon surrendring, he was forc'd to raise it. Notwithstanding he very well knew, that *Darasja* and *Begum* had prevail'd with his Father to give this Order, for fear he should grow too powerful, yet he shew'd no sign of discontent, but said that the Orders of *Schach Fehan* ought and should be obey'd; but he came not back without being well paid for his Journey. He also Marry'd his Son *Sultan Mahomed* to the King's eldest Daughter, upon promise that he should make him his Successor, giving him in the interim as Portion, the Castle and Jurisdiction of *Bamguire*; and also obtain'd the King's consent, that all the silver Money which should from that time be Coin'd in the Realm, should bear on the one side *Schach Fehan's* Arms; and that *Emir* with all his Forces should immediately withdraw.

These two great Persons were not long together before they contriv'd high Designs: for by the Way they besieg'd and conquer'd *Bider*, one of the chiefest and strongest Places of *Visjapour*; from whence they went to *Daulet Abad*, where they so ty'd the Knot of Friendship, that *Oranchzef* could not live without seeing *Emir* twice a day, nor *Emir* without seeing *Oranchzef*.

This their Union began to give scope to new Plots, and was the indeed the first Foundation of *Oranchzef's* Royal Dignity.

This Lord having been often sent for, went at last with great and rich Presents to *Agra*, to proffer his Service to *Fehan*, and move him to proclaim Wars against the Kings of *Golconda* and *Visjapour*, and also against the *Portuguese*. The first Present which he made to his Father was a great Diamond, the like whereof is not to be found, acquainting him, that the Stones of *Golconda* differ very much from those that were found in the Rocks of *Candahar*, which he had always suppos'd

The King of *Golconda* escapes narrowly from the hand of *Oranchzef*.

Emir Femla's Plot against the King of *Golconda*.

The great Friendship between *Oranchzef* and *Emir Femla*.



SCHAH ORANGZEF

to be the best, and that nothing else must be thought on, but to begin the War on that side, and conquer all the Lands extending to *Cape Comory*. *Schach Jehan*, whether blinded by the Diamonds which *Emir* had given him, or whether he thought it time, as some believe, to keep an Army in the Field, to keep *Darasja* (in his opinion grown too powerful) in awe, and the rather, because *Darasja* had misus'd, nay, at last poyson'd the Visier *Sadullacan*, a Person exceedingly belov'd by *Schach Jehan*, and accounted the chiefest Peer of his Realm, because he did not appear to be of his Party, but inclin'd to *Sultan Chausa*, or rather because he judg'd him so powerful, that perhaps he might either assume or dispose of the Crown after *Schach Jehan's* Death, or else because he was neither a *Persian*, nor extracted from *Persian* Blood, but an *Indian*. Moreover some envious Persons reported, that he maintain'd several strong Parties of well Arm'd *Patanes*, with a Design to make himself or his Son King, or at least to defeat the *Mogols*, and place the *Patanes* (from whom he Marry'd his Wife) on the Throne. But however it was, *Schach Jehan* was resolv'd to send an Army to *Decan*, under the Command of *Emir*. *Darasja* considering, that to send an Army to that side of the Countrey, was to strengthen *Oranchzef*, oppos'd the same with his whole endeavors, but could not prevail; so that when he saw *Schach Jehan* continue his Resolution, he was forc'd to be content, yet with this *Proviso*, that *Oranchzef* should stay in *Daulet Abad* as Governor of the Countrey onely, without being at all concern'd with the Army, of which *Emir* being chief General, should leave his whole Family at the Court; which *Emir* would not consent unto, till *Schach Jehan* desiring him to give this satisfaction to *Darasja*, promised him, that in a short time he would send him his Wife and Children; which satisfying him, he immediately march'd with a gallant Army to *Decan*, and from thence without any delay to *Vijapur*, where he besieg'd a very strong Place call'd *Caliane*.

Emir sent with an Army against *Decan*

Schach Jehan falls desperately sick.

This conjuncture of Affairs hapned in *Hindustan*, when *Schach Jehan* being near seventy years of age, fell into a dangerous fit of Sickness, which immediately rais'd an Alarm and Insurrection through all *Hindustan*, *Darasja* raising two vast Armies in *Dely* and *Agra*, the two chief Cities of the Kingdom; *Sultan Chausa* did the same in *Bengala*, *Oranchzef* in *Decan*, and *Moradbeck* in *Zuratte*, each getting those that were inclining to them to be of their Party, every one plotting their several Designs. *Darasja* accidentally taking some of their Letters, shew'd them to his Father, which bred much discontent. *Begum Sahib* his Sister, also was not negligent, to make use of this opportunity to incite the King against them. But *Schach Jehan* suspecting *Darasja*, and out of fear that he might be poyson'd, gave strict order to watch narrowly all things that he should eat of. He wrote also, as it was reported, to *Oranchzef* concerning it; which *Darasja* hearing, could not contain himself from venting high and passionate Threats. Mean while *Schach Jehan's* Sickness increasing, and a rumor of his Death spreading through the City, the whole Court was in great disorder; the Citizens taking up Arms, kept their Shops shut up three days, whilst the four Brothers made great Preparations every one for himself, and not without reason; for they very well knew, that they could not expect any mercy from one another, there being no other

way but conquer or die; and that whoever got the better would destroy all the rest, as formerly their Father had done his Brothers.

Sultan Chausa, who had gotten a vast accumulation of Treasure in the rich Countrey of *Bengala*, by destroying some of the *Ragias*, or petty Kings, and extorting great Sums of Money from others, came first into the Field with a mighty Army, and proceeded on his Way by the help of the *Persian Omrabs*, of whose Sect he was, to *Agra*, reporting all the way that his Father was dead, and his Brother *Darasja* had poyson'd him, and therefore he resolv'd to revenge his Father's Death, and, in a word, pretended to be king. Mean while *Darasja* sent Letters to him from his Father, with Orders not to come any nearer to *Agra*, assuring him that his Sickness was insignificant, and that he found himself much better than he had been. But *Chausa* having Friends at the Court, who assur'd him of the danger of his Father's Distemper, he took no notice of the said Letters, but proceeded on his March, saying he very well knew that his Father was dead, but if he did live, he was resolv'd to go and kiss his Feet and receive his Commands.

The four Brothers take up Arms, each in his own defence.

Oranchzef about the same time, or immediately after, prepar'd to take the Field, and march towards *Decan*, and from thence to *Agra*, when he also receiv'd the same Inhibition, as well from his Father as his Brother *Darasja*, with Threats more than usual; but he took as little notice thereof as *Chausa*. However, considering with himself that his Means and Treasure was low, and his Forces not considerable, he politically resolv'd to make a double trial of his Fortune, in both which he succeeded beyond expectation; the one was design'd to *Moradbeck*, and the other to *Emir Femla*. To *Moradbeck* he wrote a very cunning Letter, wherein he testifi'd, "That he had always been his real and intimate Friend; and that for his part, he was no ways ambitious of Sovereignty, having resolv'd with himself to spend his whole Life like a *Fakier*; but withal affirming, That *Darasja* was a Person altogether unqualifi'd for the Crown, as being a *Casser*, and an Idolater, and therefore hated of all the principal *Omrabs*; That *Sultan Chausa* was of the *Persian* Religion, and consequently an Enemy to *Hindustan*, and therefore unworthy of the Crown; so that in a word, there was no body but himself that deserv'd the same: for all Persons at the Court knowing his Valour, would stand up for him; and as for his own part, if he would promise him, that he would, when he came to be King, let him live in quiet in any Corner of the Realm, there to worship God the remainder of his days, he was ready to assist him with his Counsel and Friends, and also to commit his whole Army unto his Command, to Fight against *Darasja* and *Chausa*; in the interim he sent him a hundred thousand *Ropias*, desiring him to accept the same as a Pledge of his Friendship; and withal advis'd him to come immediately and secure the Castle of *Zuratte*, where he knew all the chief Treasure of the Countrey lay.

Oranchzef's subtil Letter to *Moradbeck*.

Moradbeck, who was neither very rich nor powerful, with great joy accepted of these Proffers made by his Brother *Oranchzef*, as also his Present, and shew'd his Letter to all his Subjects, to induce the younger sort to take up Arms, and the most eminent Merchants to furnish him with the greater Sums of Money, which he earnestly desir'd of them;

them, and also began to act the Part of a King, making great Promises to all those that entred into his Service, by which means he got a considerable Army in a short time, out of which he chose three thousand of the best, which he sent under the Command of *Chah Abas* an Eunuch, yet a valiant Man, to Besiege the Castle of *Surat*; whilst *Oranchzef* sent his eldest Son *Sultan Mahmoud*, who had married the King of *Golconda's* Daughter, to *Emir Femla*, still employ'd about the Siege of *Caliane*, to perswade him to come to *Daulet Abad*, under pretence that he had Business of grand consequence to impart to him: But *Emir* doubting what it might be, excus'd himself, and said, *That he was certainly inform'd that Schach Jehan was not dead; and moreover, that since his whole Family was at Agra, in Darasja's Custody, he could in no wise assist Oranchzef, nor declare himself to be for him.* With which answer *Sultan Mahmoud* much displeas'd, came back to *Daulet Abad*: But *Oranchzef* would not be thus repuls'd, but sent his second Son *Sultan Mazum* to *Emir* with Letters, who manag'd his Business with so much complacency and sweetness, that it was impossible to deny him; and therefore *Emir* pressing on the Siege of *Caliane*, forc'd the Besieg'd to surrender, and then March'd with the Prime of his Army, accompanied by *Sultan Mazum*, to *Oranchzef*, who no sooner saw him, but receiv'd him with the greatest signs of love and joy imaginable, calling him nothing but *Baba*, and *Babagy*, that is, *Father*, and *My Lord Father*: And after having embrac'd him divers times, he stepping aside with him, said, *That it would not be just to desire him, having his Family at the Court, in Darasja's Custody, to undertake any thing for his favor; yet nevertheless, there was nothing so difficult, but that some Expedient might be found out to bring it to pass. Let me (continu'd he) propose a Design to you, which perhaps at first may seem strange; but as you are in fear for your Wife and Children who are in Custody, so it will be a means to secure their safety, if I, under a colour, secure your Person in Prison; which without doubt all the World will believe real: for who can imagine that such a Person as you would permit your self to be thrown into a Gaol. Meanwhile I can make use of some of your Forces and Guns, as you shall think fit: You may also lend me a Sum of Money, as you have often proffer'd me: And then I think it will be fit to try Fortune, and that each of us play our Parts, that so we may see and find out the best ways. If you will consent that I carry you to the Castle of *Daulet Abad*, of which you shall be Master, and set my Son *Sultan Mazum*, or *Sultan Mahmoud*, to Guard you there, the Design will undoubtedly take the better. And I cannot imagine that *Darasja* can find out the Intrigue thereof, nor with what pretence he can misuse your Wife or Children.*

Emir suffers himself to be made Prisoner by Oranchzef.

Emir, whether by reason of the Friendship which he had sworn to *Oranchzef*, or for the great Promises which were made him, or out of fear because he saw *Sultan Mazum* with many well-arm'd Men near him, as also *Sultan Mahmoud*, who look'd frowningly upon him, because he came with his Brother, and not with him, and therefore was seen, as he walk'd behind *Emir*, to lift up his Foot as if he would have kick'd him; I say, whichsoever of these, or whatever else was the reason, *Emir* consented to all that *Oranchzef* had propos'd, highly extolling his Invention. Wherefore *Oranchzef* was no sooner gone, but the Master of the Ordnance approaching, commanded

Emir, in *Oranchzef's* Name, to follow him, and suffer himself to be lock'd up in a Chamber, where he plac'd strong Guards upon him, drawing thither all the Men which *Oranchzef* had about the House.

This noise of *Emir's* being taken Prisoner was no sooner spread abroad, but there began a great Mutiny. All those which *Emir* had brought with him, though much amaz'd, resolving to release him, rode up with drawn Swords to the Guards, to force open the Prison; which might easily have been done, *Oranchzef* not having sufficient Forces at hand to resist so desperate an Undertaking. But as this was nothing but a design'd Plot, so these Insurrections were soon allay'd, by that which was publickly declar'd to the Chief Officers of *Emir's* Army, and by the presence of *Oranchzef*, who with his two Sons first speaking to one, and then to another, made them great Promises and Presents; insomuch that all *Emir's* Troops, and most of those of *Schach-Jehan*, seeing themselves in this confusion, and without a General, and also believing that *Schach-Jehan* was dead, and the great Promises which were made them of raising their Pay, and that they should have three Months Advance, thereby become altogether improbable, immediately declar'd themselves for *Oranchzef*; who being thus become Master of all *Emir's* Forces, Cammels, Tents, and Amunition, went into the Field, with a resolution to go to the Siege of *Surat*, and hasten the taking of it, (which his Brother had protracted) because his Chiefest Men were engag'd there, and found greater resistance than they expected: But *Oranchzef* having March'd some days, heard that the Governor had surrendred the Place to *Moradbech*; wherefore he immediately wrote Letters to his Brother, advising him of all things that had pass'd between him and *Emir Femla*, and also that he had Forces, Money, and private Friends enough at the Court; and that since he wanted nothing, he resolv'd to March directly towards *Brampour* and *Agra*, and therefore that he should hasten to meet and joyn with him. But *Moradbech* found not so much Silver in the Fort of *Surat* as he expected, either because there was not so much as was reported, or that the Governor had convey'd part of it away, as most believ'd: Nevertheless, there was enough to pay his Soldiers, which had entred into his Service in hopes to enrich themselves with the Plunder of the foremention'd Castle. Neither had he any great reason to boast of the taking of this Place; for they lay before it above a Month: nor had they then effected their design, had not the *Hollanders* assisted, teaching them to spring a Mine, which overthrowing a piece of a Wall, drove the Besieg'd to the utmost extremity: But this Conquest did not a little advantage his Design, the fame thereof being spread all over the Countrey, *That Moradbech had won Surat by springing a Mine*: Which founded strange in the *Indians* Ears, who till that time knew not the Invention. Yet notwithstanding all this Fame and good success in the beginning, added to the continual Letters and great Promises from *Oranchzef*, the Eunuch *Chan Abas*, a Man of great Understanding, Courage, and really inclin'd to his Master's Interest, did not at all approve of *Moradbech's* joyning with *Oranchzef*, thinking it much better to keep him in suspense with Words, and let him march to *Agra*, whilst they might receive certain

His Army appears'd by Oranchzef.

News

News of *Schach Fehan's* death, advising him also to Fortifie *Surat*, which was a good Place, and would make him Master of a great Tract of Land, and large Revenues, and by degrees he might secure *Brampour*, which is a great Through-fare, and as it were the Key to *Decan*. But the continual flattering Letters from *Oranchzef*, added to the small Forces, Goods, and Moneys which he had, besides his Ambition to Govern absolutely, made him, slighting all advice, march from *Amadabad*, and desert *Surat*; and go through Woods and over Mountains, to be the sooner at the Place of *Randezvouze*; where *Oranchzef* had staid expecting him two or three days.

Oranchzef and Moradbech joyn.

Great demonstrations of Joy were exprest, in high Feasting, at the meeting of the two Armies: The Princes visiting one another, *Oranchzef* made thousands of Promises to *Moradbech*, alledging anew, That he had no pretence at all to the Crown, nor any other Design but to assist him against *Darasja* their common Enemy, and settle him on the Throne. After this meeting, and confirming of Friendship, the two Armies March'd together, *Oranchzef* still continuing his Promises and Protections of Kindness to his Brother, and treating him both in Private and Publick like a King; which perswaded *Moradbech* into a certain belief, that *Oranchzef* was real in his intentions, and that his exceeding love towards him, made him so submissive; and therefore willingly, and without returning the like Ceremonies, he receiv'd the Services shew'd him by his Brother, in stead of thinking on what had hapned in *Golconda*, and considering, that he who had with such great danger adventur'd to conquer a Kingdom, was not inclin'd to live and die like a *Fakier*.

They march forward.

These two Armies thus united made a considerable Body, which made a great noise at the Court, and gave cause of fear not onely to *Darasja*, but to *Schach Fehan* himself, who knew the Policy and Subtilties of *Oranchzef*, and the Valor of *Moradbech*, and also foresaw, that a Fire once kindled was not so easily quench'd. Wherefore *Schach Fehan* wrote divers Letters in a courteous Style, to this effect: That he was now better in health; That they should return each to his Government; and that he pardon'd and forgot all which had been hitherto acted. But these Letters kept them not from coming forward. And as *Schach Fehan's* Distemper was reported to be mortal, and they wanted no Intelligence; so they always said (and perhaps believ'd the same) that the Letters were writ by *Darasja*, that *Schach Fehan* was either dead or lay a dying, and that they were resolv'd if he liv'd to kiss his Feet, and deliver him out of the Hands of *Darasja*.

The Mogol raises Forces, though unwillingly.

The unfortunate Mogol, observing that his Sons regarded not his Commands, and hearing that they hastned in the Head of their Army towards *Agra*, whilst he lay sick in the custody of *Darasja* (a Man who design'd nothing but War, and the destruction of his Brothers) was necessitated in this extremity to leave his Treasures at his disposal, and sending for his eldest and trustiest Officers, whom he knew had no very great kindness for *Darasja*, commanded them to fight for *Darasja* against the rest of his Blood, against his Children, and against those whom they most respected: In order whereunto, he immediately sent an Army to meet *Sultan Chasausa*, who was come nearest to *Agra*; and made ready another to send

against *Oranchzef* and *Moradbech*, who also approach'd the Metropolis.

Soliman Chekoub, eldest Son to *Darasja*, a Prince about twenty five Years old, of a well-shap'd Body, good Conduct, Courteous, and belov'd by most Persons, especially *Schach Fehan*, who had already enrich'd him, and design'd to make him his Successor rather than *Darasja*, was made General of this Army against *Chasausa*. *Schach Fehan* nevertheless, who rather desir'd to see *Chasausa* return to *Bengala*, than to engage in a bloody Fight, which must undoubtedly prove very hurtful, besides the danger of losing one of his Sons, sent an ancient *Raja* call'd *Fesseingue* (one of the richest and most powerful of all *Indostan*, and the ablest in his whole Realm) to accompany this young General, with private Orders not to engage in a Battel unless forc'd thereto, but endeavor by all means possible to perswade *Chasausa* to return and save his Forces till there was more need to use them; viz. when *Schach Fehan* should be dead, and he see *Oranchzef* and *Moradbech* approach the Court. But as this young Prince *Soliman Chekoub*, full of Courage, thought on nothing, but how by some Heroick Exploit he might make himself Famous; and *Sultan Chasausa* fear'd that *Oranchzef* by the winning of a Field-Battel would first make himself Master of the Treasures and Cities of *Agra* and *Delhi*: So it was impossible for *Raja Fesseingue* to prevent their engaging one with another: For the two Armies were no sooner in

Soliman Chekoub, Darasja's Son, made General against Chasausa.

fight, but they prepar'd to fight, and staid not long before they saluted each other with a Volley of small Shot. The first On-set was very fierce on both parts; but at last *Soliman Chekoub* with great force and eagerness broke the Ranks of *Chasausa*, and forcing him to retreat, soon after put his whole Army to flight; insomuch that if *Fesseingue* and *Patan Delickan* (one of the Chiefest Commanders and valiantest Men, but a private Friend to *Raja*, without whose advice he did nothing) had faithfully assisted him, *Chasausa's* whole Army had been destroy'd, and he himself in danger of being made a Prisoner. But *Raja* (besides that he was commanded to the contrary) was too subtil to lay Hands on a Prince of the Blood, and Son to the King, so that he gave *Chasausa* time to retreat without losing of many People. But because *Soliman Chekoub* was Master of the Field, and had gotten some Guns, the Report immediately went at Court, that *Chasausa* was utterly destroy'd. This Victory made *Soliman Chekoub* very famous; and lessening the esteem which the People formerly had of *Chasausa*, made all the Hearts of the *Persians* which were formerly inclining to him grow very cold.

He fights Chasausa's Army, and gets the Victory.

The young Prince having spent some days in pursuing *Chasausa*, and having daily Information from Court, understood that *Oranchzef* and *Moradbech* approach'd with a great Army; and knowing also that *Darasja* his Father had many private Enemies; he resolv'd to give over his Pursuit, and return speedily to *Agra*, where *Darasja* might perhaps give Battel to *Oranchzef* and *Moradbech*. This was the best course which he could have taken; for doubtless if he had come thither time enough, *Oranchzef* could not have had any advantage of his Enterpriser: nay, some are of opinion, that he durst not have given Battel, by reason of his small Party; but *Darasja's* bad fate would not suffer it.

Whilst all things were thus carried on the side

A a

towards

towards *Elabas* (which is a Place where the River *Gemna* unites with the *Ganges*) there was quite another Scene acted towards the side of *Agra*. At the Court they fear'd that *Oranchzef* might cross the River of *Brampour*, and have pass'd the troublesome Way between the Mountains, and therefore sent several Troops to prevent his passing over the Stream *Eugenes*, whilst the whole Army was made ready, and two of the chiefest Nobles of the Realm were chosen to Command the same; one of them call'd *Casemcan*, a famous Captain, and a great lover of *Schach Fehan*; but having no kindness for *Darasja*, he went thither against his will; yet was perswaded to undertake that Office by *Schach Fehan*. The other, nam'd *Jesseingue*, was a mighty *Raja*, and Son-in-law to that *Raja Rana*, who in the time of *Echar* was as if he had been Emperor of the *Rajas*. *Darasja* before their departure made great Presents to both, and protestations of Friendship, whilst *Schach Fehan* found out a means to tell them in private, the same which he told *Jesseingue*, before he went with *Soliman* to meet *Chasausa*. Moreover, they neglected not during their March, to send time after time to *Oranchzef* and *Moradbeck*, to perswade them to return to their own Countreys, but all in vain, neither did their Agents come back; whilst the Army marched with that speed, that from the top of a Hill, lying not far from the River, it was seen sooner than they expected; and by reason of the great Heat, it being in the midst of Summer, the River was fordable, which made *Casemcan* and the *Raja* to prepare themselves for Battel at the same instant, before they knew *Oranchzef's* Intentions; for he endeavor'd to oppose them, although his Army was not all come up, for he saluted them with a Volley of Shot, thereby designing onely to deter them, for he fear'd that they would come over the River, and not onely prevent his passing over, but also hinder him from choosing a convenient place to Encamp his Army in, which was in great disorder, and so weary'd with Travel and Heat, that undoubtedly they might easily have been destroy'd, if they had been immediately set upon; but they were satisfi'd according to the Order they had receiv'd to Guard the opposite Shore, and prevent *Oranchzef* from coming over. After *Oranchzef* had rested his Army two or three days, and by retarding the Enemy, had so order'd his Business, that he could get over the Stream, he commanded his Guns which were planted along the Bank of the River, to Discharge on the Enemy whilst his Men cross'd the Water. Whereupon *Casemcan* and the *Raja* also Discharging their Guns, and standing in a posture to oppose their Landing, began a fierce Battel, especially where *Jesseingue* Commanded; but for *Casemcan*, though he was always accounted a valiant Man, yet he gave no great proofs of his Valour in this Fight; nay, some accus'd him of Treachery, and affirm'd, that he bury'd the Powder and Shot in the Night under the Ground. But however it was, the Fight slackned not, for whilst one Party endeavor'd to get over the Water, the other as much striv'd to oppose them: The middle of the River being full of Rocks, prov'd very troublesome to *Oranchzef's* Party, who also found the Banks very high and craggy in many places. At last *Moradbeck* cast himself into the Water with such fierce eagerness, that the Enemy nor able to oppose him, he got over a good part of his Army, which made *Casemcan* retreat, and put *Jesseingue* in great danger of lo-

sing his Life; for the Enemy falling so thick upon him, and having slain most of his *Ragipons* that were about him, had also undoubtedly slain him, if he had not fled speedily from thence, and left all his Bag and Baggage to the Enemy; nor durst he go to *Agra*, by reason he had lost so many of his Soldiers; for of seven or eight thousand he had not above five or six hundred left.

Great anger did *Rama's* Daughter express against her Husband *Jesseingue*, in reference to his Flight and Defeat: for when her Servants heard that their Lord was hard by, and had inform'd her what had hapned in the Fight, viz. that *Jesseingue* had fought with extraordinary valour, losing all his Men except four or five hundred, and at last, not able to resist the Enemy any longer, was forc'd to flee, she commanded, in stead of sending to receive him and condole his Misfortunes, to lock up the Gates of the Castle, strictly charging not to let in so base a Blot to her Family; adding, that he was none of her Husband, and that she would never see him: The Son-in-law of the noble *Rama* could never have so mean a Soul; that he must think, since he was entred into so noble a Family, he ought to follow their Vertues, and, to speak in one word, either to have conquer'd or dy'd. The next moment she was in a greater Passion than before, commanding a Pyle of Wood to be laid for her, that she might burn her self, when to pacifie her, they endeavor'd to perswade her that her Husband was slain, and that it could not possibly be otherwise; then on a sudden her Countenance changing, and her Gall rising, she broke out into thousands of Exclamations against him. In this frantick humor she continu'd nine days, before she would consent to see him; but at last her Mother comforting her, promis'd, that as soon as the *Raja* was refresh'd, he would raise an Army against *Oranchzef*, and regain his lost Honor though at never so dear rate.

The courage and passion of *Jesseingue's* Wife.

Mean while *Darasja* inform'd of all that had hapned at *Eugenes*, was so exceedingly incens'd against *Casemcan*, that he would certainly have cut off his Head, had he been there present, and inveigh'd bitterly against *Emir Femla*, as being the first and chief occasion of all this Mischiefe, having furnish'd *Oranchzef* both with Men, Money, and Artillery, therefore he resolv'd to Execute his Son *Mahomet Emircan*, and to expose his Wife to publick Sale on the Bazar amongst the common Strumpets; and undoubtedly he had perform'd it, had not *Schach Fehan* mildly perswaded him, that *Emir Femla* could not be so weak, nor so familiar with *Oranchzef*, that for his Favor he would offer up his Family; that undoubtedly *Oranchzef* had trapan'd, and by his subtilty deceiv'd him.

A violent Humor of *Darasja*.

Mean while *Oranchzef* and *Moradbeck* were exceedingly encourag'd by their first good success in the foremention'd Battel; and *Oranchzef*, to animate his Soldiers the more, boasted that in *Darasja's* Army there were thirty thousand *Mogollans*, who were at his command. *Moradbeck* desir'd nothing more than to come to a second Battel, and therefore hastned his March; which *Oranchzef* delay'd, perswading him that it was convenient for the Army to refresh themselves a while on the Banks of that pleasant River, whilst he wrote to his Friends, and receiv'd Advice concerning Affairs at the Court, and a true Information of all Businesses.

Oranchzef's policy.

In the interim *Schach Fehan* clearly perceiving the Design of *Oranchzef* and *Moradbeck*, and that he had

had no hopes of perswading them to return, he knew not in that Exigent what to do; fain he would have prevented this Battel, on which all depended, and to which *Darasja* made all imaginable Preparations; but what could he do to oppose it? he was still very weak, and in the custody of *Darasja*, in whom, as is said before, he repos'd no great confidence, wherefore he was forc'd to leave the management of all things to his discretion, and surrendered to him the chief Forts and Castles in his Dominions, and likewise commanded all his Officers to obey him. Whereupon all Persons were immediately put into Arms, so that an Army was form'd, as it was reported, of a hundred thousand Horse, and twenty thousand Foot, and a vast Train of Artillery: Yet notwithstanding this was the most compleat and biggest Army that ever was seen in *Hindostan*, and sufficient to defeat three or four such as that of *Oranchzef* (who had not above thirty five or forty thousand Men in all, and those tir'd and spent by their long and troublefom March, by reason of the excessive Heats) a thing almost incredible, there was scarce one Person, but ominously presag'd *Darasja's* ruine, especially because none of the *Omrabs* had any respect or kindness for him, and all the prime Soldiers on whom his dependance lay, were in *Soliman Chekou's* Army. To venture a Battel, all his Friends, as well as *Schach Jehan*, dissuaded him from. His Father also proffer'd himself in the height of his Sickness, to be carry'd into the Field before *Oranchzef*, which undoubtedly would have been a great introduction to Peace, and also very beneficial to *Schach Jehan*: for certainly *Oranchzef* and *Moradbeck* would never have dar'd to fight against their own Father; and though they had bin powerful enough to have attempted, they would certainly have suffer'd for it, not onely because their Forces were not equal, and all the great *Omrabs* were so fix'd for *Schach Jehan*, that they would not have fail'd, seeing him in the Head of the Army, to have fought very resolutely, but also because that *Oranchzef* and *Moradbeck's* Commanders had so great an affection for this Prince, whose Creatures most of them were, that they would have turn'd their Swords against them their Generals, and perswaded the whole Army to Declare themselves for their old Prince. Then they perswaded *Darasja*, since he would not hearken to any Advice, not to march with his Army into the Field, but to stay till *Soliman Chekou* came to joyn with him, which would be very suddenly, he being already on his March to *Agra*; which also was good Counsel, because he was a Person belov'd by all, having return'd victoriously, and the most loyal and brave Soldiers being still in his Army. But *Darasja* would not regard any Propositions that were offer'd to him, how reasonable and advantageous soever, thinking on nothing but giving speedy Battel to *Oranchzef*, whom he resolv'd to Encounter in Person; and certainly he did not amiss herein, in respect to his own Honor and particular Interest, if Fortune had befriended him; but things fell not out as he had contriv'd them, and very probably for these reasons:

He look'd upon himself as Master of *Schach Jehan*, whom he knew he could sway as he pleas'd: He was at that time Owner of all his Treasures and strong Holds: *Chasausa* was half defeated, and his two other Brothers came with a faint and tir'd Army to throw themselves into his Hands, which they could not miss if he won the Battel:

That then he should at once be absolute Master, at the end of all his Troubles, and attain to the height of his Wishes without any ones contradiction; when as on the contrary, if his Father should go into the Field, all Affairs would be accommodated, and his Brothers return to their Dominions: Moreover, that if he should stay for *Soliman Chekou* his Son, *Schach Jehan* might plot some Design to his Disadvantage, or contrive something with *Oranchzef*; and that whatever he should do to gain the Victory, the Reputation his Son had already gotten, would give him all the Honor thereof: What would not he be capable to undertake, swoln with so much Glory and Success, and especially being supported as he was by the Favor and Affection of *Schach Jehan*, and the greatest part of the *Omrabs*? What did he know whether he would keep any Respect or Duty for his Father, and what his Ambition might prompt him to?

These Considerations made *Darasja* conclude to refuse all Persons Advice, and act according to his own Humor, and thereupon immediately commanded his whole Army to march into the Field, and went himself to take his leave of his Father, then in the Castle of *Agra*, who shed a multitude of Tears, embracing him, and thus bespeaking him; *Well, Darasja, you are resolv'd to follow your own Will, go, and God bless you; but remember these few words; if you lose the Battel, take heed of ever coming into my Presence.* But all this making no great impression on him, he went away boldly, and taking Horse, rode with his Army to block up the Passage through the River *Schembel*, about twelve Leagues from *Agra*; where Intrenching himself, he resolutely expected his Enemy. But *Oranchzef* (who being more subtil and crafty, wanted not good Spyes, that inform'd him of all Transactions) knowing it there to be very difficult, never attempted to force it; but coming to Encamp himself on the other side, opposite to *Darasja's* Army, was seen by them, whilst he sent to a rebellious *Raja*, nam'd *Chempet*, several rich Presents, and made him many Promises, if he would permit him to march through his Countrey, that so he might find a place where the River was more fordable. *Chempet* not onely consented, but proffer'd to be his Guide, to lead him cross his Countrey through the Woods and Mountains. Whereupon *Oranchzef* raising his Camp privately in the Night, left onely some Tents standing, thereby to amuse *Darasja*, and marching night and day, got over the River before he had any notice thereof; but as soon as ever he receiv'd the news, he left his Station, and hasted to Engage his Enemy, who was said to march with great speed towards *Agra*, to gain the River *Gemna*, and there without trouble, and at his pleasure to use the Water, and fortifying himself, expect *Darasja's* coming. This Place, formerly call'd *Samongues*, and now *Fatabad*, that is, *The Place of Victory*, is not above three Leagues from *Agra*. Not long after *Darasja* appearing on the Shore of the said River, Encamp'd with his Army between *Agra* and *Oranchzef*, whilst *Schach Jehan* wrote several Letters to *Darasja*, acquainting him that *Soliman Chekou* was not far off, and therefore it would be prudence in him not to begin the Battel, but to draw nearer to *Agra*, and chuse a good place where he might fortifie himself, and expect his Son's coming. But *Darasja* return'd him in answer, That before three days pass'd, he would bring *Oranchzef* and *Moradbeck* bound Hand and

Foot before him, to punish them as he should think fit; and without any farther delay, at the same hour drew out his Army, planted all his Guns before, and fastned them together with Iron Chafns, to prevent the Enemy's Horse from breaking in upon him; behind these Guns he also plac'd many Camels, each with a Musquet made fast on their Breast, which a Man might Charge or Discharge without setting a Foot on the Ground; behind these Camels were drawn up the greatest part of the Musqueteers, and behind them the rest of the Army, which chiefly consisted in Horse Arm'd with Sword, Bowes, and a Quiver full of Arrows, as commonly the *Mogols* (by which Name are understood the white People, as *Mahumetans*, *Persians*, *Turks*, *Arabians* and *Usbeques*) or with a Sword and a Half-pike, like those which the *Ragipous* carry. Of all these foremention'd sorts of Men he made three Bodies; the right Wing whereof, being Commanded by *Cali-lullah-kan*, consisted in thirty thousand *Mogols*; the left was Commanded by *Rustam-kan Dakny*, a very eminent and valiant Commander, besides *Raja Chatresale* and *Raja Ramseingue Route*. Mean while *Oranchzef* and *Moradbeck* on the opposite side, drew out their Army almost after the same manner, onely they privately plac'd in the midst of the Troops of some *Omrabs*, several Field-pieces (an Invention of *Emir Femla*) with no ill effect; they also plac'd here and there several Men to throw *Bannes*, which being a sort of Granadoes fastned to a Stick, are cast amongst the Horse, which often frightening them, puts them into disorder, and many times do great mischief.

The Wings
how order'd,
and their
strength.

The Horse
very expert.

The Battel.

All their Horse fall back and draw up with exceeding swiftnes, and Discharge six several Flights of Arrows sooner than the Musquets two Volleys: They also keep close together in a Body under their respective Officers, especially when they come up to Fight Hand to Hand with their Swords.

Being thus drawn out, the Guns began to play from both sides, (for they always Discharge their Cannons first,) and Arrows were now seen to flie through the Air, when on a sudden there fell a mighty Shower of Rain, that interrupted the Combat, which began again as soon as it ceas'd: *Darasja* mounted on a stately Elephant, commanded his Men to fall on on all sides, whilst he advanced in the midst of a Body of Horse directly towards his Enemies Artillery, which receiv'd him so valiantly, that abundance of Men were kill'd round about him; and not onely that Body which he Commanded put into disorder, but also the other Horse that follow'd him; nevertheless he being seen to sit firm on his Elephant, without offering to retreat, and courageously looking about, and making signs with his Hands, to advance and follow him: This disorder soon ceas'd, and every Man resuming his Rank, march'd on with him; but he could not reach his Enemy before he was saluted with another Volley of Cannon-shot, which caus'd a second and great Disorder amongst his Men, making many of them Retreat; yet *Darasja* without changing his Countenance, sat fast on his Elephant, and encourag'd his Men, giving them still signs to follow him, and to advance with all possible speed, without any loss of time: Thus vigorously pressing forward, he forc'd the Enemies Artillery, broke their Chains, entred into their Camp, and hewing down the Camels and Infantry which stood in his way on that side,

he open'd a good Passage for the Cavalry that follow'd him; when the Enemy's Horse facing him, they began a fierce Combat: A shower of Arrows fill'd the Air from both sides, *Darasja* himself letting flie several amongst them. But these Arrows do but little Execution, most of them being broken either in the Air, or fall on the Ground without doing any hurt. The first flight of Arrows being made, they fell upon one another with their Swords, whilst *Darasja* sitting still on his Elephant, encourag'd his Soldiers, call'd and made signs to them, and at last advanc'd with so much resolution and force against all that oppos'd him, that he overthrew the Cavalry, and forc'd them to retreat and flie. *Oranchzef*, who also sat on an Elephant, seeing this disorder, was exceedingly perplex'd, yet labour'd with all his might to defend them, though to little purpose; wherefore he drew up the Body wherein his choicest Men were, to make a Head against *Darasja*, who likewise forc'd them to retreat in great disorder, notwithstanding all that *Oranchzef* could do to hinder it; yet nevertheless he lost neither his Valour nor Courage, though he saw the whole Army in a confus'd and flying posture, insomuch that he had not above a thousand, some say but five hundred, that stood to defend him; he also saw that *Darasja*, notwithstanding the difficulty of the Way, which was uneven and full of Holes in many places, made as if he would rush in upon him; yet still his Courage abated not, but he kept his Station, without the least apprehension of fear, or thought of retreating; and calling every one of his Commanders that were about him by their several Names, cry'd out *Delirane Codahi*, that is, *Take courage, my old Friends, God is; what hope is there in flying? know you not where our Decan is? Codahi, Codahi, God is, God is;* and that none might doubt his Valour, but see how far his Heart was from recoiling, he instantly commanded in the presence of them all, that Chains should be put on his Elephants Feet; which had certainly been done, but that all those that were near him, declar'd their courage and resolution to live and die with him. Mean while *Darasja* endeavor'd to break in upon him, though he was a good distance from him, but the difficulty of the Way much hindred him, and also the opposition he met with from the disorder'd Horse, which cover'd all places he was to pass. This Encounter with *Oranchzef* he look'd upon as that which was to assure him of the Victory and decide the Battel; and doubtless he would have overcome all the foremention'd Difficulties, and *Oranchzef* with the small number which he had left, would not have been able to resist his, till then, victorious Army; but *Darasja* not knowing how to make use of his advantage, fail'd in the whole, of which I will now shew you the occasion, and how thereby the Scale turn'd to *Oranchzef*'s advantage.

Darasja perceiving that his left Wing was in great disorder, was inform'd, that *Custam-kan* and *Chatresale* were both kill'd; that *Ramseingue Route* having advanc'd very far, had forc'd the Enemy, and made way through the midst of them, but was now encompass'd by them, and in great danger; all which made *Darasja* desist from his Design, of making directly towards *Oranchzef*, and turn to assist his left Wing, where the Fight in the beginning was very smart; but *Darasja* at last got the Victory, forcing and routing all that oppos'd him, yet not so, but that there still remain'd some

to

to resist and stop him. Mean while *Ramseingue Routle* fought with great courage and valour, wounded *Moradbeck*, and came up so near to him, that he began to cut the Girts of his Elephant, so to throw him down to the Ground; but the valour and good fortune of *Moradbeck* allow'd him not time enough for it: for never any Man fought and defended himself more bravely than *Moradbeck* did on this occasion, who though he had received several Wounds, and was press'd by the *Ragipous* and *Ramseingue Routle*, who were routed about him, yet he was not in the least daunted, nor retreated one step, but knew so well how to watch his opportunity, that although besides defending himself he was forc'd to cover his young Son, not above seven or eight years old, who sat by his side with his Shield, he let flie an Arrow so luckily at *Ramseingue Routle*, that it struck him dead to the Ground. *Darasja* soon hearing the sad news of this Disaster, was much troubled thereat, but was somewhat comforted when he receiv'd information that *Moradbeck* was in very great danger, the *Ragipous* fighting furiously like Lions, to revenge their Master's Death; and though he saw that the Way on that side was very difficult, and still found some small Bodies opposing, yet he was resolv'd to rush through to rout *Moradbeck*; and doubtless this was the best course he could take to repair the Neglect he was guilty of, in not doing his Business effectually with *Oranchzef*; but his bad fortune kept him from it, or one of the most subtil pieces of Treachery that ever was imagin'd, which occasion'd the utter loss and ruine of *Darasja*: for *Calallական*, who Commanded the thirty thousand *Mogols* in the left Wing, which was alone able to have routed *Oranchzef's* Army, stood still (whilst *Darasja* and his left Wing fought with so much courage and success) with his Arms across, as if he were unconcern'd in the Fray, and suffer'd not one of his Men to let flie an Arrow, under pretence that they were design'd for a Reserve, and that he had express order not to fight but in the last Extremity: But the true cause was an old Affront put upon him by *Darasja*, when he commanded him to be struck, which still lay corroding in his Breast. But after all, this Treachery would have done no great mischief, if this infamous Man had contented himself with this first effect of his old Grudge, but see how far he carry'd his Rage and Revenge: for he deserted his main Body, and taking onely a few Men with him, rode with all possible speed to *Darasja*, at the same time when he was forcing his way up to *Moradbeck*, and call'd to him with a loud voice, saying, *Mohbareck-bad, Hazaret, Salamet, Elhamd-ulellah; Much joy to you; I rejoyce to see your Majesty in health, you have obtain'd the Victory; what will you do any longer upon your Elephant? is it not enough that you have expos'd your self so long to danger? if the least of those Shots that have been made into your Dais, had reach'd your Person, what would have become of us? are there Traitors wanting in this Army? in the Name of God come down quickly, and take Horse; what remains more to be done then, but to pursue these Run-aways? let us not suffer them to escape our hands. If Darasja had at this instant been but so quick of apprehension to have discover'd this Cheat, and likewise to have consider'd the pernicious consequence of his not appearing still upon his Elephant in the view of his whole Army, which ey'd him continually, and withal to have caus'd the Head of this parasitical Traitor immediately to have been cut off, he had*

undoubtedly been Master of all; but the good Prince suffering himself to be deluded by the fair words of this treacherous Villain, hearkned to his Advice, as if it had been sincere, and free from base Dissimulation, and descending from his Elephant, mounted himself upon a Horse, when scarce a quarter of an hour being past, he perceiv'd the Treachery, and too late repented his too easie credulity, and looking round about him, ask'd what was become of *Calallական*, calling him Traitor, and vowing his Death; but the perfidious Villain being fled, it was too late to threaten him: In the mean time the Army not perceiving *Darasja* on his Elephant, presently imagin'd Treachery, and that he was slain, and were all struck with such a pannick fear, that they thought on nothing but how to escape the fury of *Oranchzef* and save themselves; in short, all things were in a confusion, the Army disbanded and fled; a strange and sudden alteration! he that saw himself but just now victorious, finds himself in few moments vanquish'd, abandon'd, and forc'd to flie for the safeguard of his Life, whilst *Oranchzef* by sitting but a quarter of an hour longer upon his Elephant, had the Crown of *Hindostan* on his Head, and *Darasja*, for coming down but little more than a minute too soon, saw himself precipitated from the Throne, and become the most unfortunate Prince in the World.

Thus Fortune seem'd to recreate her self, to make the gain or loss of a Battel, and the obtaining of a great Empire to depend as it were on a meer Nothing.

These great Armies of the *Indians*, its certain, do often great things; but when once terror seizeth, and disorder cometh amongst them, there is no stopping of them, but they are like a great River, which breaking through its Banks, overflows all the adjacent Countreys.

Oranchzef encourag'd by such wonderful success, was not idle in employing his skill, subtilty, and courage, to promote his interest by all the advantages which so favorable an occasion had put into his hand. *Calallական* coming to him, proffer'd him his Service, and all those whom he had kept of his Troops, for which he made him many Promises, yet was cautious in receiving them in his own Name, but carrying him to *Moradbeck*, he was receiv'd by him with stretch'd-out Arms.

Oranchzef congratulating *Moradbeck*, extoll'd his valour, giving also the honor of the Victory wholly to him, and gave him the Respect of a King in the presence of *Calallական*, shewing himself as submissive as a Subject ought to be to his Prince; yet in the interim was not negligent of his own Interest and Concern, but wrote to all the *Omrah's*, making sure every day one or other of them; whilst *Chah-keftan* his Uncle, a great Enemy to *Darasja*, by reason of an Affront which he had receiv'd from him, did the same for him on his part, setting all People, and raising Parties against him.

In the mean time *Oranchzef* practis'd his subtilty; for whatsoever he acted, treated of, and promis'd, was not (as he pretended, professing that he design'd himself to live a *Fakier*) upon his own account, but for *Moradbeck*, by whose Command he did all things, he being the Person design'd to be King.

Mean while the unfortunate *Darasja* went in despair to *Agra*, where he durst not visit his Father, remembring the words which he spake to him at his

Moradbeck's valor.

A notable piece of Treachery, and the effect thereof.

Oranchzef's Behavior after the Battel.

Darasja's sad Case.

his departure, viz. That he should never think to see him if he lost the Battel. Yet *Schach Jehan* sent secretly a trusty Eunuch to comfort him, and assure him of his affections, and also to declare to him his trouble for his misfortune, and to demonstrate to him, that the case was not yet desperate, considering that there was a good Army with *Soliman Chekouh* his Son, and that he should go to *Deli*, where he would find a thousand Horse in the Royal Stables, and that the Governor of the Fortres had order to furnish him with Money and Elephants: Moreover, That he should be as little absent as he could, and write often to his Father: And lastly, That he should find out a way to chastise and punish *Oranchzef*. It is said, that when the Eunuch brought this News from his Father, *Darasja* was in such a solitary and despairing humor, that he did not give the Eunuch one word in answer, nor send any Messenger to his Father, but, after having sent several times to his Sister *Begum Sahib*, he went privately at midnight, with his Wife, Daughter, and youngest Son, *Sepechekouh*, to *Deli*, in the company of not above two or three hundred Persons. Thus leaving him a while on his Journey to *Deli*, we will stay a little at *Agra*, to consider the dexterity and craft wherewith *Oranchzef* proceeded to manage Affairs.

How *Oranchzef* managed his Affairs after the Battel.

He well knew that *Darasja* and those of his Party had yet some hopes in the Victorious Army of *Soliman Chekouh*, and therefore he endeavor'd to bereave him thereof, or at least to make the same useless to him. To this end he wrote divers Letters to the *Raja Fesseingue*, and to *Delilcan*, the Prime Commanders of *Soliman Chekouh's* Army, telling them, "That there was no more hopes to be built on *Darasja* and his Party; That he had lost the Battel, his whole Army having abandoned him, and submitted themselves to him; and that he being fled alone to *Deli*, could not possibly escape his Hands, he having laid wait in all Places to seize on him. As to what concern'd *Schach Jehan*, he told them, "That he was in a desperate condition, and beyond any hopes of recovery; That they should take great care what they did, and if they were People of understanding, and desirous to share in his Fortune, and to be his Friends, they should seize on *Soliman Chekouh*, and bring him to him.

Fesseingue found himself sufficiently perplex'd in what he had to do, exceedingly fearing *Schach Jehan*, and more to lay Hands on a Royal Person, well knowing, that at one time or other some mischief might befall him even from *Oranchzef* himself. Besides, he knew that *Soliman Chekouh* had too much Courage to suffer himself to be taken after that manner, and that he would rather die in defending himself. Wherefore having consulted with *Delilcan* his great Friend, and after they had renew'd their Oaths of Mutual Fidelity, he went directly to the Tent of *Soliman Chekouh*, who with great impatience expected him, (he having also heard the News of his Father's being defeated) and had already sent for him several times: He then made the Prince a free discovery of all things, shew'd him the Letter of *Oranchzef*, told him what course was best for him to take, represented to him the danger he was in, adding, That there was no reason he should repose any confidence in *Delilcan*, or in *Daoudcan*, or any of the rest of his Army; but that as soon as was possible he should flee to the Mountains of *Serenaguer*, which would be the best Expedient he could

take: for the *Raja* of that Countrey being in inaccessible Places, and not knowing *Oranchzef*, would undoubtedly receive him with much freedom; and from thence he might from time to time see how things would go, and always be ready to return again when he pleas'd. But the young Prince immediately apprehended by this Discourse, that henceforth there was no great confidence to be put in *Fesseingue*, and that there was no safety there for his Person, because he knew *Delilcan* to be of his Party; so that he saw there was a necessity of making use of *Fesseingue's* Counsel: Whereupon commanding his Baggage to be pack'd up, he immediately march'd towards the Mountains. Some of his most affectionate Friends, as a good number of *Mansabdars*, *Saieds*, and others, went along to attend him; whilst the rest of the Army, altogether astonish'd, remain'd with *Fesseingue*. But that which was very mean, and a base and fordid act of such eminent Persons, was, that *Fesseingue* and *Delilcan* sent a Party after him, to rob him of his Baggage, and also, among other things, an Elephant laden with golden *Ropias*, which caus'd great disorder amongst those small Troops that follow'd him, occasioning many to desert him, and return to the Army; and, to compleat his misfortune, the Countrey People also set upon his Men, pillaging and destroying several of them. Yet nevertheless he got to the Mountains with his Wife and Children, where the *Raja* of *Serenaguer* receiv'd him with all the Honour and Civility he could desire, assuring him also, that he was as much in safety as the King of that Countrey, and that he would protect and assist him with all his Forces. Mean while Affairs were carried after the following manner at *Agra*.

Three or four days after the Battel at *Samonguer*, *Oranchzef* and *Moradbeck* came directly to the Gates of the City *Agra*, into a Garden about two Miles from the Castle, whither *Oranchzef* sent a trusty Eunuch with Salutations to his Father, and a thousand Protestations of his Affection and Submission, and that he was exceeding sorry for what had pass'd, and for having been forc'd, by reason of the Ambition and evil Designs of *Darasja*, to proceed to all these extremities; moreover, that he rejoyc'd extremely to hear that he began to find himself better, and that he was come thither for no other end than to receive his Commands.

Schach Jehan was not wanting to express much satisfaction to the Eunuch as to the Proceedings of *Oranchzef*, and receiv'd the Submissions of his Son with all possible appearances of Joy, though he very well saw that matters had been carried too far, and sufficiently knew the reserv'd and crafty humor of *Oranchzef*, and his passion for the Crown, and that he was not to be trusted for all his Words: yet nevertheless he suffer'd himself to be circumvented; and in stead of playing the surest Card, by using his utmost Power, by stirring, by appearing, by causing himself to be carried through the Town, and by assembling all his *Omrabs* (for it was yet time to have done all this) he went to out-wit *Oranchzef*, one that was his Crafts-master, and attempts to draw him into a Snare, in which he will be found taken himself. He then sent an Eunuch to him, to let him know, That he well understood the ill Conduct and incapacity of *Darasja*; That he could not but call to mind the particular inclination he always had and

Oranchzef comes to *Agra*.

Schach Jehan is circumvented.

and express'd towards him; That he could not doubt the continuance of his Affection; and lastly, That he should come to see him, and advise with him what was best to be done in these disorders.

The Counter-policy of Oranchzef.

Oranchzef on his part also saw, that he was not to trust too much in his Father's words, well knowing, that *Begum Sahib*, his Enemy as well as his Sister, was night and day about him, and that it was very probable he acted nothing without her advice: He apprehended likewise, that if he should come unto the Fortrefs, he might be seiz'd on, and ill treated; it being indeed, according to report, so resolv'd on, and that several of the *Tartarian* Women which serve in the *Seraglio* were armed to set upon him so soon as he should enter into the Castle; yet however it was, Oranchzef would not hazard himself, though he caus'd it to be rumor'd abroad, that the next day he intended to visit his Father; but when the time was come, he sent away the People which came to wait on him till the next day, and so prolong'd the time, by putting them off from one day to another, insomuch that he never went. Meanwhile he continu'd his secret Counsels and Cabals, and sound'd the minds of all the greatest *Omrabs* so far, that at last, after he had well and closely laid his Design, and politickly dispos'd all things for the success thereof, he sent his eldest Son *Sultan Mahmoud* into the Castle, under a pretence of speaking with his Father, who was no sooner entered, but he fell boldly upon the first Sentinel, and drove away all that oppos'd him, whilst a great number of Men appointed for that purpose, forcing their passage after him, immediately made themselves Masters of the Walls, which exceedingly astonish'd *Schach Jehan*, he seeing himself taken in the same Snare which he had prepar'd for another, imprison'd in his own Palace, and Oranchzef Master of the Fort: 'Tis said that he presently sent to try the temper of *Sultan Mahmoud*, and promis'd him by his Crown and the *Alcoran*, That if he would be faithful to him, and serve him in this Conjunction, he would make him King, and that in order thereto, he should immediately come to him, and not slip this opportunity: Besides that it would be an action that would accumulate on him the Blessings of Heaven, and an immortal Glory, in regard it would be said for ever, That *Sultan Mahmoud* had deliver'd *Schach Jehan* his Grandfather out of Prison. And certainly if *Sultan Mahmoud* had been resolute enough to undertake the Work, and *Schach Jehan* could have come abroad to shew himself to the Town, and to take the Field, no Man doubts but all his great *Omrabs* would have follow'd him, nor would Oranchzef have had the boldness to fight against his own Father in Person, especially since he must have apprehended, that all the World would have abandon'd him, and possibly *Moradbech* himself. And thus it appears that *Schach Jehan* committed a great error, that he did not come out of the Castle after the Battel and *Darasja's* Flight, though, as others affirm, he did very prudently therein. The same Reasoners maintain, That the greatest fault which *Sultan Mahmoud* could possibly commit, was, that he knew not how to make use of this occasion to secure himself of the Crown, by the most generous Action that ever he could be capable of, to set his Grandfather at liberty, and thus to do himself Right and Justice, as the Sovereign Umpire of

Affairs; whereas, as things then stood, he must one day go and die in *Gowaleor*: But *Sultan Mahmoud* (whether he fear'd that *Schach Jehan* would not keep his Word, or durst not displease his Father) would not hearken to any Offers, nor enter into the King's Apartment, alledging, That he had no Order from his Father to see him; but that he was by him commanded not to return from thence without bringing him the Keys of all the Gates of the Fortrefs, that so he might come with all safety and kiss his Majesties Feet. Two days were past before it could be resolv'd whether the Keys should be deliver'd to him; during which, *Sultan Mahmoud* watch'd night and day with all his Troops about him; till at length *Schach Jehan*, seeing all the Guards which watch'd at the little Gate to disband one after another, and perceiving no more safety on his part, deliver'd the same to him, with Order to tell Oranchzef, that he should come and see him that day, if he were wise, for he had Business of grand concern to impart to him: But Oranchzef being too subtle to commit so great an error, instantly made his Eunuach *Eibarkan* Governor of the Fort, who presently lock'd up *Schach Jehan*, with his Daughter *Begum Sahib*, and all his Women, causing many Gates to be stopp'd up, that so he might neither speak nor write to any body, nor go out of his Apartment without leave. Mean while Oranchzef wrote a short Letter to *Schach Jehan*, which before he Seal'd he shew'd publickly to all, in which, amongst other things, he told him, "That he knew from good hands, that notwithstanding those great Protestations of esteem and affection he made to him, and the contempt he express'd of *Darasja*, he had for all that sent two Elephants charg'd with *Ropias* of Gold to *Darasja*, to enable him thereby to recommence the War; and that therefore, in truth, it was not he that imprison'd him, but *Darasja*, and that he might thank him for it, as the cause of all these Misfortunes, and if it had not been for him, he would have come the very first day of his arrival to him, and paid him all the most dutiful respects he could have look'd for from an humble Son: That for the rest he begg'd his pardon, and a little patience; and that as soon as he should have disenabled *Darasja* from executing his evil designs, he would come himself and open the Gates to him. And indeed the same night that *Darasja* left *Agra*, *Schach Jehan* sent him two Elephants laden with golden *Ropias*, of which the youngest Sister *Rachenara Begum* gave notice to Oranchzef, and also of the Plot laid against him with the foremention'd *Tartarian* Women; and Oranchzef himself had intercepted several Letters sent from his Father to *Darasja*. Others maintain, that there was no such thing; and that the Letter which Oranchzef shew'd in publick was onely to blind the People, to labor in some degree to justify himself in so strange an Action, and to devolve the cause of it on *Schach Jehan* and *Darasja*, as if by them he had been forc'd to these Proceedings. But however it was, so soon as *Schach Jehan* was shut up, almost all the *Omrabs* were in a manner necessitated to go and shew Reverence to Oranchzef and *Moradbech*; and (which is almost incredible) there was not one that had the Courage to stir, or attempt the least in behalf of their King, and for him that had made them what they were, and rais'd them from the Dust, and perhaps from Slavery it self (which is com-

Oranchzef's Letter to his Father.

mon

men in this Court) to advance them unto great Riches and Honor; yet some few there were, as *Danehmendcan* and others, that took no side; but all the rest Declar'd for *Oranchzef*: Who thus assur'd of *Schach Jehan* and all the *Omrabs*, took what Sums of Money he thought fit out of the Treasury, and then having made *Chabescan* his Uncle, Governor of the Town, he left *Agra*, and march'd with *Moradbeck*, to pursue *Darasja*.

Advice given
to Moradbeck

On the day that the Army was to march out of *Agra*, the particular Friends of *Moradbeck*, but especially his Eunuch *Chah Abas*, who knew that excess of Civility and Respect, is too often a sign of an Impostor, counsel'd him, that since he was King, and every one treated him with the Title of Majesty, and *Oranchzef* himself acknowledg'd him to be, he should let him go in pursuit of *Darasja*, and stay himself with his Troops about *Agra* and *Deli*: Which Counsel if he had taken, he would certainly have perplex'd *Oranchzef* not a little; but 'twas fatal for him to neglect this good Advice, and it was *Oranchzef*'s good fortune, that *Moradbeck* confided in his Promises, and the Oaths of Fidelity they had sworn to one another on the *Alcoran*: Wherefore setting out together, they march'd on their Way to *Deli*, and coming to *Mataras*, three or four small days Journey from *Agra*, *Moradbeck*'s Friends perceiving some things, endeavor'd again to persuade him that he should be wary, assuring him that *Oranchzef* had no good intentions towards him, and that without all doubt he plotted mischief against him, as they were inform'd by several, and therefore desir'd him by all means not to go to see him that day, but to prevent the Blow as soon as possible; but whatsoever was said to him, he believ'd nothing of it, being deaf to all the good advice that was given him, and as if he had been enchanted by the Friendship of *Oranchzef*, he could not refrain from going to

He Sups with
Oranchzef.

Sup with him that very Night. No sooner was he come to his Tent, but *Oranchzef*, who expected him, had already prepar'd all things; with *Mircan*, and three or four of his most intimate Captains, nor was he wanting in Embracements, and in redoubling his Courtship, Civilities, and Submissions, insomuch that he gently wip'd off the Sweat and Dust from his Face with his Handkerchief, also treating him still with the Title of King, whilst the Supper being serv'd up, they sat down and discours'd of various things as they us'd to do, when at last a huge Bottel being brought full of *Chiras* Wine, and some other Bottles of *Cabul* Wine, *Oranchzef*, like a grave serious Man, and one that would appear a great *Mahumetan*, and very regular, rose from the Table, and having with much kindness, invited *Moradbeck* to be merry with *Mircan* and the other Officers, withdrew as if he went to repose himself a little: *Moradbeck* loving a Glas of Wine, and relishing that which was given him, scrupled not to drink of it to excess, insomuch that he fell asleep in the place where he sat: This being the onely thing that was wish'd for, some Servants of his that waited on him were sent away, under pretence to let him sleep in quiet, and also his Sword and Poniard were taken from him: *Oranchzef* roughly coming into the Chamber, wak'd him with a Kick which he gave him with his Foot, and spake to him in this manner: *What shame and ignominy is this, that such a King should be so intemperate, as thus to debauch himself? Take this infamous Man, this Drunkard, tie him Hand and Foot, and throw him*

Is surpris'd
and impris-
oned.

into that Room, to sleep out his Wine; which was no sooner said, but it was executed; for notwithstanding all his out-crying, five or six Persons setting upon him, bound his Hands and Feet; which was not done so secretly, but some of his Men that were hard by hearing thereof, made a noise, and offer'd to break in upon him; but *Allah-Couly*, one of his chief Officers, and Master of his Artillery, who had been gain'd long before, threatening, made them draw back, and immediately several Commanders rode through the whole Army to calm this first Commotion, which might have prov'd dangerous, had they not endeavor'd to persuade the People that *Moradbeck* being overcome with Wine, rail'd against *Oranchzef*; and abus'd all that were there, which had forc'd them, he being in that mad raging humor, to lock him up in a Chamber apart, and that the next Morning when he was come to himself, they should see him abroad again.

Mean while, Presents were sent to all the Commanders in the Army, the common Soldiers Pay was rais'd, and great Promises made them; and as there were none but what long since apprehended some such thing, so it was no great wonder to see all things quieted the next Morning. The ensuing Night the poor Prince was shut up in a little close House, which they commonly set on Elephants to carry Women in; and being carry'd to *Deli*, was committed to *Slingar*, which is a little Fortrefs in the midst of the River.

After all things were thus appeas'd, and all Persons satisfi'd except the Eunuch *Chah Abas*, who made great disturbance, *Oranchzef* receiv'd the whole Army of *Moradbeck* into his Service, and went after *Darasja*, who was upon his March towards *Labor*, with an intention to fortifie himself, and draw his Friends thither; but *Oranchzef* follow'd him with that speed, that he had not time to do any great matter, finding himself necessitated to take the Way towards *Multan*; where also he could do nothing considerable, because *Oranchzef*, notwithstanding the excessive Heat, march'd night and day; and to encourage all to make haste, he often advanc'd alone two or three Leagues before the whole Army, being often forc'd to drink unwholesome Water, and be content to eat dry Bread; sometimes to sleep under a Tree whilst he staid for his Army, in the midst of the High-way, laying his Head on his Shield like a common Soldier; so that *Darasja* found himself necessitated to to abandon *Multan* also, to be the farther from *Oranchzef*, with whom he was not able to Encounter.

His Army
turn'd to
Oranchzef.

The Statesmen of this Countrey have had great Disputes about this Action of *Darasja*; for it is said, that if *Darasja* at his going from *Labor*, had gone to the Kingdom of *Cabul*, as he was advis'd, he would have found there above ten thousand Soldiers, which were kept to guard the Countrey against the *Augans*, *Persians*, and *Usbeques*, and Commanded by *Mohabecan*, one of the most powerful and ancientest *Omrabs* in *Indostan*, and one that had never any kindness for *Oranchzef*; moreover, he would there have been on the Borders of *Persia* and *Usbeck*; and it is certain, that wanting no Money, the whole Militia, and also *Mohabecan*, would have embrac'd his Party, and assisted him; besides, he might not onely have had Aid from *Usbeck*, but also out of *Persia*, as in times past *Homayon Myrza*, whom the *Persians* settled in his Dominions, and help'd him against *Zahercan*,

Darasja's
management
of Affairs
cavill'd at by
Statesmen.

heycan, King of the Pattans, who had driven him from thence. But *Darasja* was too unfortunate to take any good Advice, but in stead of following it he went to *Scindy*, where he settled in his Fortrefs of *Tatabacar*, a famous and strong Place, lying in the midst of the River *Indus*. *Oranchzef* seeing him take that Way, did not think it convenient to follow him any farther, but sent eight or ten thousand Men after him, under the Command of *Mirbaba*, his foster Brother, and return'd directly with the same speed with which he came, fearing that one thing or other might fall out near *Agra*, and least some of the potent *Rajas* should attempt to release *Schach Fehan* out of Prison, or least *Soliman Chekon*, with the *Raja* of *Serenaguer*, should descend from the Hills, or *Sultan Sujas* approach too near to *Agra*. In this his Return from *Multan* to *Lahor*, he saw *Jesseingue* coming to meet him with four or five thousand of his chief *Ragipous* in a very good Equipage, which sufficiently surpris'd *Oranchzef*, who having left his Army behind, very well knew that this *Raja* was much inclin'd to *Schach Fehan*, and therefore fear'd that he might have taken hold of this opportunity, and secur'd him till he had releas'd *Schach Fehan*, which then he might easily have done; and indeed no Man knows, but that this *Raja* had some such Design, he having march'd with extraordinary speed, insomuch that *Oranchzef* had no manner of information thereof, but believ'd him yet to be at *Delis*, but what cannot Resolution, and the help of a noble Spirit do: for *Oranchzef*, without seeming daunted in the least, and without changing his Countenance, rode directly to him, and beckned to him with his Hand as far as he could well see him, crying aloud, *Salamet Bached Rajagi, Salamet Bached Babagi*, that is, *Foy, Lord Raja, Foy Lord Father*; and when the *Raja* was come near him, he said, *I have expected you with great impatiencen; the Work is done, Darasja is lost, he is left alone; I have sent after him Mirbaba, from whom I am certain he cannot escape; and out of extraordinary kindness towards him, took off his Necklace of Pearl, and put the same about the Raja's Neck; and the sooner to rid himself handsomly of him (for he wish'd him a thousand Miles off) he said thus to him, Go with all speed to Lahor, and make Preparations for me and my Army there, which is somewhat tir'd; for I apprehend that something or other may else happen there: I make you Governor of that Place, and put all things into your Hands: Moreover, I am exceedingly oblig'd to you for what you have done with Soliman Chekon. Where have you left Delilcan? I shall find a time to revenge myself upon him; Be careful of your Charge, and hasten away. Farewel Salamet Bachet.*

Darasja betaking himself to Amadabad, is Entertain'd by Schach Navazekan.

Mean while *Darasja* being arriv'd at *Tatabacar*, made a politic and generous Eunuch Governor thereof, with a considerable Garrison of *Pattans* and *Sayeds*, besides a great number of *Musquetiers*, all *Franks*, as *English*, *Portuguese*, *French*, and *Dutch*, who had follow'd him upon the great hopes he had given them; for had his Business fall'n out successfully, and he attain'd the Crown, he would have made the *Franks* all of them *Omyahis*. He also left a great part of his Treasure there; yet carrying a sufficient Stock of Gold and Silver along with him, he march'd, after having staid two days there, with two or three thousand Men along the River *Indus* to *Scindy*, and cross'd with incredible celerity all the Countreys of the *Raja Cache* and *Zuratte*, and arriv'd at the Gates of *Amadabad*, of which *Schach Navazekan*, Father-in-law to *O-*

ranchzef, being Governor, had a considerable Garrison sufficient to resist him. Yet nevertheless, whether it was because he wanted courage (for although he was of those ancient Princes of *Machate*, yet he was no great Soldier, though a Man of a very courteous and obliging Temper) he did not oppose *Darasja*; but on the contrary, receiv'd him very honourably, insomuch that *Darasja* was wrought no: onely to confide, and at length to communicate to him his Designs, shewing him the Letters he receiv'd from *Jesseingue*, and many other of his Friends, who prepar'd themselves to come to him; but it prov'd too true what every one told him, and his Friends confirm'd by Letters, that this *Schach Navazekan* would most certainly betray him.

Never was any Man more surpris'd than *Oranchzef*, when he heard that *Darasja* was in *Amadabad*; well knowing that he wanted not Money, and that all his Friends; and also the discontented Party, which was numerous, would not fail to betake themselves by little and little to him; and on the other side he found it not safe to go and find him out himself in a Place lying so far distant from *Agra* and *Schach Fehan*, and to intrangle himself with a tedious March through the Countreys of *Jesseingue* and others in those Parts; besides, he knew that *Sultan Chausa* was approaching with a strong Army, and was already at *Elabas*, and for fear that the *Raja* or *Serenaguer* should descend from the Hills with *Soliman*; so that he was sufficiently perplex'd and troubled, not knowing which way to turn: At last he concluded it best to leave *Darasja* quiet for a time where he was, and go thither where his Presence and Army was most necessary, which was towards *Sultan Sujas*, who had already possess'd the River *Ganges* at *Elabs*.

This *Sultan Sujas* having Encamp'd in a little Village, secur'd a great Taleb or Pond of Water, which is near the High-way, whilst *Oranchzef* came and plac'd his Army on the Banks of a small Rivulet, about a League from *Agra*; between which and the Village is a spacious Plain, convenient for a Battel.

Oranchzef being impatient till this War had an end, march'd the next day very early to Engage *Sujas*, leaving his Baggage on the other side of the River, and fell upon the Enemy with great fury and courage.

Emir Fembla, who had been kept Prisoner at *Decan*, coming to *Oranchzef* at the beginning of the Fight, was no longer in fear of *Darasja*, his Family being in more safety, and therefore gave sufficient proofs of his strength and valour. But *Sultan Sujas* being well fortifi'd, and his Artillery advantageously planted, it was impossible for *Oranchzef* to force him from his Hold; but on the contrary, himself was necessitated to retreat, being so vigorously repuls'd, that he found himself in a great Strait, and the rather, because *Sultan Sujas* would not come on the Plain, nor leave his advantageous Post, pretending onely to defend himself, foreseeing that *Oranchzef* could not stay there long, because the Weather being so very hot, would compel him to return to the River, when he intended to fall upon his Rere; which *Oranchzef* also foresaw, and it was the onely reason that made him press so forward; but behold another more troublesome Accident: for at the same instant he was inform'd that *Jesseingue* (who had seemingly joyn'd with him) was fall'n upon his Rere,

Oranchzef Engageth with Sultan Sujas.

and was pillaging his Treasures and Baggage; which news exceedingly astonish'd him, especially when he understood that his Army, which had heard thereof, began to fall into disorder, and flie; yet he retain'd his courage and policy, and well knowing, that to turn his Back was to hazard all, he resolv'd, as in the Battel with *Darasja*, to bear up the best he could, and to expect with a fix'd Resolution, all Events; but in the mean time the disorder grew worse and worse in his Army. *Sujas* resolving to take hold of this opportunity, press'd vigorously upon him, and kill'd the Man that led *Oranchzef's* Elephant with an Arrow, which forc'd him to guide the Beast himself till another Leader could be had: whole flights of Arrows show'd down upon him, whilst he return'd many himself, when his Elephant beginning to be frighted and go backwards, brought him into a great strait, insomuch that one of his Feet was out of his Seat, as if he meant to leap on the Ground; and none can tell what in that Exigent he would not have done, if *Emir Femla*, being near him (who perform'd, in a manner, more than could be expected from the most generous Courage) had not call'd with a loud Voice, and lifted up Hands, crying *Decan kon, Decan kon*, that is, *Where is Decan?* whilst *Oranchzef* was in great danger, insomuch that it could not be perceiv'd which way it was possible for him to escape; but his Fortune was too great, and therefore *Sultan Sujas* must be routed and put to flight like *Darasja*, to save his Life; for *Oranchzef* was ordain'd to be Conqueror, and King of India.

Sultan Sujas
guilty of the
same fatal
Error with
Darasja.

We are now to reflect upon the Battel at *Sa-wanguer*, and the seeming flight Accident which there prov'd the overthrow of *Darasja*: for the like Oversight, or rather the like piece of Treachery, destroy'd *Sultan Sujas*, viz. *Alla Vordica*, one of his chief Captains, made use of the same kind of subtilty which *Calallacan* put in practise against *Darasja*: for seeing all *Oranchzef's* Army in disorder, he ran to *Sultan Sujas*, and saluted him with the word *Mohbarreck*, that is, wishing of Joy, and praying him with folded Hands not to expose himself any longer to danger on his Elephant, saying, *Come down in the Name of God, get a Horseback, God hath made you chief of India; let us pursue these Villains, that Oranchzef may not escape us.* *Sultan Sujas*, who had no more consideration than *Darasja*, committed the same fatal Error: for he was no sooner got down from his Elephant, but the whole whole Army missing of him, was struck with terror, and suspecting Treason, suppos'd him either to be taken or slain; whereupon they disbanding, fled as *Darasja's* Army had done, and also forc'd the *Sultan* to flie for the safeguard of his own Life.

Jesseingue hearing this unexpected news, and perceiving it was not very safe for him to stay there, contented himself with the Spoil he had gotten, and speedily march'd to *Agra*, with intention from thence to pass to his own Countrey.

In the mean time the noise was already in *Agra*, that *Oranchzef* had lost the Battel, and that *Emir Femla* was taken Prisoner, whom *Sultan Sujas* brought along with him; nay, *Chahesstan*, Governor of the Town, and Uncle to *Oranchzef*, seeing *Jesseingue* (whose Treachery he had heard of) at the Gates, and despairing of his Life, had taken up a Cup full of Poyson to kill himself, if his Women had not prevented him; so that it was thought, if *Jesseingue* had had the wit and courage to have

staid longer in *Agra*, threatned, made Promises, and acted vigorously for *Schach Jehan's* Freedom, he might undoubtedly have releas'd him, and with the more ease, because all the Inhabitants of *Agra* certainly believ'd for two days together, that *Oranchzef* was overcome. But *Jesseingue* knowing the contrary, durst not stay long, nor attempt any thing, and therefore passing onely through the City, march'd home with all possible speed.

Oranchzef having Intelligence from *Agra*, fear'd that *Jesseingue* might attempt to release *Schach Jehan*, therefore not pursuing *Sultan Sujas*, he return'd directly with his whole Army to *Agra*, where he staid a considerable time, and putting things in good order, secur'd himself of all. Mean while he receiv'd Intelligence, that *Sultan Sujas* had not lost many Men in the Battel, because he was not pursu'd; and also that he made new Leavies of Men from all the Countreys of the *Rajas* which are in those Quarters, on the right and left side of the *Ganges*, and rais'd great Forces upon the Reputation he had of being very rich and liberal, and that he fortifi'd himself near *Elabas*, that eminent and famous Passage of *Ganges*, which with its Fortrefs is the first Inlet into *Bengala*: And then he consider'd also, that he had two Persons about him that were very capable to serve him, viz. *Sultan Mahmoud*, his eldest Son, and *Emir Femla*; yet he well knew that those who have done their Prince good Service, oftentimes grow insolent, believing all to be due to them, and that they can never be sufficiently recompens'd. He receiv'd information also, that the first of them began to mind his own Interest, and to grow daily more proud and arrogant than other, to secure the Castle of *Agra* to himself, and by this means broke off all the Designs which *Schach Jehan* could have form'd. And as for *Emir Femla*, he very well knew his Force, Conduct and Prudence, which made him suspect him; for he knew him to be very wealthy, and his Fame great, and that he pass'd for the first Mover in all Affairs, and the ablest Man in all India, so that he doubted not, but that according to the Examples of *Sultan Mahmoud*, he could expect no great good from him. All this would certainly have perplex'd a mean Spirit; but *Oranchzef* instead of despairing, found a Remedy for all; for he knew how to remove both with so much prudence and kindness, that neither of them could complain of him. He sent them both against *Sultan Sujas* with a mighty Army, and privately told *Emir Femla*, that he had design'd the Governourship of *Bengala*, which was the best Place in all *Hindustan*, for him, during his Life, and his Son after his Death; and that thereby he would begin to express his Acknowledgments for the great Services he had done him; and that therefore it belong'd to him alone to defeat *Sujas*, which so soon as he had done, he would make him *Mirul Omrah*, which is the first and most honorable Place in *Hindustan*, and no less than the Prince of the *Omrahs*. To *Sultan Mahmoud* his Son he said onely these few words: *Remember that you are the eldest of my Children; it is for your self you go to Fight; you have done much, yet is nothing if you conquer not Sujas, who is our greatest and most powerful Enemy; I hope God will assist me to be soon Master of the rest.* With these words he dismiss'd them both with the usual Ceremonies of bestowing upon them rich *Serafs* or Clothes, some Horses and Elephants, with rich Caparisons, prevailing in the mean time with *Emir Femla*, to consent to let his onely Son, *Mahomes*

He grows jealous of his Son and *Emir Femla*.

Mahomet Emircan stay with him, to be brought up in good Education; or rather, as a Pledge of his Fidelity. In like manner he perswaded Sultan Mahmoud to leave his Wife the King of Golconda's Daughter, in *Agra*; pretending that it would be too great a trouble to him to carry her along with him in the Army.

Sultan Sujah, or Chasausa, being always very suspicious that the *Raja's* of the *Lower Bengala* might be rais'd against him, and dreading nothing more than to engage with *Emir Femla*, no sooner heard these Tydings, but out of fear that he might cut off his way to *Bengala*, and that *Emir* might cross the *Ganges* either above or below *Elabas*, he instantly went to *Benaros* and *Patna*, from whence he march'd to *Moguiere*, a little City lying on the Bank of *Ganges*, generally call'd *The Key of Bengala*, lying between the Mountains and Woods.

In this place he judg'd it convenient to Incamp and fortifie himself, causing, for his better security, a great Trench to be made from the Town and the River to the Mountains, with a resolution to stay and expect *Emir Femla's* coming, and fight with him for the Passage: But he was exceedingly amaz'd when he heard, that several of *Emir's* Troops which came slowly along the *Ganges*, were sent to no other end than to Alarm him; that he was not there; that the *Rajas* of the Mountains which lay on the right side of the River were joyn'd with *Emir Femla* and *Sultan Mahmoud*, who came marching night and day through their Countrey, directly towards *Ragemehalle*, with the main Body of the Army, intending to intercept him; which News forc'd *Chasausa* suddenly to desert his Fortresses, and making extraordinary haste (notwithstanding he was forc'd to follow those Windings which the River *Ganges* makes on that side) he came some days before *Emir* to *Ragemehalle*, where he had time to fortifie himself, because *Emir*, when he was inform'd thereof, went up along the left side of the *Ganges*, through bad Ways, there to expect his Troops, with the Artillery and Baggage that were also coming along the River. No sooner was his whole Army come together, but he went to encounter with *Sultan Chasausa*, who for five or six days time defended himself valiantly; but seeing that *Emir's* Cannon batter'd down all his Works, which were made onely of Earth and Bushes, and could not possibly oppose him much longer in that Place, besides that the Rainy Season approach'd, he fled in the night, leaving two Pieces of Ordnance behind him, besides Ammunition and Provision, which in that hurry he could not possibly carry away. *Emir* fearing Ambuscades, durst not pursue him in the night, but staid till the next morning, when, just as if Fortune would favor *Chasausa*, there fell a mighty Storm of Rain, which lasted three days: so that *Emir* was not onely detain'd at *Ragemehalle* during that time, but necessitated to take up his Winter-Quarters there; for these Rains render the Ways so troublesome for above four Months, viz. *July*, *August*, *September*, and *October*, that no Army is able to march. Thus *Sultan Chasausa* had time to retire, and to chuse a convenient Place of Defence, the better to recruit both his Forces and Train of Artillery from *Lower Bengala*, because he had been very friendly to the *Portuguese*, which for the fertility of the Countrey were come to settle there, and had always been very respective to the Ca-

tholick Priests which are in this Province for the promulgating of their Religion, making them great Promises to enrich them all, and give them free leave to build Temples wheresoever they pleas'd. And indeed they were capable enough to serve him, there being in *Bengale* at least eight or nine thousand Families of *Franks*, either Native *Portuguese*, or *Mestizes*, being such as are gotten by the *Portuguese* on *Indian* Women.

Sultan Mahmoud, who for the foremention'd Reasons was grown very insolent, and perhaps at that time aspir'd to greater things than he ought, pretended to command the Army absolutely, and that *Emir Femla* should follow his Orders, letting also from time to time many insolent Words fall in reference to his Father *Oranchzef*, as if he were oblig'd to him for the Crown, and utter'd contemptible and threatening Expressions against *Emir Femla*, which caus'd a great coolness between them; but at last, *Sultan Mahmoud* being inform'd that his Father was much dissatisfied with his ill Conduct, and fearing that *Emir* might have Order to secure his Person, he went, accompanied with a small number of Men, to *Sultan Chasausa*, to whom swearing Fidelity, he made great Promises: But *Chasausa*, who look'd upon it as a Plot of *Oranchzef* and *Emir*, durst not confide in him, but kept a continual Eye over him, and gave him no considerable Command; which so dissatisfied him, that some Months after he concluded to leave *Sultan Chasausa*, and went again to *Emir Femla*, who favorably receiving him, promis'd to write in his behalf to *Oranchzef*, whom he would endeavor to perswade to forget and pardon his Errors.

Some are of opinion, that this Escape of *Sultan Mahmoud* was altogether by the contrivance of *Oranchzef*, who car'd not much to hazard this Son to destroy *Chasausa*, and was sensible that this would be a very just pretence to secure his Person. But however it was, he shew'd himself much displeas'd with him; yet at last he wrote him a Letter of Pardon, and commanded him also to come speedily to *Delhi*: But in the interim he gave Order that he should not come so far: for no sooner had *Sultan Mahmoud* cross'd the *Ganges*, but he met with a Party appointed to seize him, who locking him up in an Embury (after the same manner as they had done *Moradbech*) carried him to *Gowaleor*.

Thus *Oranchzef* freeing himself from great perplexity, told his second Son, that the Point of Reigning was so ticklish a thing, that Kings must be jealous of their own Shadow: Therefore if he were not discreet and careful, the same thing might happen to him as had befallen his Brother; but that whilst he kept himself within the bounds of his Duty and Obedience, he should find him a loving and indulgent Father: Protesting likewise, That he intended not to offer the least violence to the Person of *Schach Jehan* his Father. But *Oranchzef* had at this time no occasion to suspect his Son *Sultan Mazum*, or to be dissatisfied with him; for never was any Slave more humble: nor did ever *Oranchzef* himself appear more careless of Greatness, nor more given to Devotion, than *Sultan Mazum*: Yet some knowing Persons believ'd, that he was not so in reality, but by superlative Policy and Craft, like his Father, of which we may have a Proof in time.

Whilst Matters were thus transacted in *Bengala*, and *Sultan Chasausa* oppos'd *Emir Femla* the best he could, *Emir* marching first on one side of the

B b 2

Ganges;

Chasausa put
flight by E-
mir Femla.

Sultan Mah-
moud sent to
Gowaleor.

Ganges, and then on the other, Oranchzef kept about Agra, marching from Place to Place, and having put Moradbech into Govalcour, he went to Deli, where he began to act the Part of an Absolute King, giving Order for all Affairs of the Kingdom; and especially he plotted means to take Darasja, and get him out of Surat, for the Reasons beforemention'd: And by his great Fortune and exceeding subtilty he soon drew him thence, in the following manner.

Oranchzef's
Policy to
catch Darasja

Jessomseingue, who was retir'd into his Countrey, had, with the Booty which he had gotten in the Battel of Cadjore, rais'd a considerable Army, and wrote to Darasja to hasten to Agra, promising to joyn his Forces with him on the Way. Darasja, who had already gotten a great number of Men, and hop'd that several of his Friends (when they should see him joyn with Jessomseingue, and approach Agra) would undoubtedly unite their Forces with his, march'd speedily to Asmeer, six or seven days Journey from Agra: But Jessomseingue kept not his Word with him, for the Raja Jessomseingue interpos'd to make his Peace with Oranchzef, and fasten him to his Party, or at least to retard his Design, which was capable to ruine him, and make all the Raja's rebell. Therefore writing to him several Letters, he made him sensible of the great danger he underwent to expose himself in that manner; That Oranchzef would never pardon him; That he was a Raja himself; That he should think on sparing the Blood of the Ragipons; That if he thought to draw the Raja's to his Party, he would find those that would attempt to hinder his Design: In a word, That it was a Business which concern'd all the Gentry of Indostan, and would expose them to danger, if such a Fire were suffer'd to kindle, which could not be extinguish'd at pleasure. But if he would leave Darasja to himself, Oranchzef resolv'd to forget all that was past, restore again whatever he had taken from him, and at the same time make him Governor of Surat, which would be very advantageous to him, because that Countrey lay near to his Lands, and that there he might be in safety so long as he pleas'd. In short, this Raja prevail'd so much, that he made Jessomseingue return to his own Countrey. Mean while Oranchzef approach'd with his whole Army to Asmeer, and incamp'd in sight of Darasja. And now what could this poor Prince Darasja do? He sees himself abandon'd, and frustrate of all his hopes: To return with his Army safe to Amadabad, he saw was altogether impossible, because it is above thirty five days Journey, and in the midst of Summer, and he wanted Water; the Countreys likewise through which he was to pass belonging to the Raja's, all Friends or Allies to Jessomseingue or Jessomseingue; and that also Oranchzef's Army would certainly pursue him: Wherefore (said he) we must die on the Spot, and therefore let us resolve, though we are very unequal to them in Power, to give them Battel, and hazard All. But in vain does he exhort his Soldiers, for he is not onely abandon'd by them, but having Chah Navasecan with him, in whom he repos'd great Confidence, he was by him betray'd, and all his Designs made known to Oranchzef. It is true, that Chah Navasecan was slain in the Battel, either by Darasja's own Hand, as many believe; or, more probably, by Oranchzef's Soldiers, who being private Friends to Darasja, found out a means to seize upon and kill him, for fear

he might have some knowledge of a Letter they had written to Darasja, and so discover them.

The Battel began in the morning about nine or ten a Clock. Darasja's Artillery was planted on a Hill, and sufficiently heard, but most believ'd they shot nothing but Powder, so great was the Treachery of his Officers. And indeed this was properly no Fight, but a meer Plot to ruine him; for the Fight was scarce begun, when Jessomseingue finding himself near Darasja, perswaded him, that unless he was resolv'd to be taken Prisoner, he should fly: So that Darasja exceedingly amaz'd, was forc'd at the same instant to retreat in such confusion, that he had not time to load away his Goods and Carriage, but with great difficulty escap'd with his Wife. Moreover it is certain, that if the Raja Jessomseingue had pleas'd, Darasja could never have escap'd; but he was always inclin'd to be favourable to the Royal Family; or rather, he was too subtle and politick, and too sensible of future things, to hazard the danger that might ensue for laying hands on a Prince of the Blood.

The Battel
between Darasja
and Oranchzef.

Thus this unfortunate Prince, abandon'd by all except two thousand Men which accompanied him, was necessitated, in the midst of Summer, without Tents, or necessary Accommodations, to travel through all the Countreys of the Raja's which lie between Asmeer and Amadabad, whilst the Koullys, the Rusticks of this Countrey, and the greatest Villains and Robbers of all India, pursuing him day and night, kill'd and robb'd all those which they found straggling from the Main Body, if they lagg'd never so little behind. Yet notwithstanding, Darasja made shift to get within a days Journey of Amadabad, hoping the next morning to refresh himself in the Town, and endeavor once more to raise some Forces: But all things fell out contrary to the expectation of this unfortunate Man; for the Governor whom he had left in the Castle of Amadabad had already receiv'd both menacing and promising Letters from Oranchzef, so that his Courage failing, he declar'd for his side, wherefore he wrote to Darasja, That he should not come any nearer, for the Gates of the City were shut, and every Man up in Arms against him.

Darasja's
Flight and
Miserery.

F. Bernier, Physician to this Prince, and attending then on him, saith, "When he oblig'd me to follow him, having then no other Physician about him, and the night before he receiv'd this News from the Governor of Amadabad, he did me the Honor to make me come into the Caravanserai where he was, out of fear to be set upon that night by the Coullys; and I was (a thing incredible in Hindostan, where all Noblemen are so exceeding jealous) so near to this Princes Consort, that the Cords of the Camates, or little Houses (for they had not so much as a Tent) were fastned to the Wheels of my Chariot. I relate this Circumstance by the by, onely to shew the Extremity Darasja was reduc'd to. When the Women heard the foremention'd sad News, That they could not get into the City (which was about the break of day) they broke forth into strange Cries and Lamentations, and all things were in an inexpressible confusion, every one looking upon his Neighbor, and none knowing what to do, or what would become of them: Soon after Darasja coming forth strangely terrified, first spoke to one, and then to another, even to the meanest Soldier:



NURMAHAL

"Soldier: But seeing them all amaz'd, and ready to abandon him, what Counsel can he take? Whether can he go? He must fly instantly, but whether he knew not: And you may judge of the extremity he was in by this small accident I shall here relate: viz. Of three great Oxen which drew my Chariot, one died the day before, another in the night, and the third was not able to go; for during the small time I was with him, we march'd night and day, the Heat and Dust being intolerable; so that, to my good Fortune, he left me behind, not being able to get either Oxen, Horses, or Camels for me. I saw him march away with Tears in his Eyes, accompanied with four or five hundred Cavaliers at the most, and with two Elephants, which were said to be laden with Treasure, with intention to go to *Tatabacar*, seeing he could do no better, though it seem'd almost, if not altogether impossible, in respect of the few Men which he had left, and the vast Sandy Deserts, for the most part without Water, which he was to cross in the heat of Summer, which destroy'd many of those that follow'd him, especially several of his Women, who perish'd either of drought, the unwholesom Waters, tiresom Ways, ill Food, or by the Coughs beforemention'd: Yet nevertheless with much pains he reach'd the Countrey of the *Raja Catche*, though it had been happier for him to have died also in his March thither.

Daraja betrayed by the Raja Catche.

This *Raja* at first gave him a very good Reception, even so far as to promise him assistance with all his Forces, provided he would give his Daughter in Marriage to his Son: But *Jesseingue* inform'd thereof, soon prevail'd with this *Raja*, as he had done with *Jessomseingue*; so that *Daraja* observing the kindness of this Barbarian to cool on a sudden, and that consequently his Person was in danger there, he betook himself to the pursuit of his Expedition to *Tatabacar*.

Whilst *Daraja* proceeded forward in his Journey, the War continu'd still in *Bengala*, and much longer than was expected, *Sultan Chasausa* using his whole endeavor to conquer *Emir Femla*: Yet this troubled not *Oranchzef* so much, because he knew it was a great way between *Bengala* and *Agra*, and being sufficiently assur'd of the Fidelity and Valor of *Emir Femla*; but that which disquieted him, was to see *Soliman Chekouh* almost at his Gates, (for it is not above eight days Journey from *Agra* to the Mountains) and being perpetually alarm'd by the Rumors which were spread, That he was coming out of the Mountains with the *Raja*: And indeed it was very difficult to draw him from thence; but he compass'd his Design after this manner. He made the *Raja Jesseingue* write divers Letters to the *Raja of Sere-naguer*, promising him very great things if he would surrender *Soliman Chekouh* to him; and threatned to proclaim War against him, if he refus'd to comply with his desire. But the *Raja* reply'd, That he would rather lose his Estate than do so unworthy an action. Whereupon *Oranchzef*, seeing his resolution, march'd with his Army directly to the Foot of the Mountains, where, by an infinite number of Workmen, he cut a Passage through the Rocks: But the *Raja* laugh'd at his vain Attempt; and indeed he had no cause to fear, though *Oranchzef* cut never so long, the Mountains being inaccessible for an Army, and the Rocks able to withstand all the Powers of the

Indostans, which forc'd *Oranchzef* to return without effecting any thing.

Mean while *Daraja* approaching the Fortrefs of *Tatabacar*, and being come within two or three days Journey of the same, receiv'd Advice, That *Mirbaba*, after having Besieg'd the Place a considerable time, had at length reduc'd it to the utmost extremity, inasmuch that a Pound of Rice or Flesh was sold for a Crown, and all other Provisions accordingly: Nevertheless the Governor holding out, made divers Sallies, which extremely incommoded the Enemy, and express'd all possible Prudence, Courage, and Fidelity, deriding the Proposals of *Mirbaba*, and all the Menaces and Promises of *Oranchzef*: And when he heard that *Daraja* was not far off, he redoubled his Liberalities, and knew so well to gain the Hearts of all his Soldiers, and to encourage them to fight bravely, that there was not one but what resolv'd to Sally out upon the Enemy, and to hazard all to raise the Siege and force *Daraja's* Entrance: Mean while he sent Spies into *Mirbaba's* Camp to assure the Soldiers that they had seen *Daraja* approach with great Resolution, and considerable Forces, which struck such a fear amongst the Soldiers, that had *Daraja* come at that instant, as it was expected, the Enemies Army had on sight of him undoubtedly Disbanded, and a great part thereof gone over to him: But he was still too unfortunate to achieve any thing for his own advantage; wherefore considering with himself, that it was impossible for him to raise the Siege with such a handful of Men as he had, he resolv'd to cross the River *Indus*, and get into *Persia*, which could not have been done without great trouble, by reason of the Deserts, and want of Water which is in those Parts; besides those Countreys are Govern'd by Petty *Rajas* and *Patan*s, who acknowledge neither the *Persian* nor *Mogol* for their Superior. But his Consort dissuaded him from that Resolution, for this weak Reason, viz. That if he went into *Persia*, he must be contented to see his Wife and Daughter Slaves to the King of *Persia*, which was a thing no ways befitting the Grandeur of his Family; and that he ought rather to die, than undergo that Infamy. *Daraja* being in this perplexity, at last remember'd, that not far from thence resided a Powerful *Patan*, call'd *Gimcan*, whose Life he had formerly twice sav'd, when *Schach Fehan* had commanded he should be cast under the Feet of an Elephant, for having rebell'd divers times against him: Therefore he resolv'd to go to him, hoping that he would give him sufficient Succors to raise the Siege of *Tatabacar*, for he made full account to fetch his Treasure from thence, and going with it to *Candahor*, find out a means to get into the Kingdom of *Cabul*: And this he thought the more feasible, because he repos'd great confidence in *Mahobercan*, who being Governor of that Place, was exceedingly belov'd, and obtain'd his Government by *Daraja's* means. But his Nephew *Sepe Chekouh*, though very young, observing his Resolution, threw himself down at his Feet, and begg'd of him not to enter into the Countrey of that *Patan*: His Wife and Daughter also did the same, remonstrating to him, That he was a Robber, a Revolted Governor, and that he would infallibly betray him; That he ought not to stand upon raising of the Siege, but rather endeavour to gain *Cabul*, which would not be altogether so impossible, because it was very improbable that *Mirbaba* would raise his Siege to follow him,

The Siege of *Tatabacar*.

him, and prevent his getting into the forementioned Countreys. But *Darasja* being carry'd headlong by the violence of his unhappy Destiny, rejected this Counsel, and would hearken to nothing that was propos'd to him, alledging, as was true, that the March would be very difficult and dangerous, and being confident that *Gioncan* would not be so base as to betray him, after all the good Service which he had done him, wherefore he went thither, notwithstanding all that could be said to him, and went to prove at the price of his Life, that no trust is to be put in a wicked Man. This Traitor believing at first, that he had numerous Troops following of him, gave him the fairest Reception that could be, and to all appearance Entertain'd him with great civility and kindness, Quarters his Soldiers here and there amongst his Subjects, with strict Orders to treat them well, and give them what Refreshments the Countrey afforded; but as soon as he found that *Darasja* had not above two or three hundred Men, he quickly appear'd what he really was. It is uncertain whether he receiv'd any Letters from *Oranchzef*, or whether his Avarice was not tempted by some Mules which were said to be laden with Gold, being all that could be sav'd hitherto, as well from the hands of Robbers, as from those that convey'd it: But whatsoe'er it was, one Morning, when all Persons thought themselves most secure, and the wearied Soldiers took no care but how to rest and refresh themselves, believing all to be safe, behold! this Traitor, who had bestir'd himself all Night to get Armed Men from all Parts, fell upon *Darasja* and *Sepe Chekou*, kill'd some of their Men who stood up to defend themselves, seiz'd on the Mules, and Camels, and all the Womens Jewels, and caus'd *Darasja* to be ty'd fast upon an Elephant, commanding an Executioner to go behind him and cut off his Head on the least sign given, in case he should be seen to make any resistance, or if any one should attempt to rescue him. In this manner he was carried to the Army at *Tatabacar*, and deliver'd to the General *Mirbaba*, who caus'd him to be conducted in company of this vile Traitor to *Labor*, and from thence to *Deli*.

When *Darasja* was come to the Gates of *Deli*, *Oranchzef* consulted whether he should be brought through the midst of the City, or sent directly to *Govaleor*. Many were of opinion that he ought to travel guarded, to prevent any Disorder that might happen to arise, or lest some Attempt should be made to rescue him, which would be a great dishonor to the Royal Family. Others maintain'd the contrary, viz. That it was absolutely necessary he should pass through the Town, to astonish the World, and manifest the absolute Power of *Oranchzef*, and to free the common People from their doubtings, who else might more firmly be perswaded in their Minds that it was not he, as indeed many *Omrabs* were, and also take away all hopes from those that entertain'd any affection for him; which Arguments prevailing, he was set upon an Elephant, with his two Nephews on each side, and behind him *Badurcan* in stead of the Executioner: This was none of those stately Elephants from *Geylon* or *Pegu*, richly caparison'd, on which he us'd to Ride, but an old poor dirty Beast, with a ragged Cover, and a pitiful Seat all open: He had then no more the Necklace of Pearls which those Princes use to wear, nor those rich *Turbants* and embroider'd Vestures, his Garments being a Vest of dirty coarse Linnen, and a

Turbant of the same, with a tatter'd Scarf of *Cackmire* over his Head like a Varlet; his Son *Sepe Chekou* was in the same Equipage. In this miserable posture he was made to enter into the Town, and to pass through the high Streets, to the end he might be seen by all People, and by that means fully satisfy all those, who till then very much doubted that it was not he. Most People were exceedingly amaz'd at the boldness of making him pass through the Town, and the more, because he was but ill guarded, and exceedingly belov'd by the Vulgar, who at that time exclaim'd highly against the cruelty and tyranny of *Oranchzef*, as one that kept his Father in Prison, and also his own Son *Sultan Mahmoud*, and his Brother *Moradbeck*; but not one Man had the boldness to draw his Sword, onely there were some of the *Fakiers*, and some poor People, who seeing that infamous *Gioncan* ride by his side, began to rail and throw stones at him, and to call him Traitor; and indeed all the tops of the Houses and Shops being throng'd with Spectators, there was nothing heard but loud Outcries and Lamentations, with Invectives and Curses heap'd upon *Gioncan*; in a word, both Men and Women, great and small, so compassionate are the *Indians*, were ready to melt into Tears, yet none durst attempt to rescue him. Being thus conducted through the City, he was put into a Garden call'd *Heider Abad*.

Several Persons of Quality that were there present, were not wanting to tell *Oranchzef*, that most of the People seeing *Darasja* pass by, lamented for him very much, and cursing the *Patan* that had deliver'd him, were ready to stone him to death, and consequently there was great fear of an Insurrection or Disturbance. Whereupon the Council being call'd, they again consulted what was best to be done, viz. Whether they should send *Darasja* away to *Govaleor*, as they had before concluded, or whether they should put him to death without any farther delay. Some were of opinion, that he ought to be carry'd to *Govaleor* with a strong Party of Horse; upon which *Danek Mendcan*, though an old Enemy of *Darasja's*, insisted very much. But *Raichenara Begum*, in prosecution of her hatred against this Brother of hers, perswaded *Oranchzef* immediately to destroy him, and not run the hazard of sending him to *Govaleor*. In like manner all his old Enemies, as *Calullacan*, *Chabestcan*, and especially a certain dissembling *Peruschan*, who was fled out of *Persia*, first call'd *Hakim Daoud*, and afterwards, when created a great *Omrab*, *Tacarmbecan*. This Villain boldly standing up in the publick Assembly, cry'd out, That it was expedient for the safety of the State, to put him to death immediately, and the rather, because he was not a *Musselman*, or *Mahometan*; that long since he was turn'd *Caffer*, Idolater, a Man without Religion, and by that means had brought upon himself this, which was a just punishment for his sins. But certain it is, this vile Wretch afterwards felt the smart of his unjust Imputation; for in a short time he fell into Disgrace, being treated like an infamous Fellow, and dy'd a miserable Death. But *Oranchzef*, carry'd away by these Instances and Motives, commanded that he should be put to death, and that *Sepe Chekou* his Nephew should be sent to *Govaleor*.

The Charge of this Tragical Execution was given to a certain Slave call'd *Nazer*, who had been bred up by *Schach Fehan*, and was known to have been misus'd by *Darasja*. This Executioner, accompa-

Darasja is made Prisoner by *Gioncan*.

Is carried in triumph through *Deli*.

A Consultation held, whether to put him to death, or send him to *Govaleor*.

accompany'd by three or four Parricides more, went to *Daraja*, who was dressing some Meat for himself and his Nephew, fearing to be poyson'd if he should trust any one else to do it. As soon as he esp'y'd *Nazer*, he cry'd to *Sepe Chekou* his Nephew, Behold, my Son, yonder are those that come to kill us, laying hold at the same instant on a small Knife, which was all the Weapon that was left him, with which he defended himself to little purpose, whilst some of the Villains seiz'd on *Sepe Chekou*, and the rest pressing upon him, threw him down to the Ground, and held him by the Hands and Feet till *Nazer* cut off his Head, which was immediately carry'd to the Castle to *Oranchzef*, who commanding the same to be put into a Charger of Water, call'd for a Handkerchief, and having wash'd off the Blood, and seeing that it was the real Head of *Daraja*, he fell a weeping, uttering these words: *Oh unhappy! Oh unfortunate Man! Take away this Sight from mine Eyes, and bury it in the Grave of Homayon.*

Daraja
murder'd.

In the Evening they put *Daraja's* Daughter into the *Seraglio*, though afterwards upon her Request she was sent to *Schach Jehan* and *Begum Sabeb*. As for *Daraja's* Wife, she ended her Days before at *Lahor*, poysoning her self, when she foresaw the Extremities she was falling into with her Husband. *Sepe Chekou* was sent to *Gowaleor*, and after a few days *Gioncan* was sent for to appear before *Oranchzef* in the Assembly, where several Presents being made to him, he was again dismiss'd; but in his Way home he was rewarded according to his Deserts, being kill'd in a Wood; this barbarous Man not knowing nor considering, that though Kings do sometimes permit such Actions for their Interest, yet they abhor the Actor, and sooner or later revenge them.

Tatabacar
surrendered.

Mean while, the Governor of *Tatabacar* was forc'd, upon an Order pres'd and obtain'd from *Daraja*, to surrender the Fort, though upon a good Composition if it had been real; but the poor Governor coming to *Lahor*, was, together with the few of those Men that accompany'd him, upon the Command of the *Calullacan*, Governor of that Place, cut in pieces. The reason why the Articles of Agreement were not perform'd, was because it was reported that the Governor made private Preparations to go to *Soliman Chekou*; to which purpose he distributed divers pieces of Gold amongst the *Franks* that came with him out of the Fort, thereby to intice them to follow him, under a pretence to accompany him to *Delhi* to *Oranchzef*, as having a great desire to see that brave Man, who had defended himself so valiantly.

Soliman Chekou
taken and
imprison'd.

There remain'd now none of *Daraja's* Family but *Soliman Chekou*, who was not easily to be fetch'd from *Serenaguer*, if the *Raja* had continu'd in his first Resolution; but the private Correspondence of *Jesseingue*, the Promises and Threats of *Oranchzef*, the Death of *Daraja* and the other *Rajas* his Neighbors, who had been gain'd, and made Preparations by Order from *Oranchzef*, and at his Charge, at last stagger'd the Fidelity of this perfidious Protector, and made him consent to their Demands. *Soliman Chekou* inform'd thereof, fled through uninhabited Countreys and desolate Mountains, to the greater *Tiber*; but the *Raja's* Son closely pursuing him, caus'd Stones to be thrown at him, which wounding the poor Prince, so disabled him, that he was forc'd to yield to his Enemies Mercy, who carry'd him to *Delhi*, where he was imprison'd in *Serenaguer*, a little Fortress, the

same Place wherein they formerly had put *Moradbeck*.

Oranchzef, to observe the same method as he had done in the Case of *Daraja*, that none might doubt but that it was *Soliman Chekou* himself, he commanded him, in the presence of all his Nobles, to be brought to the Court: At the entrance of the Gate his Fetters were taken off from his Legs, leaving onely those on his Hands.

Is brought to
the Court.

When this young and noble Person, being exceeding beautiful and well proportion'd, was seen to enter the Gates, many *Omrabs* could not withhold their Tears. In like manner it is said, that all the Ladies of the Court which had leave to see him come in, fell a weeping. *Oranchzef* himself also seeming to be affected with his Misfortunes, began to comfort him, saying to him, *That he need not fear any thing, for no harm should come unto him, but that he should on the contrary be well treated; and therefore (said he) be of good cheer, God was powerful, and would be merciful; That he had taken off his Father for no other reason, but because he turn'd Caffer, a Man without Religion.* Whereupon the young Prince return'd him the *Salam*, or Thanks, with his Hands down to the Ground, and then lifting them as well as he could up to his Head, according to the Custom of the Countrey. Moreover, he requested *Oranchzef*, that he would let him drink the *Pouff*, that he might instantly die, he being very willing to submit to his Fate. But *Oranchzef* promis'd him publicly, that he would not make him drink it, therefore he might rest satisfi'd, and not entertain any said thoughts about it. This said, he once more repeated the *Salam*; and after they had ask'd him several Questions in the Name of *Oranchzef*, concerning the Elephant which was laden with *Ropias* of Gold, taken from him when he went to *Serenaguer*, he was sent to *Gowaleor* to the rest.

The *Pouff* mention'd before, is nothing but Poppy steep'd a Night in Water, being that Potion which those Princes that are kept at *Gowaleor*, whose Heads they do not think fit to cut off, are commonly forc'd to drink in a Morning fasting, which enervates and debilitates their Limbs, consumes their Inwards, and makes them die insensibly. With this Potion *Sepe Chekou*, Nephew to *Moradbeck*, and *Soliman Chekou*, were poyson'd.

The *Pouff*,
what it is.

As to what concerns *Moradbeck*, he was put to death after a more cruel manner: for *Oranchzef* observing, that so long as he was in Prison, the Affections of the generality of the People were towards him, he thought it would not be safe for himself to put him to death in private with *Pouff*, as he had done the rest, for fear the Vulgar should always be doubtful of his Death, and still believe him to be in Prison, and therefore devis'd the following Crime to accuse him withal.

The Children of a very rich *Sahed*, whom *Moradbeck* had put to death in *Amadabad*, onely to get his Goods when he rais'd his Army, and forcibly took or borrow'd all the Money from the Merchants, made complaint thereof in the publick Assembly, and demanded his Head for the Blood of their Father, which not one of the *Omrabs* durst contradict; first, because he was a *Sahed*, that is one of *Mahomet's* Relations, to whom for that reason they shew'd great respect; and secondly, because they all observ'd *Oranchzef's* Design herein, and that it was onely a meer pretence to put him to death publicly, so that the Head of him who had kill'd their Father was given them without

Moradbeck's
Death.

without any farther Examination. And thereupon an exprefs Order was immediately sent to *Govalear* to Behead him.

Chasausa flies for refuge to the King of *Racan*.

And now there remain'd no other Thorn in *Oranchzef's* Foot, but *Sultan Chasausa*, who still defended himself in *Bengala*; yet he was at last forc'd to submit to the Power and Good Fortune of *Oranchzef*, who sent so many Forces to *Emir Femla*, that he at last encompass'd him on both sides of the *Ganges*, and all the Isles which lye in the Mouth thereof, which forc'd *Sultan Chasausa* to flee to *Dake*, the last City of *Bengala*, lying on the Sea-shore. And here comes the Conclusion of

this whole Tragedy: For this Prince being destitute of Ships to put to Sea, and not knowing whether to betake himself, sent his eldest Son *Sultan Banque* to the King of *Racan*, or *Moy*, a *Heathen*, to know whether he would permit him to make his Court his Place of Refuge for some time, and do him the favor, when the *Moufons* or *Trade-Winds* should come, to furnish him with a Vessel to *Mecha*, that from thence he might pass into some Parts of *Turkey* or *Persia*. The King return'd *Sultan Chasausa* word, That he should be very welcom to him, and have all possible Assistance: With which Answer *Sultan Banque* return'd to *Dake*, the King having also supply'd with several Gallies, (Mann'd with *Franks*, viz. *Renegade Portuguese*, and other *Christians*, who had enter'd into the foremention'd King's Service, and maintain'd themselves by Plundering of the *Lower Bengale*.) In these Gallies *Sultan Chasausa* Embarking, with his whole Family, viz. his Wife, his three Sons, and Daughters, set Sail; and arriving at their desir'd Port, they were courteously receiv'd, and supplied with all things which the Countrey afforded, at the King's Charge. Some Months being past, the Season for the *Trade-Winds* came; but he could not obtain the Ship that was promis'd him, though he desir'd it upon no other account but for his Money; for he wanted not as yet either Gold, Silver, or Precious Stones, but had rather too much of them, his Riches being the occasion of his Destruction, or at least a great Inducement thereunto: For these *Barbarian* Kings are destitute of all true Nobleness, neither do they regard Fidelity or Promises, minding nothing but their present Interest, and never considering the Inconveniences and Mischiefs that may befall them for their Perfidiousness. To get out of their Hands, one must either be very Powerful, or at least have nothing that may tempt their Avarice. And the more *Sultan Chasausa* implor'd for a Ship, the further he was from having it; the King on the contrary beginning to grow very cool, and complaining that he did not come to see him.

He requests a Ship to transport him to *Mecha*, but is deny'd.

It is not known whether *Sultan Chasausa* look'd upon it as a dishonor to himself, and a thing below him, to go and visit a King; or whether he fear'd that he might secure his Person when he should come into his Palace, and so make himself Master of all his Treasure, and deliver him to *Emir Femla*, who promis'd him great Sums of Money, and many other considerable Advantages, to do the same: However it was, he would not go thither, but sent his Son *Sultan Banque*, who being come near the King's House, shew'd his Liberality to the People, throwing handfuls of *Ropias* of Gold and Silver amongst them; and coming before the King, he presented him with several Embroider'd Coats, and wrought Pieces of Gold,

beset with Precious Stones, and excus'd his Father *Chasausa's* not coming, by alledging he was indispos'd; desiring him also to furnish him with a Ship; and perform the Promises which he had made to him: But all this avail'd not; for five or six days after, the King sent to *Sultan Chasausa*, to request one of his Daughters in Marriage, which he not granting, so highly incens'd this Barbarous Prince, that he suffer'd *Chasausa* to be driven to great Extremities, the Season for putting to Sea being now past: When, behold, he took a strange Resolution, which may give a great Example of what Despair can do.

Though this King of *Racan* was a *Heathen*, yet he had abundance of *Mahumetans* in his Dominions, which either retir'd thither voluntarily, or have been brought thither as Slaves by the *Franks*: These *Chasausa* privately gain'd to be of his Party, and with two or three hundred Men which he had yet remaining, he resolv'd one day to fall unexpectedly upon the *Barbarian's* House, and putting all to the Sword, make himself Master of *Racan*: Which indeed was a very bold Enterprize, and had more of the Desperado in it than of a Prudent Man; yet the thing was not impossible to be done: But the day before the Stroke was to be given, the Plot being discover'd, quite overthrew *Chasausa's* Design, and in a short time prov'd the occasion of his Ruine: For seeing there was no way to recover himself, he attempted to flee to *Pegu*, a thing in a manner impossible, by reason of the vast Mountains and Forests which he was to pass: Besides, he was immediately pursu'd so close, that he was overtaken the same day he fled; when defending himself very valiantly, he kill'd a great number of *Indians*; but they at last press'd upon him in such Multitudes, that he was forc'd to quit the Battel. *Sultan Banque* being not so far advanc'd as his Father, defended himself also like a Lion; but after having receiv'd divers Wounds, with Stones which the *Indians* threw at him, he was taken Prisoner, and carried away, with his two younger Brothers, Sisters, and Mother.

His Plot against the King of *Racan* discover'd.

He is pursu'd and defeated.

Some say, That *Sultan Chasausa* himself fled, with his Wife, one Eunuch, and two other Persons, to the top of a Mountain, where he receiv'd a Wound in his Head, by a Stone, which strook him down; but recovering himself again, and the Eunuch having bound up the Wound with his *Turbant*; they afterwards escap'd by the shelter of the Woods.

Uncertain what became of him.

Others affirm, That *Sultan Chasausa* was found amongst the dead, but was not well known: And this Story is related so many several ways, that it is very difficult to know justly what became of him. But most certain it is, that this uncertainty of his death hath been the occasion of the several Alarms which afterwards hapned at *Delhi*: For at one time it was reported, That he was arriv'd at *Malispatan*, to joyn with the Kings of *Galconda* and *Pisapour*: At another time, That he had pass'd in sight of *Surat* with two Ships, carrying the red Ensigns which the King of *Pegu* or *Siam* had given him: Soon after, That he was in *Persia*; and that he had been seen in *Schiras*; and then in *Candahor*, ready to enter the Kingdom of *Cabul*. *Oranchzef* himself said one day smiling, That *Sultan Chasausa* was at last become an Agy, or *Pilgrim*; as if he would say, He was gone to *Mecha*. And at this very day there are many Persons who maintain, That he was return'd from *Constantinople* to *Persia*, from



RAUCHENARA BEGUM

from whence, as they say, he brought great Sums of Money. But *F. Bernier* tells us, from the Relation of an Eunuch with whom he travell'd from *Bengala* to *Masipatan*, That *Chasausa* was most certainly dead. Besides which, it is reported, That not long after his Defeat his Sword and Canger, or Ponyard, had been found; so that it is credible, if he died not on the Place, he did not long survive, but became the Prey of some Robbers or ravenous Beasts, with which the Forests of these Countreys abound. But whatever became of *Chasausa*, after this his last Design, his whole Family was put into Prison, where they were very ill treated, but after some time again set at liberty, and us'd more mildly, when the King causing *Chasausa's* eldest Daughter to be brought to him, married her, the Kings Mother endeavoring likewise to have married *Sultan Banque*.

Chasausa's family ill treated, but at last pardon'd, yet soon after extirpated.

Mean while the Servants of *Sultan Banque*, with some of the foremention'd *Mahumetans*, laid another Plot, not unlike the former; but the day being come, one of the Conspirators being half drunk, began the Work too soon, and so spoil'd the whole Design. But this incens'd the King so exceedingly against the unfortunate Family of *Chasausa*, that he commanded the same to be quite rooted out, sparing not so much as the Daughter he had married, though she was suppos'd to be with Child. *Sultan Banque* and his Brothers had their Heads cut off with blunt Axes, and the Women being lock'd up in several Rooms, died miserably with Hunger.

And thus ended the War which ambition of Rule had kindled amongst these four Brothers, after the expiration of five or six Years, viz. from *Anno 1655*, till *Anno 1660*, or *1661*, and left *Oranchzef* in the peaceable Possession of this mighty Empire.

Oranchzef sick.

And now Ambassadors were sent to *Oranchzef* from several Neighboring Princes and States, to congratulate his happy Victories; but having scarce Reign'd two Years, he fell sick of a violent Fever, insomuch that it was reported he was dead, and several were contriving to release his Father *Schach Jehan*; which to prevent, and to undeceive the People, he caus'd himself, in the height of his Distemper, four several days to be carried into the Assembly of the *Omrabs*, where calling for Pen, Ink, and Paper, he wrote to *Esbarcan*, and sent for the Great Seal, which was kept by *Raichenara Begum*, and commonly enclos'd in a small Bag, seal'd with a Seal he always wore about his Arm, fearing she had already made use of it for her Designs: But soon after recovering, he settled all things in good Order, preferr'd those that had assisted, and been faithful to him in the Wars, especially *Emir Femla*, whom, after he had vanquish'd *Chasausa*, and drove him to the Sea side, as was before mention'd, he made *Mir Ul Omrah* (which in this Realm is the highest Degree of Honor any of the Kings Favorites can arrive at) and also Governor of *Bengala*; and his Son *Mahomet Emircan* was made *Great Bakchis*, that is, General of the Horse, and the second or third Place in the Kingdom. And not long after he sent *Emir Femla* with a mighty Army to the *Raja* of *Achan*, whom he forc'd to flee towards the Mountains to the Kingdom of *Lassa*: But *Emir Femla* was no sooner return'd from this Expedition, but the Bloody Flux hapning amongst his Army, he also died thereof.

Emir Femla's death.

Many other Remarkable Passages hapned in

this Empire from *Anno 1661*, to *1667*; of which we will only mention these few: viz. In the Year *1664*, on the fifth of February, the Mogol's Vice-Roy of *Surat*, call'd *Enachar Chan*, was inform'd by one of his Officers which liv'd two Leagues from the City, That a great Army was advancing towards the Town, the General whereof call'd himself *A Servant to the Mogol*, and pretended to March with ten thousand Men to the City *Amadabad*: but it afterwards appear'd that this was only a Pretence, he being in truth a great Robber, nam'd *Sawasi*: Which not a little amazing the Governor, he caus'd immediately the Bridges which lay cross the Moat that inclos'd the City to be pull'd down; notwithstanding it was dry in most places; neither was there one Gun planted for a Defence, which made him send to the *English* and *Hollanders* there residing, for aid in this extremity, which seem'd not a little strange to them: for they having not above forty Men apiece in their Factories, were forc'd to take each seventy or eighty Men more into their Service. The next Morning *Sawasi* was advanc'd within a League and a half of *Surat*, where resting near the Village *Utena*, the Governor sent Messengers to request him, That he would not come any nearer the City, because many of the Inhabitants fled already for fear, and that the Great Mogol would resent it very ill if he should offer the contrary: But *Sawasi* not regarding this, kept the Messengers in custody, and still drew nearer the City, in which about midnight there hapned a sudden Fire, which burnt so furiously, that it consum'd a considerable number of Houses. *Sawasi's* People taking this opportunity, march'd into the Town without any resistance, though they might easily have been oppos'd. The Governor having ten thousand Horse of the Mogol's, went with them and his Chief Officers to the Castle, whence he fired several Guns, but did more mischief to the Houses than the Enemy, who minded nothing but Plunder, breaking open Windows, and Chests, which lasted several days, till *Sawasi* having gotten a vast Treasure, left the Place, saying, *Long have I wish'd to get into Oranchzef's Beard, which I have now obtain'd*: For this rich and brave City *Surat* is for its Beauty and Stateliness, by the Moors call'd *The King's, or Mogol's Beard*.

Surat taken by a Robber.

The Mogol seeing what a mighty Enemy, Robber, and Destroyer of his Countrey *Sawasi* was, and that he could not hope to overcome him by force, he having already an Army of a hundred thousand Men, he thought to work that by Policy which his Power could not effect; and therefore to get him into his custody, he made him large offers of Honors and Preferment, promising him the third Place in his Realm; which Design taking effect according to his desires; he was no sooner come to Court, but he was there apprehended, and committed to Prison: But about three Months after he cunningly made his escape; and although *Oranchzef* sent Agents after him, to excuse his being kept a Prisoner, and promising upon his Royal Word that he would prefer him to a high Degree of Honor, yet he having been once caught in the Snare, would not be taken again, but reply'd, *That he thank'd him for his Proffers; but he had rather be his own Master than another Man's Servant; and that at one time or other he would pay Oranchzef for his kind Entertainment; and so went again with his Army to Wingerla, a Place which he had taken from the Mogol.*

The Robber taken, and committed to Prison; but escapes.

C c

Mean

The Death
of Schach Fe-
han.

Begum Sahel
receiv'd into
Favor.

The Mogol's
Ambassador
abus'd.

Mean while Oranchzef keeping his Father Schach Fehan close Prisoner in the Castle at Agra, let him want nothing of Recreation, or any thing else that he could possibly expect in such a place, yet the good old Prince being worn out by age, dy'd Anno 1665. to the great grief, as it is said, of Oranchzef, who shew'd all demonstrations of sorrow which a Son could express for the loss of his Father. At the same time he went to Agra, where Begum Sahel his Sister, and formerly the chief Favorite of Dara Jaf, caus'd a Mosque, wherein he was to stay some time before he went to the Castle, to be hung with rich Tapistry; and at the entrance into the Seraglio, she proffer'd him a great golden Basin, fill'd with her and her Father Schach Fehan's Jewels, and receiv'd him so splendidly and courteously, that she obtain'd pardon for all her former Offences, and participated of his Favors.

Anno 1666. the Great Mogol sent an Ambassador to Schach Abbas King of Persia, for the negotiating an Affair not very pleasing to the said King, who quarrell'd also at his styling himself in his Letters, King of all the World; which the King of Persia resented so ill, that he caus'd the Mogol's Ambassador's Beard to be pull'd off, and the Presents which he had sent him to be burnt; all which made the Ambassador resolve to go away without taking leave. But the Persian Chancellor acquainting the King, that this was a Business of great consequence, he dismiss'd the Agent with rich Presents, and amongst others, forty brave Persian Horses, and many Pieces of Gold and Silver Stuffs, sending also with him a Herald at Arms, to proclaim War against the Great Mogol, who when his

Agent told him the Disgrace he had sustain'd, he was so exceedingly offended at him, that he caus'd him by an *Alkaper* or common Executioner, to be driven out of the City, and the Horses which the King of Persia had sent him, to be kill'd publicly, as also the Gold and Silver Stuffs to be burnt, and speaking to the Herald which came from the King of Persia, said thus unto him, Go tell thy Master, that I will treat him thus in his own Realm. Whereupon raising a mighty Army, he march'd to the Borders of Persia, the King whereof came also to meet him with a puissant Army; but coming within two days Journey of the Mogol, he dy'd, and immediately his Son Schach Soliman, aged about twenty five years, and present with the Army, being proclaimed King, sent an Agent to acquaint the Mogol with his Father's Death, requesting him that he would not impute that to him which had hapned between him and his Father, he being no way guilty thereof, and desiring nothing more than to live in Peace with his Neighbors. The Great Mogol, granting his Request, made Peace with him, and so each march'd back to their own Jurisdictions.

The King of
Persia dies.

This having given you an Account of the Mogol's Countrey and India in general, we will now give you a particular Account of all the Kingdoms and Territories which it comprehends, and begin from the West side towards the North with Candahar, which though it be said to be under the King of Persia's Jurisdiction, yet it may conveniently be describ'd here, partly for its Neighborhood to the Mogol's Countrey, and partly because it anciently belong'd to the same.

Paropamisfa or Candahar, Sablestan, and Balassy.

THE Countrey of Candahar was anciently by the Greeks (according to *Cleovorus* and *Colnitiuss*) call'd *Arachosia*; by *Minadori*, *Paropamisfa*; though (as *Niger* writes) some call *Paropamisfa*, *Dacha*; *Castaldus*, *Ananias*, *Della Valle*, hold *Sablestan* or *Sabelestan*, for the ancient *Paropamisfa*; but *Della Valle* will have *Candahar* to be *Paropamisfa*, or at least a part thereof; so that the ancient *Paropamisfa* seems to contain two several Provinces, as *Candahar* and *Sablestan*. *Ananias* places in *Paropamisfa*, the Kingdom of *Balassan*, by *Pol* call'd *Balassan*.

Bounds of
Paropamisfa,
and the Inha-
bitants.

The Territory of *Paropamisfa* hath (as *Ptolomy* saith) in the West, *Aria*; in the East, a part of *India*; and in the South, *Arachosia*.

The ancient Inhabitants of *Paropamisfa* were the *Bolites*, *Aristophilians*, *Ambants*, *Parietes*, and *Parfiers*, who were all call'd by one general Name *Paropamisfades*, or *Paropamisfades*, from the Mountain *Paropamisus*, which *Castaldus* calls *Calichistan*, and is a part of Mount *Taurus*, and (as *Pliny* saith) rises to an exceeding height.

Arrianus and *Diodorus Siculus* tell us, that *Alexander the Great's* Soldiers call'd the said Mountain *Caucasus*, though improperly; for the real *Caucasus* lies between the *Euxine* and *Hircanian* Sea.

The utmost parts of these Mountains are (according to *Strabo*) by the Barbarians call'd *Eodac* and *Himaon*.

The Head of
the River
Indus.

Out of this *Paropamisus* the River *Indus* hath its Spring, being by *Pinetus* and *Gerard Mercator*, call'd *Pamer*. This is also said to be the highest part of the Earth.

Goropius Becanus tells us, contrary to the opinion of the Fathers, that *Noah's Ark* rested on this Mountain.

This Territory of *Candahar*, so call'd from its Metropolis, lies (according to *Mr. Edward Terry*) Northwest from the Mogol's Jurisdiction, and borders Westward, upon the Kingdom of Persia, at the Stream *Abi Saba*, or *Abi Bust*. *Don John* of Persia reckons the length of it to be sixty Leagues; and some affirm the circumference thereof to be thirty days Journey.

The Extent.

Ptolomy places in the ancient *Paropamisfa*, the Towns of *Naoka*, *Belcas*, *Eadras*, *Canda*, *Aclama*, and *Bagfins*, the Metropolis of the County of *Bassia*, from whence they enter into *Balassan*. But the Metropolitan City of *Paropamisfa* or *Candahar*, is call'd *Candahar* or *Candor*, or (according to *Farriek*) *Candacar*, from the Province it self.

The chief
Towns.

Castaldus affirms, that the ancient City *Carure* of *Ptolomy*, or *Ortothane* of *Strabo*, is the modern City *Candahar*, which though it be but small, yet it is very strongly situated, and surrounded with two Mud Walls, and a Moat ten Foot broad between both. It stands on the Borders of *Aria*, now call'd *Arat*, and on those of *India*, near the High-way by which the Merchants travel, when they come from Persia and *Chorazan* to *Sinde*; as on the other side, those that come from *Labor* to *Agra*, and the Countreys of *India*, travel along the same to *Chorazan*, *Media* and *Persia*, the Caravans being forc'd to make use of this Way, either in their going to Persia, or coming from thence to go for *India*.

The



SEGUM SAHEB

The King of Persia esteem'd this Place to be of great consequence, because he intended in the beginning of this Age, to make it the Metropolitan City for the Trade, which was formerly driven in the Red-Sea, and to Ormuz, to which purpose he kept a strong Garrison in the City of Candahar, under the Command of a loyal Person.

A Place of great Trade

In peaceable Times, the Persians, Jews, Armenians, and Benjans, drive a great Trade in this City, especially with Indian Commodities. Moreover, there come Merchants thither from China, and all Parts of India.

Temperature of the Air.

The Province of Candahar is naturally warm, and hath no hard Winters, and though it Freezeth there a little in the Nights in January, it Thaws again at the rising of the Sun, the Inhabitants also keeping their Cattel abroad both Winter and Summer, which is the reason they make no Hay. But nevertheless it is so cold in Winter in the Mountains Bellow, that Strangers cannot travel through them without great Fires. It is a very fertile Countrey, producing abundance of Barley, Wheat, Rice, French-Beans, Pease, Negur, and Cotton, besides all sorts of Indian and Persian Garden Fruit. Barley mix'd with chopt Straw, serves in all those Eastern Countreys the Horses in stead of Oats, there growing none here.

Candahar often changes its Lords.

The Territory of Candahar hath many strong holds, viz. Calabust, on the Borders of Persia; Samandower, lying between Calabust and Candahar; and many others.

The Countrey and City of Candahar, lying between Persia and the Mogol's Realm, often changes its Lord, being one day under the Jurisdiction of the Persians, and another under the Mogols, though at present under the first, and hath in this later Age been the occasion of a great War between the Mogols and Persians.

Ananias, from the information of a Persian call'd Anvadat, saith that the King of Persia gave this Countrey to the Persian, for assisting him against the Mogollans and Tartars; yet Farrick tells us, that the King of Candahar, whom he calls Candazar, gave his Realm to the Great Mogol, when he was not able to defend it any longer against Abduxan, King of Usbeck.

The King of Persia himself pretends, in a Letter written to the Chans of Sciras, that the Province of Candahar always belong'd to the Crown of Persia, and that the Mogol had unjustly taken it from him; which is confirm'd by F. Bernier, who saith, that the Mogol King Echar taking Candahar from the Persians by force, kept the same during his Life.

When it became subject to the Great Mogol, and its several vicissitudes.

Anno 1618. the City of Candahar became subject to the Great Mogol: for the Persian Governor thereof, whether out of dislike to the Persian Government, or whether Bri'd with a great Sum of Money, selling the Countrey and Garrisons to the Great Mogol, entred into his Service according to the Examples of other Persians, Choraxans, and Usbecks, who Listed themselves in the foremention'd Prince's Service. The Persian hath often demanded the same again by Ambassadors, as in the Year 1622. a little before it was re-taken by Schach Abbas King of Persia, who march'd thither some Months before with a mighty Army, to Fight against the Great Mogol.

According to the Letter which the King sent to his Peers, the City Candahar was not taken by violence, but the Townsmea surrendered them-

selves, and most of the Inhabitants deserted the same with all their Goods, because they were sensible that the City could not be defended against so vast an Army, there being not above eight hundred in it.

After this Candahar fell again into the hands of Schach Jehan, not by force of Arms, but by means of the Governor Alimerdancan, who also surrendered himself, he having before been suspected of Treason by the King of Persia, who had sent for him to give an Account of his Transactions.

Anno 1649. in February, the Fortres Candahar, after a Siege of forty days, and discharging of many great Guns (which made two Breaches in the City Walls,) was taken again by Schach Abbas the Second. The Indostans had not surrendered the Fort so soon, had they not wanted Provisions and Gunpowder.

It is a wonder that this Fortres of Candahar, standing on the Borders of two mighty Kingdoms, and having been so often contested for, was not better furnish'd with Ammunition and Provisions; but perhaps the Mogol suppos'd that his Ambassadors, whom Schach Abbas put off with Delays, would have concluded a Peace, the Soldiers in Garrison else fighting very valiantly, insomuch that they could not be discern'd to abate any thing of their courage, notwithstanding the foremention'd want.

After the conquering of the City, a Persian Horseman or Quisilbas, was commanded to stand upon the Guard without the Gate, till such time as all the Indostan Soldiers were come out of the same, as a testimony of the Persians Victory against the Indostans: he was Accoutred in this manner, viz. On his Back hung a Tyger's Skin; on his Head, in stead of a Turbant, he wore a round Copper Helmet, with a Plume of Feathers, hanging down behind on both sides of the same; in his Hand he held a Truncheon.

On the fifth day after the Conquest, the Indostan Soldiers march'd out of the City to Cabul, lying eight days Journey from Candahar: They were, according to the Agreement, not allow'd to take any thing with them, more than what each Man could carry on his Horse, and not without being search'd, because some things were forbidden them to meddle with. The Citizens for the most part promising to be obedient to the King of Persia, staid in the Town.

Myrub Chan, who had conquer'd the Fortres Bust, was made Governor of Candahar, and charg'd on pain of Death to be very careful in the preservation of it.

After Schach Abbas had conquer'd the City and Fortres of Candahar, and given order for repairing of the demolish'd Walls, he went with his Army back to the City of Herat.

Some days after Myrub Chan, the new-made Governor of Candahar, sent a flying Post to the King, to inform him, That it was certainly reported the Mogol was coming towards Candahar with six hundred thousand Men, and that one of his Sons was already entred into the City Cabul with ten thousand Men, which being affirm'd by several Messengers that came one after another, the King sent his Chans back with the Army immediately to Candahar, where the Persians in good order expected the Mogol to give him Battel: The Mogol's Army coming thither three days after, Encamp'd at first about half a Mile distant from the Persians, whilst the Trumpets sounding, the

Indostans with loud shouts fell in amongst their Troops, which consisted most in Oxen, and some ordinary *Tartarian* Horses, the *Persian* Horses being too dear for a common *Mogol* Trooper to buy. The Battel being very fierce at first, the *Persians* behav'd themselves very valiantly; and when their Reserve came up with them, they unawares fell upon both Wings of the Enemy, breaking their Ranks, and killing their General (who had behav'd himself nobly, but ventur'd too far amongst the *Persians*;) and putting them to flight, kill'd great numbers of them in the pursuit; yet there were about six thousand *Persians*, and not above two thousand *Indostans* slain in this Battel. The *Indostans* left all their Ammunition and Provisions to the disposal of the *Persians*, whilst the *Mogol* having no mind to adventure any farther, march'd back with his Army. The *Persian Chans* leaving half their Army before *Candahar*, Encamp'd themselves before the City, and march'd back to *Herat* with the other half.

Candahar Besieged.

Whilst the *Persians* possess'd *Candahar*, it was twice Besieg'd in vain by the *Mogol Schach Jehan*; the first time it escap'd being taken, partly by ill Conduct, and private Correspondence of the *Persian Omrah*s that were in the *Mogol's* Service, and the most eminent at his Court, and partly by the Respect they bare to their native Prince; for they all behav'd themselves very ill, and would not follow the *Raja Roup*, who had already planted his Standards on the Walls towards the side of the Mountains. The second time it was hapned not to be taken by means of *Oranchzef*, who would not Storm that part of the Wall where the *English, French, Portuguese, and Dutch*, had planted great Guns; for which this was his reason, *viz.* because he would not have it to be said, that the Fortrefs of *Candahar* should be conquer'd in *Daraj's* time, who was the first Agitator of this Design, and at that time resident with his Father in the City of *Cabul*.

Schach Jehan some years before these last Troubles, was also resolv'd to Besiege *Candahar* a third time, had not *Emir Femla* and *Aly Merdancan* dissuaded him from it, and advis'd him to send his Forces towards *Decan*.

Lastly, King *Oranchzef*, like his Predecessors, in these later years made Preparations to Besiege *Candahar*, whether because he was provok'd thereto by Letters which the King of *Persia* had sent to him, or for the bad Entertainment and Disgrace which his Ambassador *Tarbiestan* receiv'd from him is uncertain; but being inform'd of the King of *Persia's* Death, he retreated, alledging (as some say) that he would not War against a Child: but this seems not very probable, for *Schach Soliman*, who succeeded his Father, was then twenty five years old.

Calabust taken by the *Persian*.

An. 1649. the *Persians* took the Fortrefs *Calabust* from the *Mogol*, which hapned after the following manner; *viz.* On the fourth of *January* in the Afternoon, the *Persian* Army came before the Fortrefs, which was Garrison'd with seventeen hundred *Indostans*, under the Command of an *Indian* Prince call'd *Bourdelchan*; the principal Officers were *Alichan* of *Meschet*, and *Afolachan* from *Kilan*, with twenty thousand Men, but the chief Command was given to *Myrub Chan*, because he had formerly surrendred the said Place to the *Mogols* upon Articles of Agreement. Mean while *Schach Abbas* King of *Persia* went from thence to his grand Army at *Candahar* ten days Journey,

with the *Cafil* or Caravan from *Calabust*. Moreover, they cast up onely one Battery (having no convenient place to raise any more,) from whence they daily play'd their great Guns at the Walls, being continually answer'd not onely with great but small Shot. This continu'd one and twenty days, when having made a Breach in the Wall, they Storm'd three several times, yet were beaten off with the loss of three hundred Men. On the same day a *Tzapor*, or Royal Messenger, came with a Letter to the General, who in the presence of two other *Chans* opening the same with great Reverence, they read it one after another: Whereupon all the prime Commanders, as also some of the chief *Quizilbaschie*s, being sent for, the Letter was publickly read before them all; the Contents whereof was to this effect: "Myrub, do you eat the King's Bread and Salt, and not press on with the Souldiers under your Command? Remember that you formerly surrendred *Calabust* to the *Mogol*: Cleanse your self from your Crime, and look you gain me the Fortrefs in a few days, which if you do not, expect to receive a Sword from me. The next night they Storm'd more fiercely than before, and *Myrub Chan*, whether out of fear of the threatned Punishment, or out of Despair, press'd on daily more and more, nay, resolv'd to lose all his Men rather than break up the Siege: but after a sharp Encounter the *Persians* forc'd their way into the City, and slew above ten thousand Men, the rest flying into the upper Castle; the Governor of which, nam'd *Bourdel Chan*, coming down alone with his Sword drawn, was espy'd by *Myrub Chan*, who saluted him with the word *Hoschammedi*; but *Bourdel Chan* making no answer, still advanc'd towards him, and laying down his Sword, fell at *Myrub Chan's* Feet, who bid him rise up; then *Bourdel* standing up, said, *There lies my Sword at your Feet; I am conquer'd, I am your Slave, do with me what you please, onely spare my Wife and Children.* *Myrub Chan* hereupon commanded his Men not to hurt him, nor any that belong'd to him, and stretching out his Hands, laid them under *Bourdel Chan's*, and withal kissed him. Then causing the Trumpets to be sounded, he commanded all the *Indostan* Soldiers that were remaining, to lay down their Arms, and acknowledge themselves the King's Slaves, which if they refus'd to do, they must expect no Quarter: But the *Indostans*, not regarding this Threatning, would not lay down their Arms, and so were every Man kill'd.

Many of the *Quizilbaschie*s deoculated the slain *Indostans*, cut off their Hands, and then flead and stuff up the Skins: The Heads they carry'd on their Launces, as Trophies of their Victory; some carried four or five stuck one above another on long Pikes to *Candahar*; for amongst the *Persians*, he who brings home most of his Enemies Heads, is not onely accounted a brave Soldier, but also advanc'd to the highest Offices.

As to what concerns the Countrey of *Balassy*, it is also (as *Ananias* affirms) a part of the ancient *Paropamisada*.

The Metropolis of *Balassy* is *Balassan*, a great City lying on the River *Gohun*, or *Gelcon*. An Arabian Writer, nam'd *Abulfeda Ismael*, Prince of *Hammah*, seems to call this City *Balassagun*, and places it over the River *Sihun* near *Cashgar*: It lay formerly on the *Turks* Confines, but was afterwards reduc'd to the *Tartars* Jurisdiction.

On the Banks of the foremention'd River stand also

The City of *Balassan*.

also *Semergian* and *Bocan*, the Residence of the Kings of *Balassy*, wherefore he is call'd *The King of Balan*.

Eastward from these Places is the *Indus*, near which lies the great Mountain *Bellor*, and the far spreading Countreys of the Mountain *Pamer*.

The Govern-
ment of Ba-
laffan.

Balaffan is a Place of great Trade, many Merchants resorting thither from *China* and all parts of *India*, and a very strong Town, fearing neither *Persian* nor *Tartar*: It is Govern'd by peculiar

Kings, who call themselves *Dulcarneim*, or according to our pronunciation, *Zulcarneim*; which Name the Eastern People gave to *Alexander the Great*, from whence these Kings perhaps boast their Extract.

Sablestan lies Eastward beyond *Chorazan*. The Towns which it comprehends are *Beckfabash*, *Meimine*, *Asbe*, *Bust*, and *Sarevitz*. The Inhabitants thereof are a rude, ill natur'd, and ignorant People, destitute of all kind of Civility.

The Towns
and People of
Sablestan.

The Kingdom of Cabul.

The Borders.

The Kingdom of *Cabul*, otherwise *Caboul*, is the utmost Northern part of the great *Mogol's* Dominions: It borders Eastward at *Caximir*, being separated from it onely by the River *Bhat*; Southward it faces *Penjab*; Westward, *Candahar*; and Northward verges upon the *Usbeck Tartars*.

The Deriva-
tion of the
Name.

Cabul is deriv'd from a *Syriack* word which signifies *Unfruitful*, as indeed the Countrey is very barren, cold, and subject to great Winds, except along the Banks of the River *Nilab*, which rising in this Countrey, glides Southward, and falls near *Labar* into the *Indus*.

The City Ca-
bul very large

The chief City is *Cabul*, of the same Denomination with the Territory, which some, as *Ananias*, take to be the ancient City *Arachofia* or *Cosen*, and is as big (according to the relation of a *Persian* nam'd *Aviadat*) as *Cairo*; the other noted Towns are *Sim*, the Chief of a County, *Sapurgan*, and *Baglian*. Most of the Inhabitants are *Benjans*. Their Houses are low and small. They possess two strong Castles, in one of which King *Babar* was born.

By reason of the abundance of Robbers spread through all the Countrey, they us'd to spend three Months in the Journey from *Cabul* to *Labar*, whereas now they finish it in twenty days; for a certain King of *Cabul*, to prevent all Robberies, caus'd very strong Houses to be built along the High-way in stead of Inns, at a certain distance one from another, and put Soldiers to inhabit the same; by which means many of those Places are grown very populous, and become Towns.

This Countrey produces a certain Fruit, by the Druggists generally call'd *Mirabalones*.

It hath this many years been under the *Mogol's* Jurisdiction, and generally maintains twelve or fifteen thousand Men in Arms, for a Defence against the *Persians*, *Angans*, *Balouchs*, and other Inhabiters of the Mountains.

Between *Candahar* and *Cabul* dwell a People in the Mountains call'd *Afgans* or *Angans*, which range up and down the Countrey without having any certain Habitations, but live onely by Robbing like the *Arabians*, and demand Toll from such as travel through their Countrey.

The Territory of Multan.

The Borders.

The Territory of *Multan*, by *Texeira*, *Multon*, borders on the North, at *Candahar* and *Cabul*; on the West, at *Persia*; on the South, at *Haican*, or the Countrey of the *Balouchs*; and in the South, on *Penjab*.

Davit, *Texeira*, and others, place it far into the Countrey from *Indus* or *Indostan*, and as it were in the heart of this great Countrey, making it to border at the Kingdom of *Mandou* and the Countrey of the *Hindouns*; but certainly they understand by *Multan*, the Kingdom of *Labar*, otherwise *Penjab*, which lies farther into the Countrey.

The Metropolis thereof (according to *Terry* and *Ananias*) bears the Name of *Multan*; though *Texeira* makes *Labar* the chief City of the Kingdom, and affirms, that the *Multans* dwell in the Countrey of *Labar*.

This Countrey is famous for the many excellent Bowes and Arrows which are made in it, and are better, and much neater than any other in all *India*: The Bowes are made of Horn, curiously joyn'd; the Arrows are of small Canes, both richly colour'd and varnish'd.

Excellent
Bowes and
Arrows.

The Countreys of the Bullochs or Bobochs, or Kingdom of Ballochy, otherwise Haican, or Hangi-Chan.

The Borders.

The Countrey of the *Bullochs* is properly call'd *Haican*, or *Hiacan*, and by others, *Hangican*. It borders Northerly at the Province of *Multan*; Eastward at the Province of *Penjab* and the River *Indus*; South-East, at *Buckor*; Southward, at the Territory of *Taffa*; and Westward, at the Mountains which separate *Persia* from *India*.

Some make this Countrey border on one side of the *Pattans* or *Bottans*.

Terry saith, that this Countrey hath no nominated City; but *Davit* calls the Metropolis *Buckara*, which lies on the midst of an Island in the

River *Indus*. Others make *Seckara* the first City towards the side of the Kingdom of *Multan*. But *Buckara* and *Seckara* seem to be one and the same City, and is by *Terry* made the Metropolis of the Province of *Suckor*.

Next you come to the City *Corra*, after having travell'd three days through great Woods; and five days farther to that of *Norry*, the least Town in this Countrey, towards the side of the *Pattans*. This is perhaps that City which *Ananias*, from the information of the *Persian* *Anvadet* calls *Negariot*.

The *Bullochs*, who are Neighbors to the *Pattans*, are a very resolute, strong, valiant, and mighty People,

The nature
of the People

People like Agents, though mild in their Conversation, yet stubborn, Man-eaters, Robbers, and Pyrates; yet some affirm that they are a very faithful People, and will rather lose their Lives, than suffer any as they travel in the Caravans to

have their Goods taken away by Robbers. They maintain themselves by carrying of Goods from Place to Place on Camels and other Beasts of Burthen, of which they keep many. They also till their Lands, and worship the Sun.

The Province of Buckar, or Buckor.

The Borders.

The Province of *Buckor* or *Buckar*, is divided by the River *Indus*, to its great benefit: It borders on the North, on the Territory of *Haiacan* and *Astack*; in the East, at *Jesselmee*; in the South, at *Tatta*; and in the West, at *Haiacan* before mention'd.

Terry calls the chief City of this Province *Buckor-Suckor*, lying in an Island on the River *Indus*. Others call this City *Buckara*, or *Buckero*, and *Suckera*, and make it to be the Metropolis of the

Country of the *Bullochs*; and some (as we said before) make it to be the Metropolis of *Multan*.

At *Suckera* a great Trade is driven with Indian Clothes and other Commodities. The Inhabitants are *Mahumetans*. The Trade of Suckera.

The *Chan* or Governor which the *Mogol* keeps at *Buckor-Suckor*, generally keeps a great number of Soldiers in the Castle, to curb the *Bullochs*, who are exceedingly addicted to Mutinying.

The Kingdom of Send or Sind, otherwise call'd Diu and Tatta.

The Name and Borders.

The Kingdom of *Send* or *Sind*, so call'd by the *English*, *Portuguese*, and *Spanish*, from its chief River *Send* or *Sind*, (anciently *Indus*) near which it lies, and by *Terry*, from its Metropolis, *Tatta*, or the Country of the *Abinds*; and by the *Arabians*, *The Kingdom of Diu*: *Massius* seems to call it *Dulcinde*, and makes it border in the South upon the Kingdom of *Cambaya*. But *Terry* makes it border in the North with *Buckar*; in the East, upon *Jesselmee* and *Soret*; in the South, touches the *Indian Sea*; in the West, faces the Mountains lying on the Borders of *Persia*, and the *Mogol's* Country. It is divided by the River *Indus*, otherwise *Sind*, which in its course through this Country makes many pleasant and delightful Isles, and at last falls into the Sea, near the City *Sinde*, famous for many Handicrafts.

Tatta a Place of good Trade.

The Metropolis *Tatta*, is very eminent for the Trade there driven formerly by the *Portuguese*. Some *English* Travellers call'd it *Gutu Netgar Tatta*, though commonly by the Natives *Tatta* only, without addition of the other Names.

The other Towns lying on this River, are *Cosampacco* and *Callitalowny*, and the Fortrefs of *Seyvon* beyond *Tatta*. This Fort prevents the passage of such as come down the River.

The chief Harbor.

The chiefest Harbor is *Lowribandel*, or (according to *Texeira*, *Singlybandel*, three days Journey from the prime City *Tatta*. This Haven of *Lowribandel* hath one Property beyond the rest, viz. the Ships that come to an Anchor in the same are

not eaten by the Worms, as in the Havens of *Sorvally*, *Chaul*, *Dabul*, *Daman*, *Goa*, and other Places.

This Country is rich and fruitful, and frequented by the *Indians*, *Portuguese*, and other People for Trade.

Here are divers sorts of fine Cotton-Linnen made, which the Inhabitants call *Farrin*, *Turbants*, Oyl of *Coco-nuts*, and abundance of Butter. It also affords plenty of Sugar-Canes, Pitch, Rosin, Leather-works, wrought with colour'd Silks, which they use for Carpets, Boxes, Cabinets, and other curious Wood-work, Inlay'd with Mother-of-Pearl, which by the *Portuguese* and others are carried from thence to *India*.

Tatta is one of the most eminent Provinces for Traffick of all *India*.

Many great Barques, by the Inhabitants call'd *Kistee* and *Capulee*, come freighted with all sorts of weav'd Stuffs, Sugar, Anniseeds, and other Commodities, down the River *Sind* from *Labor*, *Multan*, *Agra*, *Dely*, *Nandon*, *Citer*, *Utrad*, and other Places, and putting into the Haven *Lowribandel*, lay the said Commodities aboard of bigger Ships for *Ormuz*, where they are unladen by *Netherlanders*, *Portuguese*, and *Mahumetans*.

The Inhabitants are all *Mahumetans*, yet by reason of the great Trade which is driven in this Country, there are commonly People of all Religions found in the same.

The *Great Mogol* *Echar* first conquer'd this Territory.

The Provinces of Sorit, Jesselmee, and Attack.

The Borders.

Soret, a small, but rich Province, borders Eastward, at *Zuratte*; in the West, at *Tatta*; in the North, at *Jesselmee*; and in the South, at the Sea. The Metropolis is call'd *Fanagor*, or *Ganagor*.

The Limits.

The Territory of *Jesselmee*, or *Jesselmure*, verges Southward, at *Soret*; Eastward, at *Bando*; Northwards, at *Attack*; and Westward, at *Buc-*

kor and *Tatta*. The chief City bears the same Denomination with the Country.

The County of *Attack* conterminates in the West, with *Haiacan*, the River *Indus* only parting them; in the North it is bounded with *Penjab*; and in the East, with *Fenba* and *Mando*. The Metropolitan Town bears the Name of *Attack*. The Bounds.

The

The Province of Penjab or Pangab.

The Name.

THe next is the Province of *Penjab* or *Pangab*, which in the *Persian* Tongue signifies *Five Waters*, for its Situation between five Streams, viz. the *Ravy*, *Behat*, *Obcan*, *Wiby*, and *Sinde* or *Sindar*, all which discharge their Waters into the *Indus*, and make a great Lake somewhat Southward from *Labor*.

The City of Labor.

The chief City of this Territory (according to *Terry*) is *Labor*; but others affirm *Labor* to be the Metropolis of *Multan*. The City being very large and ancient, is one of the most eminent Towns in all *India*, and is no way inferior either in bigness or beauty to *Agra*: It lies in 35 Degrees and 50 Minutes Northern Elevation, and hath large and well pay'd Streets.

The Air.

The Air in and about *Labor* is very healthful. There are also many remarkable Structures in the same, as the Palace, Mosques, Hamans or Baths, Tanks or Springs, Gardens, and many other delightful Places.

It is a spacious and fruitful Territory, and the most pleasant Spot of Ground in all *India*, and is that part of it which (according to *Della Valle*) was in the time of *Alexander the Great* Govern'd by King *Porus*.

There is a Castle, which being very large, strong, and artificially built in a delightful place,

of white hard polish'd Stones, hath twelve Gates, three whereof respect the City, and the other nine lead into several parts of the Countrey. Within this Castle is a stately Palace, into which you enter through two Gates and two base Courts, and after you have pass'd through the last, you come to two parting Ways, the one leading to the *Durbar* or *Foree*, where the King appears daily before the People, and the other to the *Diwanbane*, which is a great Hall, wherein he spends part of the Night, viz. from eight of the Clock till eleven, with his *Omrals*.

On the Walls of this Castle are Engraven the Images of Kings, Princes, and other Great Men, as *Schach Selim*, the great *Mogol* *Echar's* Son, sitting on a rich Carpet, under a costly Throne, with his Son and his Brothers & *Han Schach*, or *Daniel*, and *Schach Morat* on his right Hand, and opposite to him, *Emorza Sherif*, eldest Brother to *Chan Asorn*, with many other Persons of note.

The River *Ravy*, which springs out of Mount *Caximir*, and runs through the same with several Rivulets, having finish'd a Course of three hundred Miles, along a deep Navigable Channel, discharges its Water into the *Indus* near the City *Tatta*, not far from *Diul*: It lies in 23 Degrees and 15 Minutes Northern Latitude.

The Kingdom or Territory of Caximir.

The Borders.

THe Kingdom of *Caximir*, or (according to some) *Cascimir* and *Cachmire*, by *Mercator* taken to be the ancient *Arachosia* or *Archotis* of *Ptolomy*, and by *Herbert*, for the ancient *Sogdiana*, borders in the North, at Mount *Caucasus*, in the North-West, at the Province of *Banchish*, the *Indus* onely separating them; in the South-East, at *Penjab*; in the West, at *Cabul*; and Northerly, at the Kingdom of *Maurenabar*.

Farrick conterminates this Kingdom with that of *Rebat*. It is but a small Countrey, and lies (as *Texeira* tells us) fifteen days Journey from *Labor*, and (according to *Herbert*) in 41 Degrees and 9 Minutes Northern Latitude, about three hundred Miles from *Agra*.

Farrick gives the Name of *Syranacar* both to the chief City of this Kingdom, and to the Countrey it self, lying in 30 Degrees Northern Latitude.

About three Leagues from the City is a Lake or Pool of sweet Water, about fifteen Miles in circumference, Navigable for great Ships, yet not above half a League broad. In the middle of it lies a pleasant artificial Island, with a Royal Banqueting-house therein; whither (as *Farrick* affirms) the King resorts, when he intends to recreate himself in catching of wild Geese and Swans.

Through the midst of this Lake, as also through the Countrey, glides the Stream *Behat* or *Bhad*, which by its trending or meandering Bays makes many Islands, and at last unites it self not far from *Labor* with the River *Indus*, or (as others say) with the *Ganges*; which last is somewhat improbable, because of its distance towards the East.

Another River call'd *Chanab*, by *Farrick*, *Chenao*, and by *Terry*, *Nilab*, having also its original in this Countrey, unites it self likewise with the *Indus*.

The Countrey abounds in Rice, Wheat, and other Provisions; and also hath plenty of Grass, Woods, Gardens, and Springs. Of the Roots of their Mulberry-trees they plant Vines.

The ancient Histories of the Kings of *Caximir* make mention, that this Countrey was formerly a great Lake, and that a certain ancient Man call'd *Cachab* open'd a Passage for the Water through the Mountain of *Baramoule*: But this seems to be incredible; yet not but that this Countrey was formerly overflow'd with Water; but to open a Passage for it through the foremention'd Mountain, is a thing altogether impossible, the Mountain being so very high and broad; rather an Earthquake, to which this Place is very subject, opening the Earth, swallow'd up a part of the Mountain, and so open'd a Passage for the Water. But however it was dreyn'd, *Caximir* is no more a Lake, but at present a most fertile Soil, about eighteen Leagues long and three or four broad, interlac'd with many little Hills. It is the farthest part of *Indostan* to the Northward from *Labor*, and inclos'd by Mount *Caucasus*, the Mountains of the Kingdom of great and little *Tibet*, and those of the *Raja Gamon*, which are its next Neighbors. The first Mountains that inclose it, viz. those which lie nearest the Plains, are of an indifferent height, and overgrown with Trees and Grass, which serve for Pasturage for divers sorts of Beasts, as Oxen, Cows, Sheep, Goats, Horses, Stags, Hares, and a certain Beast which produces Musk; as also Bees in great abundance. But there are (which is a strange thing in *India*) no Serpents, Tygers, Bears, nor Lions, or but very rarely, to be found here. Beyond these indifferent high Mountains rise others, which being very high, are cover'd all the year with Snow, and reaching

This Countrey formerly lay under Water.

Its Extent and Situation.

reaching above the Clouds, and the usual foggy Damps, carry upon their tops calm and serene Weather. These Mountains of *Caximir* cannot be travell'd without great difficulty with Camels, they being so very steep and craggy.

Eleven or twelve days Journey from *Labor*, and five from *Caximir*, are the Mountains *Bember*, which are high, spiry, black, and barren, and are as a mighty Wall of that part of the World.

Great Heat
in March, and
the effects of
it.

Between *Labor* and *Caximir*, near *Bember*, it is intolerable hot in *March*, which proceeds from those high Mountains that lie Northerly, and prevent or break off all the cool Winds which come from that side, and reflecting the Sun-beams back on the Fields, scorch and burn them; neither are there any Clouds seen, nor one Blast of Wind stirring, insomuch that the Horses often fainting, fall down under their Riders. Strangers that travel this way, break out full of red Pimples, which prick like Needles, all over their Bodies; nay, many of them die of the extream Heat.

When you travel in *March* out of the Mountains of *Bember* into those of *Caximir*, you come out of a torrid into a more temperate Climate, and that which is more strange, Travellers find so great an alteration, as if they were transported out of *India* into *Europe*, the Fields being overgrown with all kind of *European* Plants, Grain, and Herbs, except *Hyslop*, *Thyme*, and *Rosemary*, the Woods full of *Elms*, *Ash*, *Chesnut*, and *Palm-trees*, whereas there is not one Shrub to be seen in the scorch'd Fields of *Indostan*.

Difference of
Air in one
Mountain.

A days Journey and a half from *Bember*, is a Mountain, which on both sides is overgrown with Plants, but with this distinction, *viz.* on that side which respects the South towards *India*, is a mixture both of *Indian* and *European* Plants, but on the North side grow none but *European*, just as if the Southern part of the Mountain did participate with the Temperature of the Air of *Europe* and *India*, and the North side onely of *Europe*.

In the Valleys and deep Precipices between these high Mountains lie hundreds of Trees one above another, some wither'd, and others rotten with age; and also many young ones, which are sprung out of the Roots of the rotten. There are likewise some scorch'd Trees, either set on fire by Lightning, or by the motion of the Wind in the midst of Summer, which causeth them to clasp one against the other, or (as the Inhabitants say) they take fire of themselves when grown old and dry.

The highest Mountain of all is call'd *Pirepen-jale*, from which at a great distance you discover the Countrey of *Cachemire*; and travelling over this Mountain in *March*, you are sensible in less than an hours time both of Summer and Winter; for in ascending it you are exceedingly perplex'd with the intolerable heat of the Sun; but coming to the top, you find frozen Snow, through which you must cut your way, being often so extraordinary cold, that it chills the Traveller.

An odd Her-
mit.

Anno 1664. *F. Bernier* travelling over this Mountain, found an ancient Recluse on the top thereof, who had dwelt on the same ever since the Time of *Schach Selim*; his Religion was not known to any; but he had the power (as the Inhabitants affirm) to perform great Miracles, *viz.* to cause Thunder, Lightning, Wind, Hail, Rain, and Snow, whensoever he pleas'd: He appear'd to *Bernier*, who went to visit him in his Cave, like a Salvage with a long grey Beard, asking Alms of him, and desir'd that his Pitchers, which he had

set together on a great Stone, might be fill'd with Water; after which he beckned with his Hand to him and his Company, that they should not stop, but pass over the Mountain with all the speed they could, and frown'd at those who stood still or made any noise, alledging that it would occasion great Tempests there; and told *Bernier*, that *Oranchze* had done well in not suffering any to make a noise there, as also his Father *Schach Fehan*; but that *Schach Selim* scorning his Advice, caus'd Drums to be beaten, and Trumpets to be sounded there; whereupon there arose such a mighty Tempest, that he despair'd of getting alive from thence.

In or between the Mountains which belong to *Cachemire*, are many fertile Plains, and amongst others, one which pays Hides and Wooll for Tribute, which the Governor sends for yearly.

The Women here are very handsom, chaste, and laborious.

The Women
handsom,

The Merchants of *Cachemire* go yearly from Mountain to Mountain to buy up the Wooll, of which they make a certain Stuff call'd *Chales*.

There is yet another Place very remote from *Cachemire*, which also pays Tribute in Hides and Wooll, and possesses very many pleasant and fruitful small Plains and Valleys, which produce Wheat, Rice, Apples, Pears, Apricocks, Melons, and Grapes, of which the Owners make excellent Wine.

The Inhabitants have often refus'd to pay Tribute, on the account of the troublesom, and almost inaccessible Ways that lead into their Countrey; but there have ever been means found to get into their Jurisdiction, to reduce them to Obedience.

Moreover, in the Mountains which lie farther off, and not under the Jurisdiction of *Cachemire*, are very pleasant Tracts of Lands, inhabited by a white and well shap'd People, who seldom come from thence.

There are some that are under no King, nor have they any Religion, onely some account it a sin to eat Fish.

Out of all these Mountains rise many Springs and Rivulets, which the Inhabitants convey to their Rice-Fields along great Ditches, which having fill'd many lesser, at last make a great navigable River for Ships of a considerable Burthen. This Stream having pass'd round about the Kingdom, and through the middle of the chief City, *Caximir*, seeks a passage out at *Boramoule*, between two spiry Rocks, from whence falling with great force, it receives by the way the Waters of many little Brooks, which also spring out of the Mountains, and at last discharges its Waters near *Attack* in the River *Indus*.

All these Rivulets gliding from the Mountains, make the low Lands exceeding fertile, insomuch that the whole Kingdome is like a Garden, which being all over green, hath here and there some Villages situate amongst the Trees, and is divided into several Beds, Sow'n with Rice, Wheat, and other Grain, besides Saffron and Hemp, interwoven with Water-courses, Channels, and some little Lakes and Rivulets, and every where planted with *European* Trees and Flowers, as Apples, Pears, Plumbs, Apricocks, Nuts, and Vines.

In the private Gardens of this Countrey grow Musk-melons, *Patequos* or Water-melons, Beets, Raddishes, most of our Potherbs, and some which we have not; yet these Fruits are not so good as those in *Europe*, which proceeds rather from the ignorance of Gardners than the Soil; wherefore the

European
Plants and
Herbs here in
great abun-
dance.

the Mogols have not improperly call'd this Countrey *The Terrestrial Paradise*; neither did the Great Mogol *Echar* without just reasons take so much pains to get it from the lawful Kings; and his Son *Schach Selim* was so much taken therewith, that he could not possibly forsake it, often saying, That he would rather lose all his whole Kingdom besides than *Cachemire*.

When *Oranchzef* came Anno 1664. from *Deli* to recreate himself in this Countrey in the Month of *March*, all the Poets strove to exceed one another in making Verses in praise of the same, which *Oranchzef* receiv'd, rewarding the Authors of them very bountifully.

The chief Town of this Countrey bears the same Denomination with the Kingdom, and being without Walls, is three quarters of a Mile long, and half a Mile broad. It is situate in a barren Field, about two Leagues from the Mountains, which seem to make a Semi-circle about a Lake of sweet Water, of about four or five Leagues in circumference. This Lake is made by running Springs and Brooks which glide from the Mountains, and discharges its Water through a navigable Channel, into a River which runs through the middle of the City, and hath two Bridges over it.

This Lake is also full of Islands, which resemble so many pleasant Gardens, with delightful Walks and Arbors, and are surrounded with Poplar and other Trees, which have Leaves about two Foot broad, and are as tall as the Masts of Ships, with Boughs onely on the top like Date-trees.

On the other side of the Lake, upon the hanging of the Mountains, are also abundance of Banqueting-houses and Gardens, for which that place is most convenient, because it hath a delicate Air, a Prospect on the Lake, Islands, and a City, and is full of Springs and Rivulets. The best of all the Gardens being the Kings, is in the *Persian* Language call'd *Schach-Limar*, that is, the King's Garden. Out of the Lake they go into this Garden through a Channel between two rows of Trees planted along its Banks about five hundred Paces long.

This Channel leads to the King's Sugar-house, which is also in the midst of the Garden, where begins another brave Moat reaching to the upper end of the Garden.

The bottom of the foremention'd Channel is pav'd with Freestone, and the sides thereof rais'd also with the same Stone; in the middle thereof are many Springs of Water, which being in a row fifteen Paces distant one from another, shoot up above the other Water. Moreover, there are Receptacles of Water like Ponds, out of which by means of several Springs the Water rises up in many small Streams, which make divers Figures. This Channel ends at another great Banqueting-house, not much unlike the former.

The foremention'd Pleasure-houses, built almost like Cloysters, lying in the middle of the Moat, are surrounded with Water; between the two rows of Poplar Trees they have Galleries or Balconies built round about them, and four Doors opposite one to another; two whereof fronting the two rows of Trees, have two Bridges which lead cross the Water, one on each side; the other two front the two ends of the Channel. Each Summer-house consists in a great Room in the midst of four lesser, which make the Square; the Walls of both the great and small Rooms are

richly Gilded and Painted, and full of Inscriptions in large *Persian* Characters; the four Doors are very stately, of large Stones, with two Columns setch'd out of the ancient *Pagan* Temples which *Schach Jehan* caus'd to be ruin'd. The value of these Stones is not known, nor of what species they are, unless Marble or Porphyrie.

Most of the Houses are built of Wood two Storeys high, not for want of Stone, there being many old ruin'd *Deuras* or Temples, but for the cheapness, by reason of the abundance of Wood which grows on the adjacent Mountains, from whence it may be fetch'd for a small matter, and carried to the City along a little River.

The Houses built along the River side have each of them a Garden, which hath a Prospect on the Water. The other Houses that do not stand near the River have Gardens also, and many of them a little Channel, which runs into the Lake, into which they can Row from their Houses in small Boats.

At one end of the City appears a very steep Mountain, at the foot whereof are many fair Houses with Gardens, and on the top a Mosque, with an Orchard and Garden belonging to it; In regard whereof the Inhabitants in their Language call this Mountain *Hary Porbet*, that is, *Green Mountain*.

Opposite to this appears another Mountain, being also crown'd with a Mosque, and likewise an ancient Structure, which seems to have been a *Deura* or *Pagode*; but it is call'd *Tackt Souliman*, that is, *The Throne of Salomon*, because (as the *Mahumetans* say) *Salomon* built it when he came to *Cachemire*.

At the Confines of this Kingdom, two or three days Journey from the City *Cachemire*, a Spring near the foot of a Mountain works Wonders (as the *Mahumetans* affirm) in *May*, when the Snow melts on the Mountains, viz. it ebbs and flows for fifteen days together three times in a day, in the Morning, at Noon, and at Night; after the first fifteen days its Course is not so exact, and after a Months time it stops altogether the remaining part of the year, except in the time of great and long Rains, when it overflows like other Springs.

The Heathens have on the Brink of this Spring, a little *Deura* or *Pagode*, built in honor of one of their Idols, wherefore they have call'd it *Sind Brary*, as if they would say *Water of Brary*, whither many People go in Pilgrimage to Bathe themselves.

Many strange Relations they give concerning the original of this Spring; the Mountain at whose foot it springs, extends in length from North to South, and appears at a distance like a Plain, somewhat rising in the middle, and is about a hundred Paces broad on the top; the North side hath some Verdure, but quickly decaying for want of the Sun's influence; the other side on the West is shaded with Trees and Brambles.

Some distance from the High-way is a pleasant Seat of the ancient Kings of *Cachemire*, and at present of the Great Mogol, call'd *Achiavela*. The most remarkable thing belonging thereunto is a Spring, whose Water runs round about the Structure, and through all the Gardens in many little Channels. This Spring boils with such great force out of the Earth, that it may rather be call'd a River than a Spring: The Water thereof is so exceeding cold, that one cannot hold ones Hand in it. The Garden is very large and pleasant, having many brave

A wonderful Spring.

The Description of the City and Lake of *Cachemire*.

D d

Walks

Walks, and abundance of Fruit-trees, as Apples, Pears, Plumbs, Apricocks, and Cherries, and also many Fountains and Fish-ponds.

Not far from *Achiavel* is another brave Royal Garden, in which are all the foremention'd things for recreation; but it excells in having a Pond full of Fish, which upon calling, or throwing of Bread into the same, appear above Water, the biggest of them have been seen with golden Rings in their Noses, with Mottoes engraven on them, which are said to have been put on by order of the famous *Nourmehalle*, Queen to the Great Mogol *Schach Selim*.

A Description
on of the
Mosque at
Baramoulay.

About as far from the City *Cachemire* as *Sendbrary*, is a Place call'd *Baramoulay*, where a curious Mosque is built, and in it a brave Tomb of one of the famous *Mahumetan Pires*, or Saints, which daily (as the *Moors* relate) works miraculous Cures upon the Sick, which resort in great numbers to the said Tomb.

Near this Mosque is a Kitchen, in which are many great Copper Kettles full of Flesh and Rice, which perhaps is the Load-stone that draws the Poor thither, and the Miracle which cures them.

On the other side is a Garden, about which are Chambers for the *Mollahs*, who quietly spend their Lives there.

A wonderful
Stone.

There is also another Wonder, viz. there is a thick round Stone, which the strongest Man can scarce lift up from the Ground; yet nevertheless eleven Men, by the help of the foremention'd Saint, may take up the same without any trouble, by putting each of them onely one Finger thereto.

Eleven *Mollas* (saith *F. Bernier*, who was present Anno 1664. at the working of this Miracle) standing close round about the said Stone, with their long Coats prevented the exact discerning after what manner they lifted up the same; but all of them said that they touch'd it not but onely with the ends of their Fingers, and that the Stone felt as light to their appearance as a Sponge: As for my part, who was observ'd them, and look'd upon them with a curious Eye, I could not perceive but that they took great pains, and made use of their Thumbs besides their Fingers; yet I forgot not to cry with the rest of the *Mollas* and other Spectators, *Coramet*, *Coramet*, that is, A Miracle, A Miracle, and at the same time gave a Ropia to the *Mollas*, earnestly desiring them to let me be one of the eleven which should next lift up the same; which at first they would not grant, till throwing them another Ropia, and seeming really to believe the Miracle, one of them gave me his Place, they judging amongst themselves that ten of them would be enough, though I took no pains, to lift it up so nimbly that I should not perceive them; but they were exceedingly deceiv'd: for the Stone, which I lifted not but with the end of my Finger, stirr'd not, till they pushing the same on me, I was forc'd to put my Thumb to it also; in which manner we lifted the Stone, though with great trouble, from the Ground; yet when I saw they all look'd angrily upon me, and being a Stranger, fear'd they might have ston'd me, I readily cry'd out with the rest, *Coramet*, and gave them another Ropia.

A considerable distance from *Baramoulay* is a great Lake, through the midst of which runs a River to *Baramoulay*: It is full of Fish, especially Eels, and swarms with Geese, wild Ducks, and other Water-fowl, which draws the Governor of *Cachemire* thither to spend the Winter.

In the midst of this Lake is a Cell, with a little Garden about it, which is said to drive after a strange manner upon the Water.

In this Place a Recluse spends his Life without ever coming from thence.

They relate divers Stories concerning this Hermitage, but by most it is generally believ'd, that an ancient King of *Cachemire*, out of curiosity built the same on great pieces of conjoyn'd Timber.

About this Lake is also a remarkable Spring, which boyling leisurely, rises very slowly with little Bubbles, and also casts up a certain fine Sand, which returns back to the bottom after the same manner as it came up: In a moment after the Water becomes still, without boyling or casting up the Sand, and then begins a fresh as before, yet without observing exact times between. It is said that this Wonder proceeds from a Man's speaking or standing near the same, especially if he stamp with his Foot against the Ground.

In the Mountains is a great Lake, which is full of Ice in Summer, and resembles a little Icy Sea; for the Winds breaking the Ice asunder, moves the same up and down.

Next you come to a Place call'd *Sengsafed*, which signifies *A White Stone*, which is very eminent, because it is overgrown with several sorts of Flowers all the Summer; and at all times, when many People travelling that way make a great noise, there instantly falls a great Shower of Rain. But whether this be true or no, may be a little question'd; for when *Schach Jehan* went over the same some years since, he thought he should have dy'd there by reason of an excessive and unusual Shower of Rain, notwithstanding he had given strict order to make as little noise as was possible.

The same happens often on the Mountain *Pire Penjale*.

The *Cachemirans* are accounted a beautiful People, and have as handsom Bodies as the *Europeans*, having no resemblance at all with the *Tartars*, onely they have little Eyes like those of *Cachever* and great *Tibet*, their Neighbors. The Women are very slender and streight Bodied, which makes most of the Strangers that come to the *Mogol's* Court covet them for Wives, to have Children by them that may be whiter than the *Indians*, and so pass for right *Mogollans*. Women of any Quality come seldom into the Streets; but the meaner sort scruple it not.

The Character
of the
Cachemirans.

These People are very crafty, and more subtil and ingenious than the *Indians*, and no less addicted to Poésie and other Sciences than the *Persians*. Moreover, they are very laborious, and quick of apprehension; and are good Artists in making Sedans, Bedsteads, Cupboards, Desks, and other neat Works. They varnish their Wood-work very curiously, and imitate the Veins of a certain Wood on any thing what they please, by Inlaying it with Gold Wyres.

But that which is remarkable and peculiar to these People, and that which brings a Trade and Money into their Countrey, is the great number of Sashes or *Chales*, which they make, and also teach their Children the Art of making them. These *Chales* are certain pieces of Stuffs about an Ell long, and three quarters broad, Embroider'd at both ends.

The *Mogols* and *Indians*, both Men and Women, wear them on their Heads, or throw them over their Shoulders like a Cloak: They make them of two several sorts of Stuffs, namely Inland Wooll, which is much softer than the *Spanish*, and another sort of Wooll, or rather Hair call'd *Toux*, which grows on the Breasts of wild Goats which breed

breed in *Tibet*. These last are much dearer than the first, the Hair of Beaver not exceeding it in softness; but it is very subject to Moths and Worms, if not beaten and air'd. They are much worn by the great *Omrabs*, who give for some of them a hundred, nay, a hundred and fifty *Ropias*, (each *Ropia* being 2 s. 2 d.) whereas those made of Inland Wooll cost not above fifty.

It is said that the King of *Caximir* Govern'd formerly over all the Mountains which extend to *Tartary*, and over all *Indostan*, quite to the Island of *Ceilon*.

The Histories of this Countrey make mention, that the Dominions of the *Raja* of *Gamon*, *Cachguer*, and *Serenaguer*, were anciently under the Jurisdiction of this Kingdom; the Inhabitants whereof were all Heathens, till about three hundred years ago that the *Mahumetan* Religion was instituted, so that the greatest part are now *Saracens*.

Caximir conquer'd by the *Mogol*.

To prevent all Invasions, the *Great Mogol* keeps four thousand Soldiers in *Caximir*, which was formerly a Kingdom by it self, and was Govern'd by an absolute King, who pay'd Tribute to none, till Anno 1665. that *Echar* conquer'd the Countrey at a time when the Inhabitants were at Difference, and maintain'd War one against another; for otherwise he could never have master'd it, because *Caximir* is the most powerful of all the neighboring Kingdoms.

At present *Caximir* is Govern'd by a Vice-Roy of the *Great Mogol's*. The present Governor is call'd *Diaretcan*, sent thither by *Oranchzef*.

Moreover, the *Great Mogol* *Echar* took this Countrey by force from the last King *Justef Chan* after the following manner, viz.

When *Echar* was about to conquer the Kingdom of *Maurenabar*, and the King of *Caximir* lying between was preparing to prevent him, he sent *Alli Myrza*, to tell him, that he should immediately come to *Labor*, and bring his Son with him, where he should be well Entertain'd, and receiv'd with as much kindness as could be expected from a neighboring Prince and Friend, who would leave him in quiet possession of his Countrey, and assure him of his Fidelity, but if he resolv'd to hazard his Fortunes on an uncertain War, he would not only drive him out of his Realm, but also make him his Slave, and banish his Son. The King of *Caximir* affrighted with these Threatnings, surrendred himself immediately to *Echar*. But *Jacob Chan* his Son, who was not able to brook this Oppression, fled, and was immediately follow'd by so many Friends, that he had Strength sufficient to drive the *Indians* out of his Fathers Kingdom, and caus'd himself to be proclaim'd King; yet he enjoy'd the benefit belonging to that Title not long; for *Echar* being exceedingly enrag'd at his rebelling, sent *Alli Myrza* and *Cassem Chan* with thirty thousand Men against him, with Command to give him Battel: But the young Prince not daring to Engage with such unequal Forces, fled into the high Mountains of *Bunkery*, whither *Cassem Chan* pursuing him by the guidance of some of the Natives, made himself Master of all the Mountains, and forc'd *Jacob Chan* to flee to *Serenaguer*, where in a short time after he was Besieged; and though the Place was very strong, and he had Men enough, he was forc'd to surrender himself, and being bound Hand and Foot, was carry'd to *Indostan*.

The Territories of *Banchish*, *Jangapore*, and *Jenba*.

Their Situation and Bounds.

The Territory of *Banchish* lies Eastward, a little Southerly from *Chismeer*, from whence it is separated by the River *Indus*; it borders Northward, upon the People *Cackares*; and Southerly, at *Jangapore*. The chief City thereof is call'd *Bishur*.

The Province of *Jangapore* lies on the Stream *Caul*, one of the five Rivers which water *Penjab*:

It hath *Siba* on the East, *Banchish* on the North, *Jenba* on the South, and *Penjab* on the West.

The Territory of *Jenba*, Eastward from *Penjab*, hath *Jangapore* on the North, *Nagracat* on the East, and *Dely* on the South. The Metropolis thereof is *Jenba*. The Countrey is very mountainous.

The Kingdom of *Dely*.

Situation and Limits.

The Kingdom or Province of *Dely*, or *Delly*, is by *Terry* call'd *Dellee*, and by others *Dely*, which signifies *A Heart*, because it lies in the heart of the *Mogol's* Dominions, and (as *Terry* saith) between *Jenba* and *Agra*.

Maginus places this Kingdom between those of *Decan*, *Narsinga*, *Orix*, and *Cambaya*, and extending about the Province of *Narsinga*, is separated from the Kingdom of *Cambaya* by great Mountains. The River *Jeming* running along one side thereof, serves for a Moat, over which a Bridge with ten Arches leads into the City.

The ancient Metropolis being also call'd *Dely*, was once a fair and large City, and the Seat and Burying-place of the *Mogol* Emperors, who afterwards remov'd from thence to the new-built *Dely*. Its Glory consisted in many Tombs, in which above twenty great Kings and Lords lie buried. The superstitious *Indians* flock thither in Pilgrimage. It hath plenty of all things, and was anciently the Seat of King *Porus*, who near this

Place was conquer'd by *Alexander the Great*, when he came to Invade him, with Elephants and a bundance of Horses.

Three Leagues from the City, on a place call'd *Old Dely* (where King *Hamayon*, Father to *Echar*, lies buried) stands a great Marble Pillar or Pyramid, which having a *Greek* Inscription, is the greatest Remark in all the Province, notwithstanding the Letters are almost worn out with age.

About fifty years ago *Schach Jehan*, Father to the present *Great Mogol* *Oranchzef*, causing a City to be built not far from *Old Dely*, call'd it *Schach Jehan Abad*, that is, *The Peopling of Schach Jehan*, and made the same the Metropolis of the Realm in stead of *Agra*, where he said the Heat was too great in Summer.

By reason of the nearness of the two forementioned Places, the Ruins of the old City hath serv'd for the new one, and there is at present scarce any mention made of *Dely*; but altogether of *Jehan Abad*, which is a new City, lying in a barren

Jehan Abad a new City, how seated.

D d 2

Field

Field on the Banks of the River *Jemna*, and built onely along one side of the Stream, there being but one Bridge over the same, which is laid cros several Hulks: It is quite unwall'd on that side which respects the Water: The Walls are of Stone, yet not very tenible or defensive, there being no Moats nor any Breastworks, but round Towers after the old fashion, about a hundred Paces distant from one another, and behind them a Mud Wall about four or five Foot thick: The circumference of the Wall, with the Castle which is inclos'd in the same, is about two Leagues and a half; but if you include a long Suburb which runs to *Lahor*, and being a Rellick of the old *Dely*, is inhabited, it will make above a League in a direct Line, and a Circumference which cannot justly be limited, because between this Suburb and the City are spacious Gardens and Fields, without any Buildings. The Castle, within which is the *Mahalle* or *Seraglio*, besides other Royal Apartments, is built round, or rather in a Semi-circle, and looks upon the River; between which and the Walls is a large sandy Plain, where they generally let the Elephants fight, and often Muster the *Rajas* or, principal *Omrabs* Soldiers in the King's Presence, who beholds the same out of his Hall Windows. The Walls of the Castle in respect of the round Towers, built after the old fashion, are almost like those of the City, but rais'd with Bricks and red Stones, which appearing like Marble, makes them much more beautiful than those of the City, than which they are also much higher, stronger, thicker, and more substantial against small Field-pieces. Besides, it is surrounded, except on the Water side, with a Moat of good Water, abounding with Fish, rais'd on both sides with Free-stone; yet nevertheless a Battery planted with great Guns may easily beat it down. Round about the Moat lies a large Garden, which in all Seasons is full of green Trees and Flowers, which with the red Walls make a pleasant Prospect. Round about this Garden runs the great Street, or rather a great Royal Court or Plain, on which open two of the greatest and chiefest Gates of the Castle, leading into the most eminent Streets of the City.

On the foremention'd Plain also stand the Tents of the *Rajas*, who being in the King's Service, watch every week by turns, whilst the *Omrabs* do the same Duty in the Castle, the *Rajas* delighting more to be in the Field, than lock'd up in the Fortrefs.

On the said Plain they also breathe the King's Horses every Morning; it serves also for a Bazar or Market-place, where all sorts of Merchandise are sold, and is the Meeting-place of several Philosophers and Astronomers, as well *Mahumetans* as *Indians*.

Here also the great *Cobatan*, or Commissary of the Horse, takes a special Account of all the Troopers Horses that enter into the King's Service, viz. if he finds the Horses to be *Turkish*, that is from *Turkestan*, or from *Tartary*, and big and able to do Service, then he marks them with a hot Iron on the Buttock with the King's Mark, and also the *Omrabs* under whom they Serve; and this is no ill Invention, to prevent the Troopers from lending their Horses one to another.

The foremention'd eminent Streets, which end over against the two Gates of the Castle, and on the Plain, are about twenty five or thirty Paces broad, and extend in a direct Line as far as the Eye can discern, though that which comes out a-

gainst the Gate of *Lahor* is much longer than the other, but all the Buildings are like one another. There are Arches on both sides of the Streets, flat on the top, without any Rooms over the same; neither are the Walks underneath intire, but the Arches are separated by Walls, the space between which serves several Handicrafts and Artists for Shops to work in in the day-time, and for Exchangers of Money to do their Business in, and Merchants to dispose their Commodities to Sale, which at Night they lock up in Warehouses. The Arches over these Warehouses are built under the Merchants Houses, which appear very fair at a distance, and are very convenient, for standing very high, they are not onely out of the Dust, but stand very cool, and being in a manner even with the flat Roof of the Arches, they walking on them, may look into the Street, and sleep on the same for coolness in the Night. But besides these two eminent Streets there are five others, which are not so direct nor streight, but very like them in all things else. Many other Streets indeed there are which run from all parts of the City, and have most of them Arches, but because they are built for Dwelling-houses for private People, who are not curious in the uniformity of their Buildings, they are neither so streight nor so broad, nor so firmly built as the rest. In all the Streets stand the Houses of the *Mansebdans* or petty *Omrabs*, Persons of Judicature, Merchants and others, which are not meanly built. It is certain there are many which are built of Brick or other Stones, and divers of Clay, and cover'd with Straw, yet they are nevertheless very convenient, having Gardens and Orchards belonging to them; they are also very handsom within, for besides the good Furniture, the Straw Roofs are supported by long, hard, and strong Canes, and the Walls Plaster'd and Whitened.

Amongst these indifferent fair Houses, there are abundance of lesser, which being built of Lome, serve for Habitations for the Troopers, and other meaner People belonging to the Bazar and the King's Court.

By reason of these slight Houses *Dely* is very subject to Fire. Anno 1663. there were above sixty thousand Thatch'd Roofs consum'd by the Flame, which was the greater, as being augmented by the strong Winds that blow in the Summer, which made it so fierce, that it destroy'd many Camels and Horses, there being no time to save them, and also many of the King's Concubines, which having never been out of the *Seraglio*, were so bashful, that they chose rather to be burnt than be sav'd by strange Men.

By reason of these slight Houses of Lome, *Dely* cannot be said to be any thing else than a company of Villages joyn'd together, or rather a Camp with Tents, onely erected in a better order, and more convenient than usuall in the Fields.

As to what concerns the Houses of the *Omrabs*, they stand also in most parts of the City, especially along the Rivers, and in the Suburbs.

If a House in these warm Countreys bears the Name of Handsom and Large, it is infallibly very convenient, viz. it is seated in a place where the Wind can come to it from all Corners, especially the Northern: it hath Gardens, Orchards, Fishponds, and Springs, large Vaults or Cellars, with great light Holes to let the Wind in at. The Inhabitants retiring into them in the heat of the day, stay in them till about four or five a clock; or

or else they have *Cascanays*, which are little Houses of Straw, or sweet-smelling Roots, being very curiously made, and commonly plac'd in the middle of a Park, near a Pond or Spring, that the Servants may with their Leather Jacks wet them on the out side.

The eminent Houses stand in the midst of a large Square, and have not sloping but flat Roofs, on which they may sleep in the Night.

The Furniture of the Houses.

As to what concerns the inside of the principal Houses, the Floors are cover'd with Cotton Quilts of four Fingers thick, with a white Linnen Cloth laid over them in the Summer, and with Carpets in the Winter. In the chief Chambers near the Wall must also lie two or three Quilts cover'd with Silk, and embroider'd with Gold and Silver, for the Master of the House to sit on, or for Persons of Quality that come to visit him: moreover, on every Quilt lies a Cushion of Cloth of Gold; round about the Chamber against the Walls, stand also many of these great Cushions of Flannel or flower'd Sattin to sit on. In the Walls, about four or five Foot from the Floor, they make several Windows of different fashions, even one with another, and adorn'd with Flower-pots and *Porcelaine* Dishes; but they have no Images of Men or Beasts, because their Religion permits it not.

Most of the foremention'd Houses in *Dely* are furnish'd after one and the same manner, though more or less rich according to the Quality of the Owners, by which means *Dely* is not without many fair Buildings, yet far inferior to our *European*.

Notwithstanding *Dely* is the Seat and Court of a mighty Prince, and the Staple for many Merchandises, yet it is not to be compar'd to *London*, *Paris*, or *Amsterdam*, the richest and most valuable Commodities being oftner found in Warehouses than Shops, for where there is one Shop furnish'd with fine Cloths; Silk-Stuffs mixt with Gold and Silver, *Turbants* embroider'd with Gold, Cloth of Tissue, and other rich Commodities, there are above twenty which sell nothing but Butter, Rice, Barley, Pease, Wheat, and other Corn; the common Food not onely of the Heathens, who never eat Flesh, but also of the vulgar *Mahumetans* and Soldidrs.

Dely stor'd with divers sorts of Fruit from other Parts.

In this City is a most excellent Fruit-Market, and many Confectioners Shops, who in the Summer sell all sorts of dry'd Fruit, brought thither from *Persia*, *Balk*, *Bocara*, and *Samarcaud*, as Almonds, Pistachoes, Nuts, Raisins, Plumbs, Apricocks, and others. In the Winter there are excellent Grapes, brown and white, which being wrapt up in Cotton, are also brought from the foremention'd Countreys, as likewise Apples, two or three sorts of Pears, and rare Melons, which lasting the whole Winter, are sold very dear.

There are no Fruits growing in this Countrey but Melons, which being not very good, are sold at a small rate. Persons of Quality who take care to have the Seed brought from *Persia*, and Till or Manure their Ground well, may have excellent good Melons, yet they are very scarce, the Earth being so barren, that after the first year they degenerate.

There is another sort of Fruit call'd *Amba* or *Mangas*, which for two Moneths in Summer are very plentiful and cheap.

There are likewise all the year round *Patecues*, or Water-Melons.

Their Preserves are very ill made; being full of Dirt and Flyes.

Every Street affords Shops full of Bread, which by reason there are but few Ovens, is not well prepar'd; yet in the Castle is much delicate Bread sold; and the *Omrahs* also make good Bread in their Houses, not sparing Milk, Eggs, and Butter to put into it, yet it commonly tastes mealy and burnt.

The several sorts of Provision in *Dely*.

In the *Bazars* are several Cook Shops where Meat is dress'd, but after a stutish manner; besides, their Meat is very unwholsom, for they commonly roast or boyl a piece of a Horse or Camel, or of an Ox that dy'd in a Ditch; so that all Persons who will eat good Meat, must dress it in their own Houses.

In most parts of the City are Shambles, where Flesh is expos'd to Sale; but the Buyers must take special care that they buy not Mutton in stead of Goats-flesh, because both their Beef and Mutton is very feaverish, windy, and bad to digest, though well enough tasted.

The best Victuals in this Countrey is a raw Buck, which is not sold in Joynts by Butchers, but alive, so that if any Person hath a mind to it, he must buy a whole Buck, which is very inconvenient, because the Flesh, though kill'd in the Morning, will be tainted before Night.

They have no Capons in this Countrey, the Inhabitants whereof are more compassionate to Beasts than Men, whom they bereave of their Genitals to serve them in the *Seraglio*; but in the Market are abundance of Hens, which are cheap and good; and amongst others there are a sort of little Hens with black Feathers, which are very dainty, and therefore dear.

There are also Pigeons to be sold, but no young ones, because they account it criminal to kill them.

There are also Pheasants, but much smaller than ours, which are taken in Nets, and brought alive to the Market, as they do Ducks and other Fowl.

As to what concerns the Fish, there are few which love it, notwithstanding there are some very good, especiall two sorts; the one is call'd *Hinghala*, and the other, resembling our Carps, is call'd *Rau*.

The Castle, of which we have before made mention, comprehends the *Seraglio* and other Royal Structures; but they resemble not the *European*, nor need they be like them for it is sufficient that they have the splendor and strength which this Climate requires. There is nothing remarkable at the Entrance, except two great Elephants of Stone, which stand on each side of the Gate; on the one sits the Image of *Jemel*, the famous *Raja* of *Chitor*; on the other, that of *Polta* his Brother.

The Description of the Castle.

These are the two Heroes, who with their Mother, more valiant than they; vex'd the *Great Mogol* *Eckbar*, and shew'd excellent proofs of their Valour in the Towns which he Besieg'd, resolving rather to die with their Mother, than become subject to the *Mogol*. By reason of this unheard of Valour, their Enemies themselves have thought them worthy to have the two foremention'd Statues erected in honor of them.

Having pass'd through the Gate of the Castle, you come to a long broad Street, which is divided into two by a Brook of running Watet, and hath on each side a long *Divan* of five or six Foot high, and four broad, with several Arches like Gates.

On this long *Divan* Scriveners, Registers, and others,

others have their several Offices out of the Prefs and Crowd of the People which pass by them along the Street, which lies lower than their Shops, on which also the *Mansebdars* or petty *Omrabs* keep Guard in the Night.

There is a Brook running through the midst of the *Seraglio*, which fills other Moats with its Water, and hath its original out of a River three or four Leagues from *Dely*, whence it is convey'd in a Channel cross the Plains, and between many Rocks, which have been open'd with great difficulty and hard labor.

Coming through the other Gate of the Castle, there opens another large and broad Street, which also hath its *Divans* on each side with Shops. This Street being properly a *Bazar*, is very commodious during the Rainy and Summer Season, because it is cover'd with a long and broad Arch, which on the top hath a fair *Cupula*, through which it receives Light.

Besides these two Streets are several other lesser on the right and left side, which lead to the Lodgings where the *Omrabs* watch twenty four hours once a Week by turns. These Lodgings are very stately, the *Omrabs* beautifying them at their own Costs and Charge, and are commonly the great *Divans*, which are opposite to a Square, interlac'd with several Brooks of Water and Springs. During the time that they are on the Guard, the King sends them all their Victuals ready dress'd, which they receive with great Ceremony and Reverence, repeating three several times the *Taslin* or Thanks, and laying their Hands upon their Heads, turn their Faces towards the King's Lodgings.

There are yet many more *Divans* and Tents erected in several places, which are the Apartments of divers Officers.

Moreover, there are a great number of *Carcanays*, which are Shops wherein Handicraftsmen follow several Employments, as Embroiderers, Goldsmiths, Painters, Taylors, Shoemakers, and Silkweavers, each in a peculiar Shop.

All these Tradesmen come every Morning to work in this *Carcanays*, and staying there all day, return home to their Houses in the Evening, each Man living very peaceably and quiet, none aiming to be higher than their Condition hath allotted them; for a Taylor breeds his Son a Taylor, and so the rest, and no Person converses with any Man but those of his own Trade, which Custom is punctually observ'd, not onely by the *Heathens*, who are oblig'd thereto by their Laws, but also amongst the *Mahumetans*, which is the occasion of many beautiful Virgins living unmarried, whenas they might Match to the raising their Fortunes, if their Parents would permit them to Marry a Man of another Trade or Quality which they account meaner than theirs.

After having pass'd all these Places before mention'd, you come to the *Amacas*, which is a large Square with *Piazzas*, which have no Houses over them, but are divided by a Wall with a little Door or Gate, through which you walk out of one part into another.

Beyond the great Gate, which is in the midst of one of the sides of this Square, you come to a large *Divan*, which is all open towards the side of the Court, and is call'd *Nagar-canay*, because it is the place where the Trumpeters, or rather Cymbal-players are, who in their Turns play both day and night. But this seems at first a strange sound in the Ears of Strangers who are not us'd to

it, there being sometimes ten or twelve of these Trumpeters, and as many Cymbal-players, who play all together.

They have Trumpets which they call *Carna*, a Cubit and a half long, with an opening at the bottom of a Foot diameter. So likewise there are Cymbals of Copper or Iron, half a Yard wide, from whence one may judge of the noise which they make; their sound is so harsh in the Ears of Strangers, and so loud, that they cannot endure to hear the same; yet custom makes it pleasant, especially in the Night, when it is heard at a distance on the tops of Houses; wherefore those that are appointed to play, are plac'd on high at a distance from the King's Lodgings.

Opposite to the great Gate of the Court, over which this *Nagar-canay* is kept, is a spacious Hall; built on several high Columns, and open on three sides, all which look towards the Court. The Pillars and Floor of this Hall are gilded and painted. In the midst of the Wall, which separates this Hall from the *Seraglio*, is a very high and broad Window, where the King sits on his Throne, with some of his Sons by his side, and some Eunuchs standing near him, who either keep the Flies from him with the Tails of Peacocks, or cool him with great Fans, whilst others in other postures wait to receive his Commands: Below him stand all the *Omrabs*, *Rajas*, and Ambassadors, with cast-down Eyes, and their Hands on their Breasts: Below these stand the *Mansebdars*, or inferior *Omrabs*, in the same humble postures, whilst the remaining part of the Hall or Court is fill'd with divers sorts of other People. In this place the King gives Audience to all Persons every day about Noon; for which reason this great Hall is call'd *Amcas*, that is, *The Place of Audience*.

During the foremention'd Assembly, the King, to recreate himself, causes a certain number of his best Horses to be led by before him, that so he may see whether they are well kept, which he also doth by his best Elephants, which are wash'd and colour'd black all over, except two broad red Strokes, which running from their Heads cross their Backs, unite near the Tail. The Elephants at that time also are richly caparison'd with Embroider'd Cloths and two Silver Bells, which hang on each side by a thick Silver Chain, which lies cross their Backs, and have large and curious Cow Tails, brought from *Tibet*, hanging about their Necks. Moreover, two lesser Elephants are led by their sides, as if their Slaves, and appointed to serve the bigger. These mighty great Beasts, as if proud of being set forth in such a manner, walk very stately, and coming before the King, the Riders of them sitting on their Shoulders, prick them into the Skin with an Iron Hook, and speaking to them, make them bow their Knees, throw their Noses up in the Air, and make a certain kind of noise, which the People look upon to be a *Taslin* or Salute. After the Elephants they bring out several sorts of Beasts, as the *Nilgaux*, or grey Oxen, a sort of *Elands*, Rhinoceroses, and great Buffaloes from *Bengala*, to fight with their great Horns against a Lion or Tyger, tame Leopards or Panthers, with which the King goes a Hunting. This done, they lead by the King's Greyhounds sent him from *Usbeck*. Lastly, divers Birds of prey, amongst which some are taught to seize on a Hare.

The River *Feminy*, by *Pliny* and *Herbert* call'd *Fomanes*, and by *Ptolomy*, *Hynamanes*, taking its original out of the neighboring Mountains, runs

The Course
of the River
Feminy.

through

through and by *Agra*, from whence it glides with many trending Bays to *Piag*, where it discharges its Water into the *Ganges*.

The nature of the Tree *Baxama*.

There grows a certain Tree call'd *Baxama*, with such a poisonous Root, that it immediately kills those who eat thereof; but the Fruit thereof, which is call'd *Nirabix*, or (according to *Thevet*) *Rabuxat*, expells the Poison, and cures those that are infected by the Root; yet *Thevet* tells us, that the Fruit of these Trees growing on the Island *Queixem*, lying in the Bay of *Persia*, is so poisonous, that it immediately kills those that taste thereof: The same power he saith the Shadow of the Tree hath, if any Person lie under it but a quarter of an hour. Nevertheless the same *Thevet* affirms, that the same Root in other Countreys is an expeller of Poison.

The Inhabitants, as well *Moors* as *Heathens*, are valiant Soldiers, and good Horsemen. Their Arms are Bowes, Arrows, Lances, Daggers, and Steel Plates call'd *Chesharany*, two Inches broad,

and round like a Dish; they carry seven or eight of them under their left Arm, and put one of them on the fore Finger of their right Hand, which turning several times, they throw it at their Enemy, and if it chances to fall either on their Arm or Leg, it certainly cuts off the same; and with this Weapon, which the most valiant of them use, they often put their Enemies to flight.

This Countrey was formerly Govern'd by a peculiar King, and belong'd not long since to the King of *Pattan*, but of late hath been subdu'd by the Great Mogol, who in the beginning kept his Court in the Metropolis thereof.

The Inhabitants are most of them *Moors* or *Mahumetans*, the rest *Heathens*, who live very miserably; for being subdu'd by the *Moors*, who bereav'd them of what they formerly possess'd, they are forc'd to range up and down the Countrey from one place to another, and are therefore call'd *Foguez*.

The Kingdom or Province of *Mando* or *Bando*.

The Province or Kingdom of *Mando*, otherwise *Bando*, by the Inhabitants (according to *Texeira*) call'd *Mandon*, and by *Purchas*, *Mandao*, borders in the East, at *Agra*; in the North, at *Dely*; in the West, at *Fesselmeeer*; and in the South, at the Province of *Malway*.

The Description of the City *Mando*.

The Metropolis, which bears one and the same Name with the Province, hath six Miles in circumference: It lies on a high Mountain, the top whereof is flat and spacious. The Ascent to the City is very high and steep, and troublesome to walk up. Not far from the foot of the Mountain is a large Town call'd *Achabar Pore*, by which glides a broad River call'd *Narbodag*. The top of the Mountain is overgrown with shady Trees in such a manner, that it is very pleasant to behold, either from the foot upwards, or from the top downwards. This woody Mountain serves as a Refuge for Lions, Tygers, and wild Elephants.

In this City the Great Mogol hath a House or spacious Palace, built of square Stone, in which he often resides. Not far from this Palace is a Cave cut in a Rock, which is no less artificial than pleasant, by reason of its coolness.

The Countrey is barren, sandy, and mountainous, full of Lions, Tygers, and wild Elephants, and produces great plenty of *Cassia*, in the *Malayan* Tongue call'd *Pucho*, and *Amphian* or *Opium*.

There is also abundance of *Azur*, with which the Inhabitants Trade to *China*, *Cambaya*, and *Ormuz*.

It is said that the valiant *Amazones* Reign'd in this Countrey; but at present they retain nothing of their Predecessors Qualities, but onely to Ride well on Horseback, with half Boots and Spurs.

Whenever the Queen Rides abroad, she is accompanied by at least two thousand Women on Horseback.

The Province of *Malway* or *Malva*.

The Province of *Malway* or *Malva*, bordering in the East at *Narrat*, in the South at *Chilor*, and in the North and West at *Fessel*, is very fruitful. The chief City thereof is call'd *Ranipore*; the other Towns are *Tada* and *Upen*, which *Thomas Robous* makes to be the Metropolis.

A pretty way from the City glides the Stream *Cepra*, which is a Branch of the *Ganges*, which is said to fall into the Bay of *Cambaya*.

Near this Stream lies the City *Callenda*, formerly the Court of the Kings of *Mando* or *Bando*.

The Territory of *Sanga* or *Chitor*, and *Utrad*.

The Territory of *Sanga* or *Chitor*, formerly a great and ancient Kingdom, borders in the North-East and East, at *Malway*; in the West, at the Mount *Ranas* and *Fesselmeeer*; and in the South at *Zurraste* and *Chanda*, half way between the Towns *Chitor* and *Asmeer*.

The City of *Chitor* anciently a glorious City.

The Metropolis is also call'd *Chitor*, but anciently *Taxila*, and was the chief City of *India*, when King *Porus* went to Fight against *Alexander the Great*: It lies in 25 Degrees Northern Latitude on the top of a high Mountain, inclos'd within a Wall of about ten Miles in circumference. Before the ruine thereof it was a fair City, not onely

for its Buildings, but also its Bulwarks and Walls, for which reason it was in the Countrey Language call'd *Citor*, that is, *The Fan of the World*. It may compare for antiquity with any City in *India*; but at present it is not above three Miles in circumference. There are yet above a thousand ruin'd Temples seen in the same, several large, though decay'd Palaces, besides many stately Columns. There is onely one Ascent which leads up to the City, to which they go through four stately Gates along a Path cut in a Rock. The chief Inhabitants at this day, are Birds and wild Beasts, which the *Benjans* hold in great veneration.

This

By whom de-
stroy'd.

This City was formerly possess'd by an ancient Prince call'd *Ranas*, whom King *Gelaladin Acbar* forc'd in the latter end of the former Age to leave his Kingdom, and to flee into the Mountains from him call'd *Ranas*, where he settled in the City *Odipore*, to which he was forc'd by a long Siege, which the Inhabitants were not able to hold for want of Provisions. The City when surrendred, was by the Conqueror laid waste, and so continues at this day.

Others affirm, that *Badur*, Sultan of *Cambaya*, Besieg'd the City, and that when the Inhabitants saw no likelihood to preserve it any longer, they burnt all their Gold and Silver, Precious Stones, and other things, and also themselves, inasmuch that above seventy thousand perish'd by the Fire, which lasted three days together, after which *Badur* enter'd the City. Not long after, the Kingdom of *Cambaya* was totally subdu'd by the Great Mogol.

The Province of *Utrad* conterminates with that of *Chitor*, and lies near the City of *Sinde*. The chief City thereof bears the same Denomination.

This Countrey affords *Sal Gemma*, or Stone Salt, by the Inhabitants call'd *Gencar*, a Name

deriv'd from *Ceu*, which signifies Barley, and from *Car*, which signifies Salt.

This Province also produces a certain Drug or Gum, by Physicians in the *Latine* Tongue call'd *Assa Fetida*, and in *English*, for its ill scent, *Devils-Dung*: *Avicenna* and other *Arabians* call it *Alit*; the *Indians*, *Juden*; and the *Benjans*, *Ingub* or *Hing*. That which grows here is the least bitter of any. The Plant which produces it is of two sorts, the one is a high Tree, or Bush, with little Leaves not unlike those of *Rew*; the other is like a *Raddish*, and hath several great and small Stalks, with Leaves almost like the *Fig-tree*. This Plant grows best in Mountains and barren places; it is gather'd in Harvest, for about the latter end of the Summer the Gum begins to run out of it. *Theophrastus*, *Dioscorides*, and others, take this Gum to be the Juice of a Plant which they call *Lasar*, or *Laserpitium*.

The *Benjans* of *Zuratte* use this Gum in all their Meat, and account no Dish or Sauce to be well made without it. They also anoint all their drinking Vessels therewith; nay, they are so us'd to it, that the strong scent which turns the Stomach of others, is sweet and pleasant to them.

Productions
of the Pro-
vince of *U-
trad*.

The Kingdom of *Zuratte* or *Cambaya*.

THE Kingdom of *Cambaya* hath receiv'd that Denomination from the *Portuguese*, who so styl'd it from the City of *Cambaya*; which being a Sea-port Town, is better known to the *Portuguese* than any other in this Countrey, by reason of the vast Trade which they drive there. But the Inhabitants call it *Gazoras* or *Zuratte*; and the *Persians*, The Countrey of the *Gaures*, or *Cow-Worshippers*, because they adore those Beasts.

Some suppose *Zuratte*, though improperly, to be the ancient *Gedrosia*, because *Gedrosia* is without the Limits of *India*, and this Countrey or Kingdom within, wherefore the King of *Cambaya* is call'd King of the first *India*.

This Countrey extends into the Sea like a *Peninsula*, having a great Bay on each side, the one lying towards the South, is eighteen Leagues broad at the entrance of the Mouth, but grows narrower and narrower, and runs up North-East and by East above forty Leagues. It verges in the West and South at the *Indian Sea*; in the North it hath a broad ridge of Mountains, and beyond them the Territories of *Soret*, *Fesselmeer*, and *Bando*; in the East, *Chitor* and *Candish*; in the South, the Kingdom of *Decan*, with the River *Gate* between.

Maffens borders this Countrey in the East, upon the Kingdom of *Mando*, and other Provinces belonging to the *Tartars* or *Mogols*; in the West, with the Countrey of the *Nautiques* or *Gedrosians*; in the North, at the Kingdoms of *Dulcinde*, *Sanga*, and *Chitor*; and in the South, at the *Indian Sea* and the Province of *Decan*.

The Limits of this Countrey extended formerly much farther, viz. from the *Indian Sea* to *Gualor* or *Gualer*, eight days Journey from *Amadabat*.

The Sea-coast of this Kingdom, which is very large, extends (according to *Twist*) above four and forty Leagues along the Sea; according to *Maginus*, a hundred and fifty Italian Miles, viz. from *Circan* to the River *Bat*; yet *Zuratte* doth not extend to *Circan* lying beyond the *Indus*,

which proves the Limits of *Maginus* to be erroneous.

This Countrey is full of Towns, Villages, Hamlets, and People, and reckon'd formerly twenty thousand inhabited Places; besides many more ruin'd by the Wars, and at present under other Dominions.

The chief Sea-Ports are situate on both the Bays, as followeth: Between *Cape Faquette*, eighteen Leagues from the River *Sinde*, to the City *Diu*, a Tract of thirty Leagues, lie *Gicar*, *Corriane*, *Mangalor*, *Choras*, *Pattan*, *Patepatan*, *Corimer*, and *Diu*; between which and *Cambaya* being a Tract along the Sea of thirty three Leagues, are the Towns of *Madelaba*, *Mocas*, *Talaia*, *Gundim*, *Goga*, and *Cambaya*. Next you come to the City *Goga*, lying twelve Leagues farther from *Cambaya*. In these two Promontories of the City *Cambaya* and *Faquette* is comprehended a part of the Kingdom of *Zuratte*; with the mountainous Countreys of the *Resbites*. From the City of *Cambaya* to the Stream *Bate*, or rather to that of *Nagotava*, are seventy Leagues; in which space lie the Towns *Machigan*, *Gan*, and the City *Baroch*, where the River *Narbada* hath its original. Eight Leagues farther is the Mouth of the famous Stream *Fapety* or *Tapte*, on whose Banks lie the Towns *Zuratte* and *Reinier*, or *Reiner*. Farther along the Coast towards the side of *Decan*, are the Towns *Noscary*, *Gandiu*, by *Robert Covert* call'd *Gandeve* and *Bassar*, all three lying about two Leagues up into the Countrey, the first six, the second nine, and the last fourteen Leagues Southward from *Zuratte*, with great Havens, convenient for many Ships. Next you come to *Daman*, *Danu*, *Tatapora*, *Quelmain*, *Agacim*, and *Bazain*. There are yet along the Coast the Towns *Maim* and *Nagotava*, four Leagues from *Chaul*, which belongs to *Decan*; and also the Town *Bate*, near a River of the same Name, in the utmost Limits of this Kingdom.

Besides this City there is another call'd *Sabaja*, six Leagues from *Gandiu* and *Nawdon*, three days Journey

The Extent
and Limits
of *Zuratte*.

The Sea-port
Towns.

Journey from *Zuratte*; between which Towns you travel two days Journey through pleasant Fields, without any Villages.

Many other Towns there are which lie up into

the Countrey, and amongst others *Amadabat*, the Metropolitan of this Kingdom, which deserves a large Description.

The City *Amadabath*, or *Abmedabath*.

THe Metropolis of this Kingdom of *Zuratte* is not the City of *Cambaya*, though the *Portuguese* have given the whole Kingdom its Denomination from thence: But *Amadabath*, or *Abmedabath*, otherwise *Amadavar* and *Hamed Ewat*, that is, *The City of Hamed*, or *Amad*; for *Bath* in the *Persian* Tongue signifies a City, and *Amad* or *Hamed*, is the Name of the King who laid the first Foundation thereof nine hundred years ago.

Mr. *Herbert* tells us, That the City *Amadabath* is very ancient, by *Ptolomy* call'd *Amastis*, and by *Arrianus*, *Amadavastis*, and that King *Hamed* onely enlarg'd the same Anno 375. after *Mahomet's* flight from *Mechu*.

Amadabath is one of the four Cities where the *Mogol* as a peculiar Favor keeps his Court. It lies in the middle of the Countrey in a delightful Plain, on the Bank of a small River call'd *Saker Mati*, a Branch of the *Indus*, in 33 Degrees and 10 Minutes Northern Latitude, or (according to *Herbert*) in 23 Degrees and 18 Minutes; but according to *Mandeflo*, in 24 Degrees and 109 Minutes Longitude, eighteen Leagues from *Cambaya*, sixty two, or as some say, forty five Leagues from *Zuratte*, and sixteen from the Sea. It is surrounded with a Wall of Free-stone about six Miles in circumference, forty Foot high and fifteen thick, and fortifi'd with many round Turrets: About the Wall runs a Moat about six Paces broad, though quite decay'd, and in many places dry. The Streets are streight and broad, yet lie unpav'd, and very troublefom to walk in, by reason of the Dust, which by means of the continual Drought is very great. The chiefeft Streets are planted on both sides with *Coco*, *Terri*, *Orange*, and *Tamarind*-trees. The Houses, which are for the most part built of Sun-dry'd Brick, are pretty large, but very low and flat after the Eastern manner. There are likewise several *Bazars* or Exchanges, the biggest and most eminent whereof is call'd *Bazari Colam*, that is, *The great Bazar* or *Exchange*: It is a broad, streight, and long Street, full of Shops on both sides; in the midst thereof stands a Stone Structure crosse the Street, like a Bridge on three Arches, in a triangular manner. Beyond this Edifice is also in the midst of the Street, a great Well, inclos'd within a square Earthen Bank; the Water in it is very useful to the Inhabitants, who flock thither in great numbers to fetch the same. Near the end of this Street stands a great Portal, with its Front towards the Street between two Towers, and is the Gate of a small Burrough, in the *Persian* Tongue call'd *Cut*. Near this Burrough at the end of the Street *Maidan*, are two Galleries, one on each side, rais'd a little from the Ground, where the King's Edicts or Proclamations are generally read, going from hence through a great Gate on the right hand, you behold, at a little distance from thence on the left side, the Vice-Roy or Governor's Palace or Castle, which (as others say) lies in the midst of the City, on the Bank of the River, inclos'd within a Wall of Free-stone. This Castle, which is accounted the

best and strongest Fortrefs, which the *Mogol* hath in all *India*, except that of *Cabul* and *Candahar*, is commonly fortifi'd with eighteen great Guns, besides many lesser, and hath a large square inward Court, in the middle whereof stands a high Pole, on which placing an Arrow, they shoot at it with a Bowe. The King's Lodgings, which are on the left side, at the entrance into this Square, are very low, and none of the most beautiful. Under the Windows of these Lodgings appear several Officers call'd *Mansabdars*, which Command each a thousand Horse; and within the Rails under the Penthouse stand two artificial Elephants, colour'd according to the Life. Opposite to the King's Lodgings are many other such like Ornaments, according to the custom of the Countrey. The Martial Officers, and those which serve in the next Places under the *Mansabdars*, as the *Chans* and others of like Quality, keep Guard on the King's Roofs or Balconies, or in some Rooms near them; those that are of a lower Degree, and Command onely over two or three Horses, walk up and down the Court without the Inclosures. On the other side of the foremention'd Lodgings, stands another Structure with an Inclosure opposite thereto, but without any Ornaments, where the King's Life-guards and other Officers keep Guard. Out of this Court passing through a Gate, you come into another Court, which being surrounded with Lodging-Rooms and Kitchens, is not so neat and clean as the other. There are likewise several *Caravanseraes*, and amongst others one call'd *Temi Caravansera*, or *The Taylors Caravansera*.

The *Moors* also have thirty great *Metzids* or Temples in this City, besides a great many little *Pagodas*.

The *Benjans* likewise possess twelve eminent Places in the City, besides other lesser in the Suburbs, where they meet to perform their religious Offices.

The *Brahmans* have also four Churches, the *Armenians* and *Abyssines* each of them one, and the *Jews* a Synagogue.

At the end of the great Street *Bazari Colam* stands a *Pagode* built in honor of *Mahadeu*, to which a great number of People resort daily: moreover, the Street which leads thither is always full of People, not onely those that go thither to their Devotion, and those that return from thence, but also abundance of poor People, who standing on both sides of the Street, beg Alms of those that pass by. The *Pagode*, which is an indifferant large Building, hath a long narrow Entry almost under Ground, for it goes down with several Steps, which makes it seem to be rather a Way leading into a Cave, than a *Pagode*. By reason of the abundance of People that flock thither, and the narrowness of the Way, there is always a great Crowd: At the Entrance hang several Bells, which the Pilgrims ginging at their going in, make a continual noise with them. In the *Pagode* are several *Ginghi* or Priests, which go stark naked, having onely a Cloth about their Privities; they

they wear long Hair, which they seldom or never Combe; they colour their Foreheads with Saffron, and strew Sand upon them, but keep the other parts of their Body very clean; yet some of them painting themselves with several Colours, sprinkle Ashes over the Painting.

The Description
of a stately
Pagode.

The chiefest and most stately *Pagode* which the *Benjans* have in this City, was (as *Mandeflo* affirms) built by a rich Merchant call'd *Santides*, of the same Sect, who dwelt at *Amadabad*. The Court of this *Pagode* being very spacious, is inclos'd with a Wall of Free-stone, along which are cover'd Walks, and under them many little Chambers (in each of which stands the Image of a naked Woman) some of white, and some of black Marble, with their Legs, according to the fashion of the Countrey, across under them. In some of the Chambers are three such Images; the middlemost whereof being large, is of white Marble, and the other two lesser of black.

In the middle of the foremention'd Court stands a *Pagode*, on each side of whose Entrance are plac'd two great Elephants of black Marble; on one of them sits the Image of the Founder of this Structure, the Roof whereof, as also of some of the other Buildings, are round like a Vault. The Walls at the Entrance are painted with several Images of Men and Beasts. Within you see nothing but three obscure Angles at the further end, in every one of which stand three of the foremention'd Images, and before the middlemost of them a burning Lamp. A *Brahman* or Priest commonly performs their religious Service after the following manner: First he adorns the Images with Flowers and Garlands, which those that come thither to their Devotion bring along with them for an Offering. No Man or Woman is permitted to approach this holy Place, unless barefoot, and they are to make their Offerings kneeling before the Rail which incloses the Images. The Offerings consist in all manner of sweet-smelling Flowers, Oyl to burn in the Lamps, and Rice and Salt, which they strew on some little Bells that hang amongst several Lamps before the Rail; whilst the Priest lays the foremention'd Trifles before the Images, with a great Cloth over his Mouth, that no unclean thing may come from his Breath upon the Image, he mutters many things before it to himself, and sometimes going to the Lamps, holds his Hands a considerable time over the Flame, and rubs them as if he wash'd them with Water, and sometimes rubs them over his Face, which they affirm serves to purifie them, because they say that the Fire cleanses all things.

Both within and without the City are many pleasant Gardens and Banqueting-houses, and in the midst of them Ponds and Wells of clear and sweet Water, in which the Inhabitants Bathe themselves in hot Weather.

By reason of Gardens and Orchards in and about the City, it seems to Strangers to be rather a pleasant Grove than a City. It hath also very large and populous Suburbs, and amongst others one call'd *Begamboer*.

Eastward from the City the *Benjans* have built an Hospital, wherein they cure all wounded Birds, Beasts, and other Animals.

There are twenty five eminent Villages under the Jurisdiction of *Amadabad*, and under them two thousand nine hundred ninety eight Hamlets, which pay Tribute to the great Villages.

On one side of the City runs a Way which is

six Leagues long, call'd *Bag-Schaban*, to a great and pleasant Village, and being planted on both sides with standing Trees, hath many cross Ways, all which are as cool and shady as a Wood.

Near the City is a Tomb erected by King *Reer*, A stately Tomb. in honor of a Tutor whom he lov'd exceedingly, in hopes to make him immortal by this stately Structure, whose Walls and Floors are all of polish'd Marble. There are three Gardens belonging to the same, one of which is surrounded with four hundred Pillars of Porphyrie Stones of the *Corinthian* order. Near it is a large Tank or Pond of Water, inclos'd with a Stone Wall, in which are many Windows, which yield a pleasant Prospect on the Water.

At *Sesques*, not above half an hours walking from thence, are the sepulchral Monuments of several Princes of *Cambaya*, erected in a Temple, which is much frequented by the superstitious *Benjans*.

A Mile from the City is the Garden and Palace of *Chanchonna*, Son to the great *Byram*, *Chan of Persia*.

The Countrey of *Cambaya* to *Amadabad*, is for the most part desolate and uncultivated. In the Way are several Pits, each above thirty Yards deep, in which is salt Water, though at a great distance from the Sea; it is drawn out by Oxen.

The Countrey about *Amadabad* is nothing but a vast Wilderness, and the Ways very dusty and troublesome for Travellers. The High-ways are Hedge'd in on both sides with a certain Fruitless and Leafless Plant, which shoots forth onely little long Stalks, of a deep Green, both Winter and Summer, out of which, when broke asunder, drops a milky Juice like that of green Figs, and being very sharp, eats into that part of the Skin on which it drops. The Fields which border the High-ways, are full of *Ambe*-trees, which bear a Fruit like great Olives, and also of *Tamarind*-trees.

Without the City are many great Tombs of Marble, erected by the *Moors*, and are much statelier than their Houses.

A League and a half from the City lies a great Village call'd *Zirkes*, or *Sirkesia*, where there is a very magnificent Tomb, the whole Structure with its Floors being all of polish'd Marble, and distinguish'd into three parts; one whereof rests on a hundred and forty Marble Pillars, each thirty Foot high, curiously adorn'd with Festunes and Pedestals, after the *Corinthian* Order. This Structure is said to be the Tomb of one *Cacis*, Tutor to one of the Kings of *Zurrate*, to whom they ascribe great Sanctity and Wonders; and that the said King, who with three other Kings lies buried in another Chappel, built the same in commemoration of his Tutor. At a certain time of the year, most of the *Mahumetans* come hither in Pilgrimage, firmly believing thereby to obtain pardon for their sins. On one side of it is a large Pond.

About a Mile from the City is another fair Tomb, of an eminent *Mahumetan* Merchant call'd *Hajom Majom*, who being enamor'd of the Beauty of his Daughter, and threupon Ravishing her, was Beheaded by the King's Command, and buried here with all his Family; wherefore the Inhabitants to this day call the same *Betychint*, that is, *The uncover'd shame of your Daughter*.

In the Suburb *Begamboer*, near a River, lies one of the King's Gardens call'd *Schuchbag*, which being very large, is surrounded with a strong Wall; at one end of it stands a pleasant Banqueting-house,





de Stadt
OURATTE

house, with several convenient Apartments in the same.

The Water of the foremention'd River is convey'd round the said Banqueting-house, not far from which you come into another Garden, over a high Stone Bridge four hundred Paces long; and though this Garden be but small, yet it is very pleasant and high, and hath also at the end against the Bridge a brave Banqueting-house. The Water in the droughy Season is drawn up out of the Wells by Oxen, and put into two great Stone Cisterns before the Banqueting-house. This Garden, wherein commonly young Women Bathe themselves in the foremention'd Cisterns, is call'd *Nicunabag*, that is, *The Garden of Precious Stones*, and is said to have been made by a beautiful and rich Lady.

There is yet another delightful Garden with a Banqueting-house, which was built by the Great Mogol *Eshar*, in commemoration of his conquering the last King of *Surratte*; call'd *Sultan Mahomed Begeran*, in that very place; whereby the Kingdom of *Surratte* became subject to the Great Mogol.

Ten Leagues from *Amadabath* lies a little Town, full of pretty Houses, and Pagan Temples, call'd *Niervant*.

Six Leagues from the said City also lies another Town call'd *Mamadabad*, on the Bank of a pleasant River; on the North side of it is a fair Palace. The Inhabitants of this Town are for the most part Weavers.

Description
of *Surratte*.

The City *Surat* or *Surratte*, according to *Davity*, the Village *Surastra* or *Syrastra* of *Prology*, is for its neatness by the Moors call'd *The Mogol's Beard*, and lies in about 21 Degrees and about 30 Minutes Northern Latitude, near the River *Reinier* or *Reunier* (otherwise call'd *Pani Hind*, that is, *The Water Indus*, and *Tapi* or *Tapti*, and *Tyndee*) two Leagues up into the Countrey, from the Bay or Gulf of *Cambaya*. The City extending along the Banks of the foremention'd River, built square, lies open towards the Water, but inclos'd on the Land-side with Mud Walls and dry Ditches: It hath three eminent Gates, which are lock'd every Evening, the one leads to the Village *Briou*, which is a Throughfare for those that travel to *Brötcha*, *Cambaya*, and *Amadabat*; the other, to *Brampour*; and the third, to *Nassary*: It is adorn'd with many fair Houses with flat Roofs, built after the *Asiatick* manner. There are also many stately Palaces in this City, which for its defence hath a strong Castle near the River, built after the manner of the *Romans*, and surrounded with Walls of Free-stone and deep Moats, which receive their Water out of the River *Reinier*: It is an ancient Structure, built by the Inhabitants long before the coming of the *Portuguese* into these Countreys, or (as some say) by the *Romans*. According to the Relation of the Inhabitants to *Mandeflo*, the *Turks* coming thither with many Ships out of the *Red-Sea*, and conquering several Places, built this Fort, which hath but one Gate towards the side of a great Plain or Market, and is very strongly guarded, none daring to come into the same, but those that are upon Duty, nor are any Persons List'd to serve in the same, but native *Indostans*, the *Rasbutes*; though valiant Soldiers, often mutinying against the *Mogol*; the *Benjans* and *Usbecks* being accounted Enemies, and the *Benjans* and *Cumbajans* never serving for Soldiers, accounting it a great sin to shed Blood. Next to the Castle is the *Ni-*

bab, or *Sultan's House*, and next to that the Custom-house and the Market, to which the Inhabitants of the neighboring Villages and Strangers bring their Goods to sell.

The City *Surratte* is very populous, and inhabited partly by native *Indians*, and partly by Strangers and Foreigners, for Trade.

The *Indians* of these Parts consist generally of *Zurrattans*, *Cambajans*, *Benjans*, *Brahmans*, *Decans*, and some *Rasbutes*, who are all generally Idolaters or *Mahumetans*; the last mention'd are the smallest number, and the *Benjans* are the richest, driving the greatest Trade. All these People live very quiet one amongst another; for the Great Mogol, though himself a *Mahumetan*, makes no distinction amongst his People of several Religions, but gives them Offices alike, both at his Court and in his Army.

Amongst the Foreigners or Strangers, the *English* and *Hollanders* drive the greatest Trade here, besides which there are *Portugueses*, *Arabians*, *Persians*, *Armenians*, *Turks*, and *Jews*; wherefore *Suratte* is accounted one of the most eminent Cities for Trade in all *India*, both in respect of its Haven, and because the convenience of carrying the Commodities through all *Suratte* from *Cambaya* and other Places, draws the Merchants thither. The *English* and *Dutch* Traders have many fair Houses in the City, very convenient to dwell in, and also to stow their Goods. The People of several Nations have each of them a Church here, and their own Teachers. Without the City the Inhabitants have many pleasant Gardens and Banqueting-houses along the side of the River.

Amongst the Remarks which this City hath, the chiefest is a mighty Pond with divers Angles, rais'd with Free-stone in a manner like Steps, on which the People descend to the Water, in the middle of which lies an Isle that none can have access to but in a Boats, or by swimming. On one side of this Pond is a pretty long, broad, and deep Channel or Moat, over which lie several Bridges, that lead to another larger Pond, which here would be accounted a great Lake, though there it be look'd upon as a very small one. This also hath many Angles, and is wall'd about with Free-stone, with which also the sides of the Moat are strengthened. Between the great and lesser Ponds near the Moat stands a Tomb of two eminent *Mahumetans* which kill'd one another. This Pond or Pool was in the beginning of this Age made by a rich Inhabitant of this City, with the expence of his whole Estate, insomuch that his Daughter became miserably poor, none of the Townsmen once relieving her, though her Father had for their accommodation and the publick good, exhausted all his Treasure. The Pool is call'd *Gopi Telau*, from the Builder, whose Name was *Gopis*.

Chief Remarks in *Surratte*.

Without the City, towards the Sea side, is a very pleasant Garden, which formerly belong'd to the King of *Suratte*: It is but little, yet full of Trees, Plants and Herbs.

There is also a little *Kiosk*, or cover'd place, built at the end of the Garden over a large Pool, which is no less commodious to the Inhabitants than the Pool at *Suratte*.

Not far from thence stands a *Mosque*, also built over a Pond; before the Gates thereof sit commonly many People on the Ground, begging Alms of those that pass by. Within the *Mosque*, near the Wall, in a narrow dark Corner, stands a little Marble Pyramid, call'd *Pyr*, that is, *Old*, which perhaps is the Burying-place of one whom

they worship as an ancient Saint. There is generally a great resort to this *Mosque*, not onely of *Mahumetans*, but also of *Heathens* or *Idolaters*, who give sufficient testimonies of their superstitious and ridiculous Worship. The Entrance is always crowded with People, especially Women; those that go into the *Mosque* strow Flowers and Rice for an Offering; to which purpose there stand many at the Door who sell the same. But the *Idolaters* are much more zealous herein than the *Mahumetans*.

The Legend
of Oman Hi-
dal Chan.

On the North side of the City is another great Pool, encompass'd with a Wall of Free-stone, having eighteen Angles, each twenty five Yards broad, with Stone Steps to descend. In the middle stands the Tomb of the Builder call'd *Omar Hida Chan*, a *Mahumetan*, who (as the Inhabitants relate) was a General in his Life-time; they also tell many strange Tales of him, viz. That he Encountred with the Devil and conquer'd him, but out of compassion releas'd him again: That he convey'd the Stones to this Building by Leopards and Tygers: And that he threw the Mountain *Morna*, lying not far from *Derman*, with his own Hands, from the ancient City *Reinier*. In this Pool they gather Rain-water, which in the dry Seasons (for it often happens, that not a drop of Rain falls there in a whole year) is wholsomer to be us'd than the Water out of the River *Reinier*, which is brackish with the ebbing and flowing of the Sea.

On the North side of the City stands an *Indian* Wonder-tree, under whose Boughs and Shadow may lie three or four thousand Men. Under the same Tree is a Chappel, in which a *Benjan* Saint call'd *Gemsch* lies buried: Before the Door stands an Image in a very horrid shape. Divers Lamps burn night and day in this Chappel, whither a great number of *Idolaters* repair to perform their Devotion.

The Haven
or Harbor
of *Sobali*.

About a League and a half Northward from the Mouth of the River *Tapti* or *Reinier*, and four, (or according to *Mandello* two) Leagues from the City of *Suratte*, is a Road or Harbor, by the Inhabitants call'd *Sobali*, or *Swali*, or *Suhali*, from the neighboring Village: It extends North-East and by East, and South-West and by West, under 21 Degrees and fifty Minutes, between the Main Continent and the Sand-banks, which are dry at low Water; or very shallow. It is defended from all Winds except the Southern, and a Musquet-shot broad at the Mouth, where the Ships lade and unlade, and hath at high Water seven, and at low, five Fathom, with a hard and even Ground. The Goods are from thence carried by Land, which is very plain, in Carts, or in Boats up the River to the City *Suratte*. The *English* and *Hollanders* have several Huts along the Shore, where they first unlade their Commodities, and afterwards put them into their Store-houses. It is impossible for any Ship to ride at an Anchor here from May to September, by reason of the great Storms and Tempests, mix'd with Thunder and Lightning; which to avoid, the Ships go to the Cape of *Comori*, *Cormandel*, and *Bengala*, till such time as the foremention'd blustering Season is over, and then they return again.

All the Countrey about *Suratte* is very plain, and the whole year round very green and pleasant. About the Village *Sobali* grow many *Coco*, *Tamarind*, and other Fruit-trees. Both within and without the City are many Gardens, full of all

sorts of Fruits, as Oranges, Lemmons, Citrons, Peaches, and others.

Not far from the City lies a very fruitful Grove of tall *Coco-nuts*, Citrons, Oranges, *Tamarinds*, and other *Indian* Fruit-trees, and is not only able to furnish the City with Wood, but also the adjacent Towns, nay, the whole Province with Timber, for the building of Houses and Shipping.

The Soyl about the City is also very fertile, and yields abundance of Rice, Barley, Beans, and what else is requisite for humane subsistence. Fertility of the Soil.

There are also many excellent Pastures, and consequently abundance of Cattel, as Buffaloes, Oxen, Sheep, Goats, and all manner of Venison, as also many Asses, but few Camels and Horses.

This City, under whose Jurisdiction are above four hundred Villages, is Govern'd by a *Sultan*, who determines all Cases in *Suratte* and the adjacent Villages, and receiving the Customs and Revenues, sends them to the *Mogol*. Besides him there is another Officer, appointed by the *Mogol* to Govern the Castle, with whom the Governor of the City hath nothing to do; they live both very magnificently, especially he of the City, the King's Standard being always carried before him, and the Drums beating when he goes out.

The City of *Cambaya* first receiv'd that Denomination, though corruptly, from the *Portuguese*, for its right Name is *Cambewath*, or *Cambeshath*, that is, *The City Campe*. It lies in a pleasant Plain in the innermost Jaws of the great Gulf of *Cambaya*, so call'd from the City, near the Shore of the River *Meli*, or *Mai*, otherwise *Guandari*, at the place where it falls into this Bay, sixteen Leagues Northward from the City *Brutcha*, or *Brutsch*, and (according to *Linschot*) fifty three Leagues from *Diu*.

The Derivation of the Name, and Situation of *Cambaya*.

Cambaya being twice as big as *Suratte*, is two hours walking in circumference, and is surrounded with a double Stone Wall, which hath twelve Gates. Its chiefest Ornament consists in its great Suburbs. The Streets are streight and broad, and lock'd up every Night with a great pair of Gates. The Houses are partly of Brick, and partly of Free-stone, but all kept very moist, and consequently cool, and would here be accounted but mean Houses, yet are reckon'd the best in the Countrey, being cover'd with Tyles, and having Gutters to receive the Rain-water, which in the three Summer Months falls in great abundance.

The City is not very old, and perhaps built out of the Ruines of some other: It hath three great Market-places in the middle, and fifteen pleasant Gardens full of *Mangas*-trees, the Fruit whereof grows so plentifully here, that they are sent to all the adjacent Countreys; besides all which there are four Pools, out of which the Inhabitants have Water all the year.

The compass and strength of it.

The Description.

On one side of the City is a square Pool, rais'd with Marble, and several Steps on which they descend to the Water; for besides that which is sav'd in these Pools during the rainy Season, there is little else in *Cambaya*.

This City hath no Haven of any great consequence, but onely a bare Road, by reason of the inconvenient Situation and low Shore; yet it is call'd a Haven, because of the great number of Ships, which come thither from all Places. At High-water the Ships may Anchor close before the City, but lie dry at Low-water, which are only small Vessels, for Ships of Burthen are forc'd to lie

lie a good distance from the Shore in deeper Water.

The Ebb and Flood of the Sea about *Cambaya* is exceeding swift, the Sea rising in a moment, and in less than a quarter of an hour to its usual height; which is done with such wonderful swiftness, that no Horse can out-run the same; for it comes so furiously out of the Sea, that like a great Current it overflows a vast Tract of Land.

Many Villages are under the Jurisdiction of this City, where all Goods which are brought thither by Water, pay Three per cent. and Four if they come by Land.

This City was formerly the Seat of the King's of *Surratte*, and famous for Transporting of Agars and other Precious Stones.

Both without and within the City are many Hospitals for sick and maimed Beasts, as is already mention'd, which the *Benjans* look to, and cure with great care; for they abominate the killing of any Beast.

About a League and a half from *Cambaya*, in the way to *Amadabat*, lies a Village call'd *Saima*, seven Leagues and a half farther Southwards another nam'd *Mator*, and three from *Cambaya*, another call'd *Saride*, which is inhabited by *Rashidites*, who Rob on the High-ways and Rivers. Most of the Inhabitants are Pagans or Idolaters, who are very careful in the preservation of their Laws; the rest are either *Moor's* or *Mahumetans*.

In the Village *Cansari*, lying not far from the City, stands a *Pagode*, which hath several Cloysters and Walks on the out side, built after a pretty kind of fashion, as also the whole Structure, which though it be not very big, yet it is built in a handsome method. Within this *Pagode*, which belongs to the *Indians* call'd *Vertias*, who shave the Hair from off their Heads, stands upon a high Altar, which is ascended by Steps, an Idol, with divers burning Lamps hung before him. Hither resort many People to Offer Incense before the Idol.

Not far from hence is another square *Pagode*, furnish'd with divers Idols.

A League from *Cambaya* lies the Village *Agra*, which according to the Relation of the *Benjans* was anciently the Royal Seat, and chief City of the Kingdom of *Surratte*.

Description of the City of *Brotscha*.

The City of *Brotscha*, otherwise call'd *Brotsch* and *Baroch*, and by *Della Valle*, *Barockci* and *Behrug*, lies twelve Leagues Northward from *Surratte*, and about two from the Sea side, near the Northern Shore of the Stream *Nardabat* or *Nardaba*, otherwise *Nerbada*, which in a broad, though shallow Channel, glides by its Walls, and coming down from beyond *Decan* and *Mandon*, discharges its Water into the Bay of *Bengala*. By reason of its great distance from the Sea, it never comes up to the City, though at high Flood.

The City, which is pretty large, lies on a Hill, and is naturally well fortifi'd, and by reason of its convenient Situation may be made the strongest Fortress of all *India*. It is surrounded with Walls of hard Stone, in manner like a Fort, and strengthened with Bulwarks, and hath three Land-Gates, each with a Portal, and according to the fashion of the Countrey is very strongly built; besides two more along the side towards the River, out of which the Water that is us'd in the City is fetch'd daily with Buffaloes. There also (with leave of the Receiver of the Customs) many Boats with Wood are unladen. On the Land they keep a strong Guard in several places, without whose leave none may pass through them.

The Inhabitants relate, and some old Ruines testify, that *Brotscha* was formerly a stately City; but at present the best Houses are fall'n to ruine, and few People of note inhabit the same: Most of them being *Benjans* maintain themselves by making of Callicoes, which they sell to a good advantage.

About the City, or at the Foot of the Mountain, lie two Suburbs call'd *Poera*, inhabited by People of several Nations, which also maintain themselves by making and Trading with Cotton Goods; and they make the best Callico that is to be had in all *Surratte*, and therefore send it to all parts of *India*. They also make strip'd Stuffs, half of Silk, and half of Cotton, which are much us'd, and highly esteem'd in *India*; for though it be wash'd never so often, it changes not its colour.

The *English* have a Factory in this Town, and pay Two per cent. for all their Goods.

The Jurisdiction of *Brotscha* extends over eighty four Villages, and did formerly over three Towns, which now have each a peculiar Governor. *Herbert* affirms, that it Commands over many great and remote Towns, as *Medapour*, lying seventeen Leagues from it, *Radgipour*, or *Brodera*, six Leagues from thence; *Town-basser*, seven Leagues from thence; and many others, which at this day have each their peculiar Lord, of whom the *Mogol* receives yearly a Million two hundred and sixty thousand *Momoedies* for a Revenue. The Harbor for Ships is before the River *Nerbada* in the open Sea, without a shelter against the Winds. For some Leagues about the City, the Countrey is very plain and fertile, being water'd by the River *Narvar* or *Nardabat*.

Northward from *Brotscha* lies the Stream *Dilavel*, and eight Leagues from the said City, in the Way to *Cambaya*, you may see a great Village call'd *Giambierfer*, or *Funbuglar*, otherwise *Famboufer*.

Between *Brotscha* and *Amadabat*, is the Tomb of a certain *Mahumetan* Saint, call'd *Polmedony*, being highly reverenc'd by the Inhabitants, who out of a mad zeal go thither in Pilgrimage, believing that they shall merit great things thereby; and that they may seem to be the more penitent, they load themselves with Iron Chains and Stones, by which means they imagine they shall obtain fair Children, Health, Riches, and what else their Hearts can wish or desire.

Goga is a Town or great Village, lying about three Leagues from *Cambaya*, near the Sea side, where the Gulf or Bay of *Cambaya* grows narrower, and appears like a River. It is a pretty large Town, but hath neither Gates nor Walls, except towards the Sea side, where there is a Wall of Free-stone, near which is the Road and Place of Rendezvous for the *Portuguese* Frigats, which come as Convoys to their Merchants Ships, and when laden, conduct them to *Goa*, and other of their Factories.

About nine Leagues Westward from *Goga*, lie two Villages, call'd *Pattepane* and *Mangerel*.

Byfantagan, a great City, lying in the midst of *Surratte*, boasts twenty thousand Houses, large Towers and Temples, and in the middle of it a great Pool, wherein the Inhabitants, both Men and Women, bathe themselves every day. It is inhabited by *Brahmans*, and was formerly but a mean Village, but is come to its present splendor by the fertility of the Soyl about it, which drew many People thither from other Places.

Pettan,

The Jurisdiction of this City.

A Tomb whereto Pilgrimages are made.

Description of *Goga*.

Byfantagan a City.

Pattan a very
large City.

Pattan, a large City, six Leagues in circumference, is surrounded with a Wall, the Houses built of Stone. In the middle of the City is a most magnificent *Mahumetan Mosque*, built formerly by the *Heathens* on a hundred and fifty Pillars of Marble and other Stone. Besides this there are many other fair Structures, and without the City divers pleasant Gardens, but most of them being decay'd, have left their ruin'd Heaps to testify their former splendor. On the East side of the City stands a great Castle, surrounded with high Walls and strong Towers, and is the Residence of the Governor. The Inhabitants are most of them *Benjans*, who are exceedingly perplex'd by the *Coelies*, being certain Robbers that dwell in an adjacent Territory, who often force them to pay Contribution, to the great prejudice of their Trade.

Cheytepour is a Town or Village, lying six Leagues from *Pattan*, and forty five from *Amadabat*, built on the Banks of a pleasant Rivulet.

Messans, an open Village, lying seven Leagues and a half from *Cheytepour*, hath an old decay'd Castle, where the Governor resides with two hundred Horse.

A little League from *Amadabat* is a Village call'd *Jessempour*, which hath a great *Sary*, or House of Entertainment for Travellers.

A League and a half farther is another great Village nam'd *Batova*, with a large Pool.

Three Miles from *Batova* is a Village nam'd *Canis*, which lies near a River of the same Denomination.

Fourteen Leagues from *Amadabat*, and nine from *Broicha*, is a little Town call'd *Nariadet*, or *Niriant*, built with fair Houses and *Pagan* Temples.

Seven Leagues and a half from *Nariadet* lies the Castle *Wasset*, with the Villages *Sejantra* and *Amenogy*, between both, two or three Leagues one from another. It is an old decay'd Structure, built upon a high Hill near a River, which falls into the Bay of *Cambaya*. There are generally a hundred Horsemen in Garrison, who in the King's Name receive one *Ropia* and a half for every Carr which the *Cassilas* drive by this Place.

Brodera, a Countrey Town, lies between *Amadabat* and *Broicha*, one and twenty Leagues Eastward from the first, and thirty Westward from the last, on a sandy Plain near a small Rivulet nam'd *Wasset*. It was built by a *Heathen* call'd *Rassia Ghie*, Son to *Sultan Mahomed Begeran*, the last King of *Surratte*, about a League and a half from old *Brodera* then call'd *Radiapora*, which by this means was ruin'd and left desolate, all the Inhabitants going to the new *Brodera*. This Town or City, which is surrounded with Walls and Bulwarks of Chalk and Stone, hath five Gates, one whereof is lately stopt up for want of a Way. On the West side is a large Suburb, inhabited by *Weavers* and *Dyers*, who are for the most part *Benjans*, *Ketteyans*, and a few *Moors*. Two hundred and twenty Villages are under the Jurisdiction of this City, seventy five whereof pay Tribute to the Governor for the maintaining of his Soldiers, the rest are by the King given to several of his Officers, that by some heroick Exploits or good Service have oblig'd him, in requital whereof he gives them the Revenues of the foremention'd Villages to maintain them. Within the City are ten magnificent Houses, Gardens, and Tombs, whereof one very stately, built in the midst of an

Orchard, is the Tomb of a mighty Lord and all his Family. Besides all these there are five pleasant Gardens full of Fruit-trees, Flowers and Herbs. On the East side, right before the Gate that leads to *Broicha*, is a pretty deep Pool, about half a Furlong broad, and flank'd on one side with a Stone Wall, from whence the Inhabitants fetch all their Water.

On the East side also, about eight Leagues from *Brodera*, lies a Village call'd *Sindickera*; and five or six Leagues Westward from *Brodera*, are eight or ten Villages more, which are all under the Jurisdiction of *Brodera*; some Leagues from which, towards the side of *Amadabat*, lies a Castle or Fortrefs on a Mountain, surrounded with a Wall near a small Brook.

More Northerly is an old decay'd Town call'd *Surbrodra*, where there is a Custom-house. Next to that is the Village *Amemoygra*, where there is a Well of excellent Water.

The City *Daman*, lying on the right hand; at the coming in of a Sea-Bay, forty Leagues South-East from *Diu*, in 20 Degrees Northern Latitude. It is a great City, situate near a River at the Sea, and fortifi'd with a strong Castle. *Della Valle* affirms, that it is not very big, but well built, and surrounded with strong Walls like a Fortrefs. This City was in the Year 1559. conquer'd by the Vice-Roy *Constantine* for the Crown of *Portugal*, for when the *Portuguese* had with the consent of the Inhabitants built a Fort near the City for the securing of their Trade, the Inhabitants endeavor'd afterwards to force them from thence; but the *Portuguese* being well fortifi'd, oppos'd them, and in a short time made themselves Masters of this Place, making it an Example to all the Kings of *India*, especially the *Great Mogol*, who being warn'd by the Fall of his Neighbors, would not permit any *Europeans* to build Forts in his Dominions, nor give them a Foot of Land in possession.

The *Blacks* Natives of this Place Converted to *Christianity*, are the best Musquetteers of all *India*, of which they have given sufficient testimony, for about the Year 1644. when the *Great Mogol's* Son Besieg'd this City with ten thousand Men, they behav'd themselves so bravely, that the said Prince having lost a great number of his Men, was forc'd to retreat from thence in a confus'd manner.

The *Portuguese* possess several Isles near *Daman*, which pay Tribute to the King of *Salsette*, wherefore he is call'd *Choura of Daman*. Southwards from which lies a Place near the Sea call'd *Dary*; beyond which is the Bay *Kielme Mahi*, so call'd from two Villages lying near the Sea, the one nam'd *Kielme*, and the other *Mahi*; and beyond them appears the City *Bazaim*.

Sixty Leagues Southward from *Daman*, near the Island *Salsette*, lies the City *Bazaim*, which *Mer-cator* affirms to be the *Borace* of *Ptolomy*; in nineteen Degrees and a half Northern Latitude. By reason of the many Rivers and Brooks the Way between *Bazaim* cannot be travell'd in less than three days. The City being pretty large, hath a convenient Harbor. The whole Coast produces much Rice, Pease, and other Grain, Oyl, and *Coco-nuts*. In the beginning of this Age many Houses were swallow'd up by an Earthquake, in the room of which none have since been built.

On the Main Continent near the Island *Salsette de Bazaim*, the *Portuguese* have a Fort call'd *Manora*, and also a Village with many Hamlets near it.

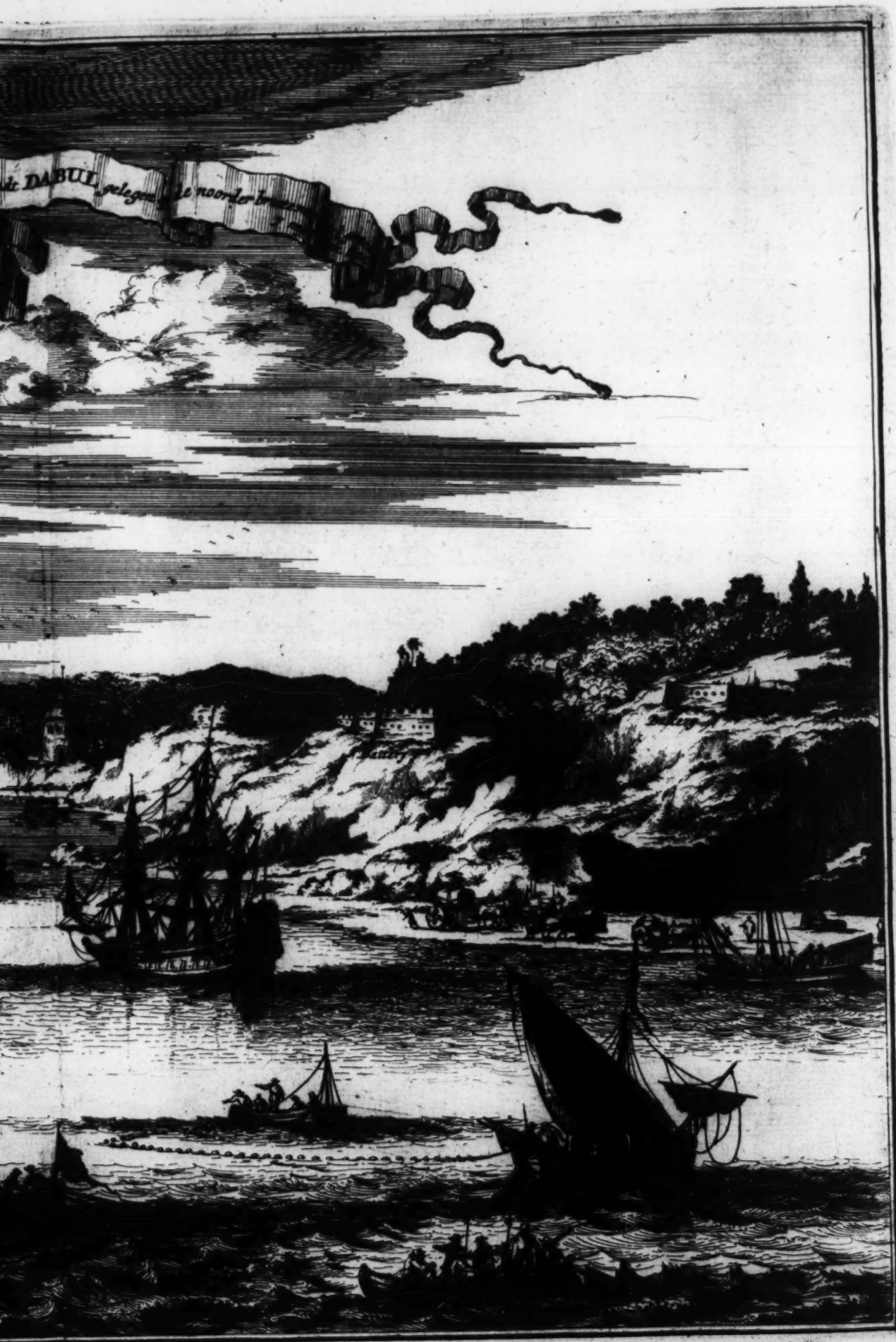
Daman, a
large City
with a Castle.

Conquer'd by
the *Portu-
guese*.

The City *Ba-
zaim*.

The





The Rock
Asserim.

The Fortrefs, or Rock of *Asserim*, lies up some Leagues farther into the Countrey; up which they generally climb bare-foot, that so they may take the surer footing, it being very high, steep, and slippery, insomuch that those who ascend the same, are in great danger of falling from the top to the bottom; or else if they ascend on the other side, they climb up by Ropes, with which they hoise up Cows and other things, which they want. And though this Rock lie between many other, which may easily be ascended, yet it is so high above them, that it seems to be a Fortrefs which Commands over the rest: And as this Place is the Key to all the rest which the *Portuguese* possess to the Northward in *India*, so it is likewise a great Eye-sore to the neighboring Kings, who have for that reason practis'd divers ways to conquer the same; which to prevent, the *Portuguese* are continually upon their Guard, especially at those Places which yield a good Prospect. On the top of the said Rock is a large Plain, surrounded with many great Stones, which they throw down upon those that come to invade them. Not onely the Soldiers, but also the Inhabitants of the Place watch every Night; and carry Torches made of a kind of Wood, like Canes which last a long time, and cannot be put out by any Wind or Rain, which rather makes them burn the better. This Place is also a Sanctuary for all Criminals, who repairing thither for shelter are receiv'd and kept there for Soldiers, which with their Wives and Children amounted formerly to about seven hundred. The *Portuguese* conquer'd this Rock in the time of the Governor *Francis Borrero*.

The Countrey of *Surratte*.

The Countrey of *Surratte* is interlac'd by many Rivers, viz. the *Nardabat* which takes its course by the City *Brotcha*, and divides it self into two Arms, about four Leagues from the City towards the South near the Village *Hansoot*; in some places it is one, and in others two Miles broad, and is divided by many other Streams, which have Passages into the Sea. The Soil is for the most part clayie, and mix'd with Sand, except near the City, where it is all Sand; it extends East North-East, and West South-West. The other Rivers are *Wasset* and *Bate*, which last springs out of the Mountains of *Gate*, and falling into the Gulf of *Bambain*, divides the Kingdom of *Decan*, and Countrey of *Surratte* or *Cambaya*.

The *Tapta*, otherwise *Tyndee* also glides between the Countrey of *Surratte* and that of the *Benjans*.

The River *May*, otherwise *Mehi*, or *Guandari*, along whose Banks the City of *Cambaya* is built, is dry at low Ebb, except in three or four places, which having always about four or five Foot of Water, are dangerous to wade through without a good Guide, because of the strong Current that is in them. This River ebbs and flows daily seven Fathom perpendicular. At High-water the Ships come to an Anchor close before the City, but are left quite dry at Low-water. The Ground being sandy, and mix'd with Clay, is much better and easier for those Vessels that lie dry upon it, than if it were hard Sand.

About a League Southward from *Cambaya* glides the River *Mibi*, whose Shore must be travell'd at the low Ebb of the Sea, and not without great danger, because the Sea rising, flows up above five Leagues; and at low Tide you are forc'd to wade through two or three deep places: if any one should venture to wade through at the coming in

of the Tide, he would undoubtedly be swallow'd by the Sea: for when the Water flows with greater strength, and higher than ordinary (for it observes no Rule; but rises and falls more or less according to the course of the Moon,) it carries and washes away both Horse and Man; and oftentimes with such force, that an Elephant cannot withstand the same, nor all his weight prevent him from being carried away; wherefore all travellers wait for a certain time to wade through the same, viz. when the Sea is low, which is at the new Moon, at which time they may go over it in Coaches or on Horseback without any danger; Coaches are commonly held fast on both sides, that they may not be overturn'd by the Waves, those that go on foot strip themselves naked, and tying up their Clothes, carry them on their Shoulders: many times a whole Caravan, with abundance of People, travel over the same, some in Coaches, some in Waggon, some on Horseback, and others on foot, both Men and Women stark naked, accounting it neither shameful nor immodest. The Soil between both, viz. between the said River and the City *Cambaya*, is firm and hard, and is not overflown, though plain, and not far from the Sea.

In most Places of the Kingdom is excellent Water, except in the City of *Cambaya*, where there is great want of it. There are several Pools of Water in the Towns, and some of them so big, that the Inhabitants filling them in the Winter, have enough to serve them all the year.

In those Countreys which lie near the *Indian Sea*, is a certain rainy Season or Winter, viz. four Moneths in the year, beginning in *June* when the Sun enters into the Tropick of *Cancer*, and ending in *September*: If it Rains out of the Season, it is unusual, but betokens a fruitful year; for in the other eight Moneths the Weather is so serene and clear, that there is scarce a Cloud seen in the Skie; neither doth it rain constantly during the forementioned four Months, as in *Goa*, but onely sometimes, especially at the beginning of the New and Full-Moon.

The Winds blow also here six Moneths Northerly, and six Months Southerly.

The Weather is exceeding hot here in *April*, *May*, and *June*, and very unhealthful, occasioning Feavers and other Distempers, but when it begins to Rain, the Wind blows very strong, and tempers the excessive Heat; but in the dry Season it hath this inconvenience, viz. it draws up the Dust like a Cloud, and disperses the same on Travellers, to their great annoyance.

In the rainy Season, especially in *May* and *June*, they Till their Lands, and Sowe their Corn, which being moistned by the Rain, produces so rich and plentiful a Harvest; and such abundance of Grain, that all the adjacent Countreys are supply'd therewith: for *Surratte* (according to *Linschot*) is the fruitfulest Spot of Land in all *India*.

The Countrey produces great quantities of Beans and Wheat, but much bigger and whiter than ours; also Barley, Rice, Tares, and Pease, which are less than those which grow in *Europe*; Linseed, and a small Seed call'd *Tbill*, out of which they press abundance of Oyl. There is likewise a sort of Beans or grey Pease, which they call *Danna*, growing on little Stalks along the Ground, and serving the Horses in stead of Oats.

The Inhabitants Sowe abundance of Mustard-seed and Tobacco, which is much better than that

of

The Productions of the Country.

of other Places, but they cannot prepare the same so well as the People in the *West-Indies*.

In the Gardens, which are very pleasant, and near the Towns, grow divers sorts of Herbs, both for the Pot and Salleting, also Raddishes, Turnips, Cucumbers, Garlick, Onions, Beet-roots, Potatoes, and Colworts, besides eight or ten sorts of Drugs and little Herbs, as *Turbith*, *Galanga*, *Spica-nardi*, *Assa Fatida* or *Devils-dung*, *Borran*, and some others.

There is much Cotton, Silk, Sugar, Wax, many Fruit-trees and Plants, as Oranges, Pomegranates, Lemmons, Limes, Citterns, *Ananas*, *Bananas*, Figs, *Jackas*, *Coco-nuts* in great abundance, and in some peculiar Gardens Grapes, though not in very great plenty, and therefore are dearer than other Fruits.

The Fruit *Mangus* is much better here than in *Ormuz*, but not so big, yet of a more delicate smell, and having a small Kernel in the middle. They are transported to many Places, especially to the Village *Chirches*, two Leagues from the Metropolis *Amadabat*, from whence it hath receiv'd its Name.

This Countrey hath plenty of Indigo, *Cassia*, *Mirobolans*, *Calamba*, *Opium* or *Amphion*, two sorts of Cummin, white and black Ginger, which being Preserv'd, is sent to *Persia* and other Places, as also certain Leaves, by the *Indians* call'd *Tomalaparra*, Tamarinds, and *Palmito*-trees, besides many other wild Trees not known in *Europe*.

About *Bazaim* grows a Tree which bears the Fruit call'd *Fangomes*.

The Countrey near about *Brotcha*, which is very low, and without Mountains, hath many Gardens, planted with *Palmito*-trees, out of which the Natives press a Wine in the Countrey Language call'd *Terry* or *Tory*, which is drunk by many. The Wine which drops from the forementioned Tree in the Night, is pleasant and wholesome, but that which drops out of the same in the daytime, being spoil'd by the Heat, is very hurtful for the Brain: It produces likewise plenty of Rice, Wheat, Barley, all sorts of Rice, and Cotton, but not in such abundance as in *Nederbaer*, and the adjacent Countreys.

The Mountains of *Pinduetche* are fertile in the production of Corn and other Grain, the Soil being Clay mix'd with black Earth.

The Inhabitants of this Place make little Cheeses, which are very dry and Salt.

In *Surratte* are few Date, but many *Coco*-trees found.

The Trees and Fields are green all the year, but the Grass in the Summer is scorch'd up by the Sun; neither is the Grass Mow'd here as in *Europe*, but just when they have occasion for it, and as much at a time as may serve two or three days.

The Fields abound with a sort of Roses and Rosemary, which have no scent, nor have they have above two sorts of Flowers more all the year, viz. the *Mogeri*, which is white, and the *Schampi*, which is yellow, both smelling very odoriferously, and worn by Women about their Necks, and strew'd in their Beds.

The Countrey round about *Brodera* and the adjacent Villages is very fruitful, and produces Wheat, Barley, Rice, and other Grain, as also Cotton in great abundance.

The whole Coast of *Bazaim* hath plenty of Rice, Pease, and other Corn, besides Butter, Oyl, and *Coco-nuts*.

There are many *Hiacinthes* in this Kingdom, as also Diamonds, Pearls, Granads, Topas's, *Cornalines*, *Spinellae*, and Amethysts, besides Alabaster, red Marble, *Hematites*, or Blood-stones, and Jaspers, which are but little regarded. The Inhabitants make green Dishes of their Jaspers, and Plates, which resemble those of *Smerads*: There are likewise *Bexoar* Stones, and also a Stone by the Portuguese call'd *Olhos de Gata*, or *Cats-Eyes*, and Agats in great abundance, of which they make curious Hafts of Knives at *Cambaya*, and many other Curiosities.

Abundance of Sealing-wax is made about the Village *Amadabat*, but the greatest part in the Village of *Sindickera*, eight Leagues Eastward from *Brodera*, and in many other Places in *Surratte*. It drops first out of several sorts of Trees, not unlike the Thorn and Plumb-tree. When the Wax is raw, as it drops from the Tree, it is of a dark-brown colour, but being afterwards beaten to Powder, and melted with red, green, or black colours, according as they please, and put on Sticks, it is sold here in *Europe* to Seal Letters with. They furnish many Ships therewith, as also Tables, Cabinets, Stools, Bedsteads, and other Woodwork, which is the occasion that great quantities thereof are us'd in *Surratte*. The Enamel which they use with their Silver and Gold-works, as Hafts of Knives, and the like, they fill up with Wax within, and cover the same with Gold so nearly, that unless a Stranger were inform'd thereof, he could not discover it from massy Gold.

Near the Village *More*, twenty nine Leagues from the City of *Surratte*, is a Spring, which casts up boiling hot Water at the foot of a Mountain, out of a hard Rock; a piece of Meat wrapt in Callico, is boyl'd in a short time therein, neither need they put Salt to it, because the Water is Salt, yet of a good taste, as if *Alants* Roots had been boyl'd therein.

Six days Journey from the City *Cambaya*, is a Mountain, which produces *Cornalines* and *Chalcedony*; which last the Inhabitants (according to *Barbosa*) call *Bacajores*.

A League from the City *Brotcha* is another rich Mine of *Chalcedony* and white Agats, which are commonly carry'd to *Cambaya*, and not to *Brotcha*; they make abundance of round and oval Dishes, and other small Vessels, of the same, for an Ornament in their Chambers.

In most Places of *Surratte* are abundance of Oxen, Cowes, Sheep from *Persia*, with large Tails, Goats, and Buffaloes, which yield good Milk and Butter, and Flesh which tastes like Beef, though spoil'd by the Heat of the Countrey. The Oxen no way differ from ours, onely they have a Bunch on their Shoulder.

Between the City of *Amadabat* and *Surratte* are many Goats, Stags, and wild Swine, Geese, and other Fowl, in great abundance; the Inhabitants seldom kill any of them, especially the *Benjams*. There are also many Horses, not onely of the Breed of the Countrey, but divers others, which being brought out of *Tartary*, *Persia*, and *Arabia*, are sold at a dear rate, because they are accounted the best of all *India*; and they not onely take care to provide a Servant for every Horse, but also give them good Provender, viz. a sort of ground and boyl'd Beans call'd *Danna*, and both Morning and Evening two pound of Barley Meal, mix'd with a pound and a half of Butter, and a pound of Sugar. They also keep many Camels, Mules, Rhinoc-

Rhinoceros, Dromedaries, and Elephants, which are kept by the *Mogol* and Nobility in the Woods.

There are an innumerable company of wild Beasts, as Stags, Goats, *Elands*, wild Hogs, Asses, whose Flesh the *Mahumetans* eat in stead of Lamb, and Hares, which all Persons are permitted to catch, except at the time when the King and his Nobles are Hunting; for then it is forbidden on pain of Death.

Moreover, the Woods are also the Recesses for Lyons, Tygers, Leopards (but neither Bears nor Wolves,) mad Dogs, which are call'd *Fekkalla*, abundance of Catamountains, and a Beast, which being almost like a Ferret, with a Tail like a Squirrel, doth great mischief to the Fruit, insomuch that the Husbandmen are forced to watch adays in the Fields when their Corn is ripe, to keep them from spoiling it.

There are likewise abundance of tame Fowls, as Hens, Cocks, Capons, Peacocks, Geese, Ducks, and Crop-Geese, which breed near the Rivers or Pools; besides Partridges, (which are there tame) and Pigeons. The Birds of prey are these, Falcons, Hawks, Kites, Parrots, and other Birds not known to us in *Europe*.

Both within and without the City *Amadabat* are great numbers of Catamountains, which breeding in the Woods, fearlessly frequent the Houses, and do great damage to those that deal in Fruit, as Dates, Almonds, Figs, Raisins, and the like; of which they take what they like best.

Between the City *Cambaya* and *Amadabat*, near the Village *Mater*, are abundance of excellent blood-colour'd Squirrels, with curious large Tails, which breeding on Trees, leap nimbly from one to another.

Many Bats, which are as big as Hens, and have Heads resembling those of Cats, frequent the Woods, and are by some call'd Flying-Cats. Between *Cambaya* and *Amadabat* are likewise Bats as big as Ravens.

There are also great numbers of Crows, which flying through the Windows into the Houses, take the Meat out of the Dishes without any fear of the People that are present: They commonly sit on the Backs of the Buffaloes, and peck off their Hair; which is the reason that most of the fore-mention'd Beasts in these Parts are bald: nor have they any other way to free themselves of the said Fowls, but to run up to their Throats into a Morass.

Rats also breed here in great abundance, and some of them are so big that no Cats dare venture to seize on them; and oftentimes throw down Houses, by undermining the Walls and Foundations thereof: they do likewise great mischief to the Plants and Trees.

The Inhabitants are daily much infested with Bugs, which filling the Houses in great swarms, sting the People.

The Rivers, especially the *Indus* and others, abound with all manner of delicate Fish, viz. Carps, Bremes, Eels, Trouts, Shrimps, and many other *European* Fishes, besides such as are peculiar to those Parts. In the Stream *Indus* breed likewise many Crocodiles or *Caimans*.

Serpents, and other noxious Creatures.

About *Amadabat* are abundance of poysonous Serpents and Scorpions, which in all parts of *India* are not alike venomous: for the Sting of a Scorpion on the Island of *Great Java*, occasions great swelling, and exceeding pain, but is easily

cur'd, if Medicines be apply'd thereunto within the space of twelve hours after; but if any one be stung by a Scorpion on the Main, he certainly dies within the space of three hours, if he doth not instantly cut the wounded part till it bleeds, and then anointing it with Oyl of Scorpions, sear it with a red hot Iron. Moreover the oylie moisture, which is extracted from the Scorpion which hath stung the Party, is also an excellent Remedy, if immediately laid on the Wound. The Scorpions resemble in shape the Cra-fish or Lobsters. Before they are boil'd they have a little round Tail, which erecting it self, reclines backward; at the end thereof is the Sting, which they never draw in, or put out, like other venomous Creatures, but always have the same ready to sting those which approach them: The Sting is very hard, sharp, and long, like an Iron Hook. The Scorpions, and another sort of Vermin call'd *Millepes*, from its number of Feet, breed for the most part on old decay'd Walls.

There are also a sort of Scorpions with two Heads, viz. one before, and the other behind the Tail; and it is said that they move one Head one year, and the other another year; and are by some in *Greek* call'd *Αμφικέφαλα*, which signifies a thing that can go backwards or forwards.

These two-headed Serpents have occasioned great Disputes amongst the Philosophers: for some, as *Alianus*, *Pliny*, *Lucan*, *Galen*, *Nierenbergh*, and *Olearius*, certainly believe that there are really such Serpents: But *Andreas Matthiolus*, in his Explanation of *Dioscorides*, and *John Faber Lincum*, in his History of *Mexico*, contradicts this Opinion, and looks upon it as a fabulous Tradition, judging this mistake to proceed from hence, viz. because the forementioned Serpents are as thick at their Tail as at their Head; so that there can be no distinction made; moreover; that they creep as well backwards as forwards, and have venomous Stings in their Tails as well as in their Heads.

Yet *Nierenbergh* relates, that an eminent Philosopher call'd *Cortavilla*, had one of the foremention'd two-headed Serpents at *Madrid*. Moreover *Gesner*, that a two-headed Serpent was taken in the Sea near the *English* Shore.

This Countrey is also exceeding pester'd with little Pismires, which are no small annoyance to the Inhabitants, who can scarce set any Meat out of their Hands, but in a moment several hundreds crawl upon the same; which to prevent, they generally keep in their Houses stone Troughs full of Water, in the middle of which laying a great Stone, they lay their Meat upon it, in a Cupboard made for that purpose.

By reason of the many Woods and Trees that are about and near *Amadabat*, there are great plenty of wild Beasts and Fowls, especially Parrots of all sorts, some whereof are very big, and are by several *Europeans* call'd *Indian Ravens*; and some being no bigger than Pigeons, are for their sweet Voices call'd *Cacatu*: They are of a yellowish colour, and have a Tuft of Feathers on their Heads: They make their Nests under the Roofs of Houses, and are found in great numbers in most Towns of all *India*. Others which are less, are red and green, and building their Nests of long withered Grass, make them fast to the Boughs of Trees, that so they may be freed from Vermin. These Parrots do great mischief to all Fruits and Corn, especially Rice.

The Ancient
and Modern
Inhabitants
of Surratte.

The ancient Inhabitants and Natives of *Surratte* being formerly all *Heathens*, were by a general Name call'd *Hindous*, but are at present either *Heathens* (distinguished by the Names of *Benjans* and *Brähmans*) *Mahumetans*, or *Moors*, which have Settled here since this Countrey hath been brought under the *Mogol's* Jurisdiction. The other Inhabitants are *Persians*, *Tartars*, *Arabians*, *Armenians*, and many other People of *Asia* and *Europe*, except *Chineses*, *Japanners*, and *Jews*, which are seldom found there.

In most Places of *Surratte* dwell a sort of *Persians*, or People derived from the ancient *Persians*, which the *Benjans* and other *Heathens* call *Garois-dees* and *Persees*, or *Parfis* (which last Name, according to the testimony of *Bollayle le Gonz*, they give themselves,) the *Moors*, *Guchure*; the *Persians*, *Atech Peres*, *Zarduzis*, *Kebbers*, and *Gauri*. They boast their Extract from *Persia*, and have for several Ages before *Mahomet* been Governed by peculiar Kings of their own Countrey, till the Wars, which commonly occasion great Revolutions in States and Empires, reduc'd them at last under another Government, which hapned after the Birth of our *Saviour Anno 640*. in the twenty ninth Year of the Reign of the last *Persian* King call'd *Fazdgerd*, or *Tesdagerd*, otherwise *Fesdagird*, Son to *Xarear*, who resided in the City *Tesd* near the old *Ispahan*. The *Turks* coming from *Turkestan*, or *Turky*, through the Province *Naohaad* into *Persia*, ruin'd all the Countrey, and forced *Fesdagird*, (who went with an Army to meet them) with the assistance of the *Arabians* (who fell into *Persia* at another Place) to retreat to *Corazan*; where, after a Reign of twenty nine years, he deceased: when most of the conquer'd *Persians*, which would not embrace *Mahomet's* Doctrine, nor suffer themselves to be Circumcised, left their native Countrey, and travell'd towards *India*, there to enjoy Liberty of Conscience under the *Rajas*, and coming to the *Persian* Gulf, a Fleet, consisting of seven Ships, was order'd to carry them and their Followers (which some affirm consisted in eighteen thousand Persons, Men, Women, and Children) as Merchants over to *India*: Five of the said Fleet arriving safely at *St. Johns-Land*, in the Haven of *Swaly*, they resolv'd to go to the *Raja*, who then resided at *Nuncery*, where they declar'd the Occasion which forc'd them to come thither, and requested the *Raja*, that he would please to receive them, as a People that would willingly live under his Government, provided they might enjoy their own Religion: whereupon they were received on paying Tribute, and taking the Oath of Allegiance.

One of the remaining two Ships went to a *Raja* residing at *Baryacy* near *Surratte*, where the People aboard her were receiv'd upon the same Conditions as the former. But this *Raja* being at Wars with another *Raja*, was defeated, his Countrey taken from him, and all the *Persians*, as his Abettors, destroy'd by his Enemies.

The seventh and last Vessel Sailing along the Coast, touch'd at *Cambaya*, where the People that were in the same were receiv'd on the same Conditions as the former. So that these People, after what manner soe're spread through *India*, had certainly their Extract from one of the foremention'd Places, where they liv'd so long, that they forgot their Original and Religion, nay, they could not remember from whence they were Extracted, till at length, after the expiration of many years, the

Name of *Persians* was made known to them by those that having remain'd in *Persia*, disclos'd to them the History of their Predecessors, instructed them in their ancient Religion, and taught them how to serve God for the future: so that at present, where soe're they are, they strictly maintain their ancient Religion or Sect; and many *Persians* have since Settled themselves along the Sea-shore, where they have liv'd quietly among the Natives. But *Herbert*, contrary to the opinion of all Historians, tells us, that King *Fazdgerd* banish'd them to *India*, because they refus'd to embrace the *Mahumetan* Doctrine, and to be Circumcised.

As to what concerns the Apparel of these *Persians*, they are Clothed after the same fashion as the Inhabitants, except that they ware a Girdle or Sash of Camels Hair or Sheeps Wooll, which going twice about their Middle, is ty'd behind with two Tassels. This Sash or Girdle is by them call'd *Cushbee*, and worn as a publick testimony of their Faith, in the nature of our Baptism, or the Circumcision of the *Mahumetans*, and is given them at their being initiated into their Religion in the seventh year of their Age. When accidentally they lose one of these Girdles or Sashes, they are not permitted to eat, drink, work, speak, or stir, before they have obtain'd another: And these Girdles are to be bought of their Priests. As well Women as Men are obliged to wear these Sashes from the seventh year of their Age, or (as others affirm) from their twelfth year, which is from the time of their being initiated. They live here like the Natives, free and undisturbed, and drive what Trade they please. They are very ingenious, and for the most part maintain themselves with Tilling, and buying and selling all sorts of Fruits, tapping of Wine out of the Palm-trees; which Wine they sell in Houses of Entertainment: for their Law debars them not from drinking strong Liquor, so it be not the Juice of the Grape. Some also Traffick, and are Exchangers of Money, keep Shops, and exercise all manner of Handicrafts, except Smiths-work, for they are not allow'd to quench Fire with Water.

In point of Eating and Drinking, their Law hath given them great Priviledge; but to avoid displeasing of the *Benjans*, amongst whom they live, and the *Moors*, under whose Jurisdiction they stand, they abstain from Wine, that is, the Juice of the Grape, and Swines-flesh; but of the Palm-Wine they drink very greedily, insomuch that it is usual among some, making up a Palm-leaf in form of a Tunnel, to let the Palm-Wine run through the same into their Throats. They always eat alone by themselves, judging that they are able to live pure and undefiled; that if they should eat with any person, they would certainly be defiled: They also drink out of several Cups; and if any Person chances accidentally to drink out of anothers Cup, they wash the same three times, and set it away for a considerable time before they use it again.

Some affirm, that their Law forbids them to eat of any thing that enjoyed Life, except in times of War or great Necessity; for then they are permitted to eat Mutton, Goats-flesh, Venison, Poultry, and Fish, and all manner of Flesh, except that of Cows, Oxen, Horses, Camels, Elephants, and the like Beasts, which they account a deadly sin to kill; but they chiefly abstain from Cows or Ox-flesh, affirming, that they will rather eat their Father or Mothers Flesh: In which Point of Religion they agree with the *Benjans*.

The Apparel
of the *Persi-
ans* of *Surr-
atte*.

Their Diet.



Most of their Liquor is Water, because their Law forbids them to drink any Liquor made by the Fire; but they have free leave to drink of the Juice of the Grape, or any other Wines tapt out of Trees; but not to that excess as to inebriate themselves, which nevertheless oftentimes happens amongst them in private, but if it be discovered either in Men or Women, they are sorely punished, and if they do not heartily repent (at least seemingly) and do Penance, they are banished, and disowned by their Tribe.

As to what concerns their Fasting: after each Fast-day they eat but once for five days after, in commemoration that God rested five days after each of his Labors.

If they at any time eat Flesh or Fowl, they carry a piece thereof to their *Eggaree*, or Temple, as an Offering, to beg pardon of their Gods, and to testify the dissatisfaction which they have in being forced to kill his Creatures for their Food.

The Description of the People.

The shape of their Bodies is of a middle size; their Faces are pale, and generally fairer than ours in Europe, especially the Women, which exceed all other Women of these Countreys in beauty.

The Men wear great round Beards, long black Hair on their Heads, and are generally hooked, which makes them to be known amongst thousands of People; yet there are some that wear short Hair, with a Lock onely on the top of their Crown.

There are few amongst them that serve other People, alledging, That if any one dies in another Man's Service, it will be very difficult for him to go to Heaven, as having sinned against God; wherefore those that serve, are accounted unclean and Unbelievers.

They are for the most part a covetous and hard People, very deceitful in their Dealings, but no way inclin'd to Whoring or Theft, meek and compassionate in their Conversation. They dwell in very dark Houses, meanly furnish'd, in one Street or Ward by themselves.

They have no supreme Governor amongst them.

They have six Festival Times in a year, which by virtue of their Law they are oblig'd to maintain, in commemoration of the six days wherein God created the World, and for the Benefits which they receive every Month from God. Each of these Feasts lasts five day.

Their several Feasts.

The first of these Feasts, call'd *Meduserum*, begins on the fifteenth of *Febrer*, or *February*, in commemoration that God made Heaven, and appointed it to be a Place of Bliss and Happiness, for the reception of all such as fear him.

The second Feast, call'd *Petushan*, begins on the twenty sixth of *Sheriar*, or *April*, in commemoration that God made Hell for the Devils and bad Angels, and to deter Men from living wickedly.

The third call'd *Tatrum*, begins on the twenty sixth of *Nabar*, or *May*, in remembrance that God created the Sea and Earth, and made them fit for the production of such Creatures as preserve the Life of Man.

The fourth nam'd *Medearum*, begins on the sixteenth of *Fox*, or *July*, in remembrance that God made Trees and Plants, whose Fruits serve for the Sustenance of Mankind.

The fifth call'd *Homespotamadum*, begins on the thirteenth of *Spindamud*, or *August*, in commemoration that God created Beasts, Fowls, and Fishes, for the Food of Man.

The sixth call'd *Medusan*, begins on the thirteenth of *Ardebert*, or *December*, in token of joy that God about that time created a Man and a Woman, from whom the whole Earth was peopled.

Amongst all things which they possess, nothing is of such veneration amongst them as the Fire, on which their Belief is grounded, and which they worship; and herein they differ from all other Sects. This worshipping of Fire hath its original from one *Zertoost* their Law-giver, who, as their

The Original of Fire-worship.

Tradition goes, ascended to Heaven, and brought down a portion of Fire, which God gave him, together with the Book of their Laws. They alledge moreover, that *Zertoost* ascending to Heaven, saw not God in his full glory, but that he spoke with him over a great Fire, out of which God gave him the said portion, and also endued him with some of his Divine Power. They say likewise, That the Fire which he brought out of Heaven, was a living Fire, which could not be extinguish'd by any means, and therefore that it had Divine Worship ascrib'd to it. But it is not certainly believ'd amongst them, that the foremention'd Fire hath hitherto been preserved; however, they are permitted to make another Fire of severall Materials, which they are to keep always burning, and to worship according to the Commands of their Law.

Their Ceremonies of Fire-worship.

Their grand Ceremonies of Fire-worship are at present perform'd in *Surratte*, on a Place call'd *Nuncery*, where the chief Priesthood of this Sect reside, and, according to their relation, have kept the Fire constantly burning above two hundred and fifty years. This Fire is by them in their Language call'd *Antubehur*, that is, *Sacred Fire*.

The worshipping of this Fire, which the *Distoor* or *Herbood* (that is the High-Priest) keeps so carefully, that he never lets the same go out, is perform'd in the following manner:

As often as the *Persians* meet to worship the Fire, the *Distoor* or *Herbood* tells them, That the Fire was given from God to *Zertoost*, as a part of his Power and Glory; and that he had also given him a Law which taught him to worship the same, and was confirm'd by many Miracles; therefore they must esteem it sacred and holy, and worship and reverence the same, as being a part of God himself, and of the same Essence and likeness with him, or at least differing little from him; that they must love all things that resemble Fire, as the Sun and Moon, which were made of the same, and are two testimonies of God, and would come to be Witnesses against them, if they neglected this their Duty, to which they were so strictly commanded. Moreover, he admonishes them to worship God, and beg pardon of him, if accidentally they should spill any Water in the foremention'd Element of Fire, which being so useful for Mankind, might thereby happen to be extinguish'd; and not to spit in the same, or throw any unclean thing into it to make it burn. They therefore keep always Fire in their Houses, and will never blow out a Candle, Lamp, or any other Light, or quench Fire with Water, though their Houses should be all in a Flame, but endeavour to smother the same with Earth; for they account it an ill omen, and a sign of God's anger, when the Fire in their Houses chances to go out, and they be forc'd to fetch Fire out of other Houses to kindle it again.

The initiation of their Children.

As to what concerns the Initiating of their Children; so soon as a Child comes into the World, the *Daroo* or Priest goes to the Parents House, and having enquir'd into the Hour and Minute of the Infants Birth, he first erects a Scheme, then consults with the Father and Mother about naming of the Child; which as soon as they have agreed upon, the Mother, in presence of the whole Company, gives the Child its Name, without any other Ceremony; which done, the Mother and Father taking the Child, follow the *Daroo* to the *Eggaree* or Temple, where the Priest

takes clear Water, which he stirs in the Bark of a certain Tree growing near *Yesd* in *Persia*, call'd *Holma*, on which it is affirm'd the Sun never makes any shadow; and at last taking up a handful of the said Water, sprinkles the Child therewith, and prays to God that he would cleanse the Child from his Fathers and Mothers Uncleaness: which said, he leaves the Infant with the Parents. When the Child is attain'd to the seventh year of its Age, and judg'd fit to be receiv'd and made a Member of their Church, the Parents carry it to the Temple to be instructed; where the *Daroo* teaches the Youth several Prayers, and instructs him in his Religion. The Child being perfect herein, repeats all the Prayers which he hath learn'd, over a Fire, with a Cloth ty'd about his Head, which covers his Mouth and Nostrils, so to prevent the Breath which comes out of his unclean Body from blowing upon, and thereby defiling the holy Fire. After performance of these Prayers, the *Daroo* gives the Child Water to drink, and the Rind of a Pomegranate to chew, thereby to cleanse it from its inward uncleaness: Then they wash his Body with clean Water, and put him on a *Shuddero*, or Cotton Coat, which reaches down to his Ancles, and also give him a Girdle made of Camels Hair, by them call'd *Cushae*, which the Youth must never leave off. After all this, the *Daroo* says this Prayer following:

God grant that you may be a faithful Maintainer, all your Life, of the Persian Religion, of which your Habit is a sufficient Badge, and never believe any other Law but that which Zertoost brought with him from Heaven. Moreover, that you may always remain constant in the worshipping of the Fire, neither eat the Meat of others, nor drink out of their Cups, but undefil'd preserve the Ceremonies and Customs of the Persians.

This done, the Youth passes for a real *Persian*, and one of their Sect.

They have five different kinds of Marriage among them, which have each their proper Name: The first, call'd *Shausan*, is a Marriage of the Son of one Man to the Daughter of another during their Minority, which the Parents manage among themselves, without the knowledge of their Children. This sort of Marrying is highly esteem'd amongst them, affirming, That those who are thus Marry'd shall undoubtedly go directly to Paradise.

The second sort of Marrying, call'd *Chockerson*, is when a Widow Marries a second Husband.

The third, nam'd *Codesherabassan*, is when a Woman makes choice of a Man her self.

The fourth, nam'd *Etsan*, is when a Youth or Maid dies, after having been Betrothed, before the consummation of the Marriage: for in such Cases they have a Custom to give another Youth or Maid in Marriage to the Deceased, because they account Marriage to be a great means to make Men happy in the other World. Persons of Quality commonly Marry after this manner, because with their Money they purchase such as will undertake such a Marriage as is before mentioned.

The fifth, nam'd *Ceterfon*, is when a Father, having no Sons, but having a Daughter Married who hath Sons, takes one of them to be his real Son, and gives him in Marriage as his own Child, for they esteem a Man most miserable who hath no Children to bestow in Marriage.

The Ceremonies which they use at their Marriages, are these: After the Parties who are to be Married have seen one another, they meet at midnight

Their Marriages.

Their Nuptial Ceremonies.



night to conclude the Agreement; and the Bride and Bridegroom sitting down by each other on a Bed (for they are never Married in a Church or Temple,) there stand opposite to them two holy Persons, the one declaring himself for the Bridegroom, and the other for the Bride, whilst the Parents place themselves on the right and left Hand of the *Herbood*, who being for both Parties, holds a Rice Corn in his Hand as a sign and testimony of Fruitfulness, which he wishes them at their Marriage: the holy Person that hath declared himself for the Bridegroom laying the Brides fore Finger on her Forehead, asks her if she be willing to have that Man: to which she having reply'd *Yes*, the other holy Person asks the same of the Bridegroom; who also answering *Yes*, the Bride thereupon being commanded by the two holy Persons, gives the Bridegroom her Hand; whereupon he promises to give her a sum of Money, and declares that he will not let her want any thing that is fit for her, but give her all things that she shall require; she likewise promising, that all things she possesses shall be his. After this the *Herboods* or holy Men strew Rice upon them, and say several Prayers, imploring God to bless them, and give them Sons and Daughters in great numbers, which in time may multiply as the Rice which is sown in the Ground, and to grant that they may live long in peace and tranquility. Then the Brides Parents give the Bridegroom such Goods as they are able to part with, and begin the Solemnity of the Wedding, which lasts eight days.

Their Burying Places.

Their Burying-places are built round a good height from the Ground, pretty broad, and pav'd with Free-stone: In the midst of them is a deep Well, into which drop the Bones of the Deceased, the Bodies both of Men and Women being hung round the Wall in the open Air.

These Burying-places are of two sorts, and stand some distance from each other, the one is appointed for those that have lived piously and honestly, and the other for those that have liv'd

viciously and wickedly, and those that have committed Crimes, and were punish'd for them whilst they liv'd.

When any Person amongst them lies upon his Death-bed, they send for a *Herbood* or Priest, who whispers this following Prayer in the dying Person's Ear, *viz.*

O Lord, thou hast commanded us not to sin, yet nevertheless this Person hath sinned, thou hast commanded us to do good, yet this Person hath done ill, thou hast commanded us to worship thee, yet this Person hath neglected it; but nevertheless, good Lord, pardon his Crimes and Offences.

As soon as the Breath is departed out of the Body, the Priest keeps ten Foot distance from the same, and commands the *Niceffels*, or Bearers, to carry it away on an Iron Bier, for by virtue of their Law they may not touch any dead Corps with Wood, because it is a Material with which they keep in the Fire which they worship. Moreover, those that accompany the Corps, are forbid to speak, because the Grave, according to their Opinion, must be a Place of Rest and Quietness. Coming to the place where the Defunct is to be buried, the Bearers set down the Corps, whilst the Priests, who stand at some distance from thence, speak the following words: *When this our Brother liv'd, he was conjoin'd of four Elements: now he is dead, let each Element take his own: the Earth, the Earth; the Water, the Water; the Air, the Air; and the Fire, the Fire.* Next they implore *Sorras* and *Asud* (whose Offices are to wait on *Lucifer*) and some other Demons, that they would prevent all evil Spirits from doing the Deceased any harm, when he shall go to cleanse himself by their celestial Fire: for the Soul, as they believe, remains ranging up and down the Earth three days after, during which time *Jupiter*, they say, would torment the same, if it did not flie to the sacred Fire to avoid his punishments: After this the Soul being try'd, is according to her behaviour, either condemn'd to go to Hell, or convey'd to Heaven.

Their Funeral Solemnities.

Heaven. As this Opinion is firmly rooted in them, so they forget not to meet every Morning, Noon, and Evening, during the space of three days, to implore God to shew Mercy to the Soul of the Deceased, and to pardon the Sins which he hath committed in his Life-time. After the expiration of the three days, when the Soul hath received her sentence, then the Relations make a great Feast on the fourth day, and so end their Mourning.

One *Twist* tells us, That they take the Sick from his Bed, and laying him on the Ground, or a Bed of Sand, let him die there; and about thirty or forty days after the Burying of the Dead, they carry the said Bed of Sand, and strew the same on his Grave. But *Herbert* saith, That they wrap up their deceas'd Bodies in a perfum'd Cloth, and that the Relations which accompany the Corps to the Grave, go beating themselves, yet with a profound silence, till they come within fifty or a hundred Paces from the Place of Interment, where the *Herbont* at a lesser distance from the Grave expects them, having a yellow Cloth wrapp'd about his Body, and a little Turbant on his Head. The Bearers carry the Corps to a little House built like an Oven, where they perform certain ancient Ceremonies; which done, they draw the Body up to the top of a round Stone Building, of twelve Foot high, and twenty four in Circumference, with a double Entrance on the North-East side, consisting of two Holes, through which they put the Bodies, *viz.* those that have lived well, through the one; and the wicked, through the other.

This Structure is flat on the top, and paved with white Clay, which, when dry, is very hard and smooth, like Plastering: In the middle there is left an open Hole, into which fall the Bones of the Deceased, who are laid naked in two Rows on this Structure, in the heat of the Sun, and serve for Food for the Fowls of the Air, which in great numbers coming thither, tear and disfigure the Bodies after a horrid manner: And the Air round about this Place is in the heat of Summer so infected with the smell of the corrupted Carcasses, which often lie to the number of three or four hundred on the top of the forementioned Place, that it often occasions great Sickneses, especially in Strangers.

Twist affirms, That these Burying Places are a League or more from the Towns or Villages to which they belong, and being built of Stone, are about three Fathom high, with a Hole in the middle, over which the Deceased are laid for the Fowls to devour, and their Flesh being consum'd, their Bones fall through an Iron Grate into the foremention'd Hole or Pit. These kind of Graves are of three several sorts, one for Men, another for Women, and the third for Children.

On the North side of the City *Surrat*, beyond the great Pool of Water before describ'd, and about a Bowe-shoot beyond the great Princes Garden, the *Persians* have three round Stone Towers, about a Pistol-shot from each other, and about three Fathom high, where they also dispose of their Dead. In each of these Towers is a Door or Entrance about six Foot from the Ground, through which they draw the dead Bodies up to the top, which are made flat, and so as that the Corps may lie round in three Rows, in Troughs or Chests of about half a Foot deep.

They account the Bodies of Men to be much more unclean than those of Beasts, and more especially the Bones of them; for they will by no means touch the Bones of a dead Man or Woman: And if any should chance accidentally to touch them with their Clothes, they are oblig'd immediately to put them off, and all things they have on, and throw them away, as being unclean; and after having wash'd their whole Bodies, to put on others, and stay within nine days, without driving any Trade, or so much as touching their Wives or Children. Moreover, they account all those Persons damn'd, whose Bones after their decease happen to fall into the Water, and believe, That the Souls of such have committed many hainous Sins whilst living upon Earth.

The Kingdom of *Surrat*, though very rich, hath neither Gold nor Silver Mines; but three Plants which are exceeding profitable, *viz.* That of Cotton, *Anil* or *Indico*, and *Opium*, so call'd by the *Greeks*; and by the *Arabians*, who pronounce the *P* like an *F*, *Ofion*; and corruptly by the vulgar sort of People, *Anfion*. It is incredible what an advantage this Kingdom reaps by each of these Plants, for which it is resorted unto from all Places, and swallows all the Gold and Silver which comes from the *Persian* Gulph and *Arabia*, as also a great part of the Riches of *India*, and the Gold of *China*. All the Trade is driven in the Haven of *Surrat*, from whence every Year a Ship lading is sent to *Gidda*, or the Straits of *Mecca*.

The Commodities which the *Europeans* generally fetch from *Surrat*, are all sorts of Cloths, and Fine Linnen, with which they Trade in the Inland Countries, as also to *Persia*, *Indico*, Quilts or Carpets, Cotton, *Spicanardi*, *Guaiacum*, dry'd white Comyn, *Assa Fetida*, which comes out of the Province of *Urad*, Borax, Saltpetre, *Amfion*, all sorts of Drugs, preserv'd *Mirobalans*, *Diamonde*, *Agate*, and other Precious Stones. For all which Commodities, *Surrat* receives Spices, Tin, Lead, Copper, *Aquil-wood*, Pepper, Camphire, from *Japan* and *Borneo*, Brimstone, Elephants Teeth, Tortoise-shell, Benjamin, Coral, Amber, Saffron, *Chinese* Silks, *Raynas*, Gum-wax, Sugar, Allom, Turpentine, *China*-Root, *Sandal-wood*, Quicksilver, Vermillion, Cloth of all Colours, though in no great abundance, *Chinese* Anniseeds, &c. The chiefest Factories which the *Hollanders* possess in *Surrat*, are the Towns of *Surrat*, *Protchia*, *Brodera*, and *Amadabat*. As to what concerns the *English*, with the Progress of their Trade in these Parts, we shall reserve the Relation thereof to a particular Place apart by it self.

The *Malabarins* drive a great Trade with their Vessels to *Surrat*, *Cambaya*, and *Brochia*, whither they come in *December*, and go from thence again about the middle of *April*. The Commodities which they bring thither are, *Cayro*, or the Bark of *Coco-Trees*, of which they make their Cordage; *Copra*, or the Pith of *Coco-Nuts*, without the Shell, and some whole *Coco-Nuts*, *Sigaga*, or Black Sugar, which comes most from the *Maldives* Islands, *Areka* and *Betel* Leaves, a sort of Red Wood call'd *Pang*, *Rozin*, which they use about their Ships, as also abundance of Rice, and other Provisions: For which they receive and carry away in Barter, *Amfion* or *Opium*, Saffron, Coral, coarse Cloths, as *Baftas*, black *Candakyns*, and several others, besides Cotton, and Cotton-yarn.

The Riches
and Trade of
Surrat.

The



The General
Trade of
Surrat.

The Moors of Surrat drive also a great Trade to Arabia, viz. Mecha, and the Coast of Aden, and to several Places along the Red Sea, to which they carry Cotton, Callicoes of all sorts, Tobacco, Allom, Camphire, Indico, Brimstone, Benjamin, Spices, Preserves, and Mirabalons. The Commodities which they bring from thence consist in Red Coral, Amber, Misscyt, a certain Stuff to Dye withal, Kahoe or Coffee-berries, some Druggs, and Anson, which is accounted the best in all India: The rest consists in Gold and Silver Ducats.

The Ships which Sail thither from Surrat, though big enough, are very ill built, their Guns being placed upon the Deck, without any shelter against the Weather. They set Sail generally at a New Moon in March, and return again in September. They might easily make their Voyage much shorter, viz. in two Months, but that the tempestuous Winds, which in the Rainy Season rage in the Indian Sea, are very prejudicial to Navigation. In each Ship are commonly a thousand People, which do not all go to Trade, but the most part out of Zeal to visit Mahomet's Tomb; for those which have been there, are ever after accounted Hoggis or Saints.

There likewise go yearly from Surrat, Brothia, and Cambaya, several lesser Vessels to Persia, laden with the same Commodities, which are carried to Arabia and Aden; and they bring back also the same Returns, besides abundance of Gold and Silk Stuffs, Chamlets, Cloth, Velvet, Pearls, Fruit, viz. Almonds, Raisins, Nuts, Dates, and some Rose-water, and other Persian Commodities. The Ships set Sail in January or February, and return in April or May.

There also go yearly Ships of about a hundred, two hundred, and three hundred Tuns, to Achin and Queda, laden with Anson, Cotton, and all sorts of Clothes made in Surrat; and bring in return Brimstone, Benjamin, Camphire, Porcelan, Tin, Pepper, and other Spices.

Many lesser Vessels of sixty, eighty, or a hundred Tuns, Trade also to Goa, Dis, Daman, and other Portuguese Factories, with Corn, melted Butter in Pots, and other Provisions; for which they bring in return Course Salt from Ormus, and a sort of Sedge or Rusties, whereof they make Paper.

The Portuguese used formerly to drive a great Trade to these Places, but at present are bereav'd of most of their Chief Factories by the ~~Hollanders~~. It cannot certainly be said what the just Revenues are which the Mogol receives yearly from Surrat; but it is related that they amount to 150 Tuns of Gold: The Customs of Brothia onely raise 134400 Mamoodys, or 6720 l. a Mamoody being reckoned at 12 d. The Customs of Brodera, 400000 Mamoodys.

Surrat being formerly a Kingdom of it self, was Govern'd by a peculiar Pagan King, not at all subject to the Mogol: And amongst others of these Kings, Massens makes mention of two; the one called Madrasa Scha, and the other (his Son) Mamud, who Reign'd Anno 1508. both of whom maintain'd great Wars against the Portuguese: But when the Great Mogol, Ecbor, had driven all the Patans out of Bengala, he also Conquer'd the Kingdom of Surrat, and bringing it under his Jurisdiction, caus'd the same ever since to be Govern'd by a Vice-Roy, whom the Moors generally call'd Sultan; or else by a Supreme Governor, sent thither by the Great Mogol. Under him are all other Petty Governors of the peculiar Towns and Provinces, which are obliged to give him an Account of all. The time of enjoying their Places is at the King's will and pleasure; and therefore they commonly make good use of their time, minding more how to enrich themselves, than regarding the welfare of their Countrey; and oftentimes, especially at the coming of a new Governor, Accusations are brought against Rich Merchants, so to get great Sums of Money out of them, by Imprisonment, and other kinds of cruel usage.

The Govern-
ment of Surrat.

The

The State of
Chan, or Su-
preme Go-
vernor.

The Supreme Governor lives in great State, keeping commonly four hundred Men to wait on him, which are all fed out of his Kitchen. When he rides abroad, which for the most part is on a well-caparison'd Elephant, he is attended by all the Nobility, and several Horsemen, to the number of two hundred Persons, armed with Bowes, Pikes, Shields, and Swords. Before him are led several Elephants with rich Trappings, adorn'd with Pennons and Flags, and accompanied with Drummers, Trumpeters, and others: Yet nevertheless he goes but mean in Apparel, and commonly in Black Cotton Cloth; whilst, on the contrary, his Servants go very rich and gay.

The Chan is oblig'd always to keep 1200 *Leshcheri* or Troopers for the Mogol, and fifty Elephants, besides fifty for his own use. The Revenues with which they are maintain'd, are rais'd from the Towns and Villages under their Jurisdiction, as likewise the Forces with which the Chan is guarded; the City *Amadabat*, eighteen substitute Towns, and a thousand Villages, being able to raise 140000 Men. There is likewise a *Tzia-bander*, or Farmer of the Customs, in each City.

He is Royally attended and served in his Palace, none daring offer without his leave to speak to him. He gives publick Audience once a Week, seated on a Royal Throne, and administers Justice to all Persons that make their Complaints to him. He is not allow'd any Counsellors or Judges from the King; but in Business of Consequence, he calls some of his Nobles to consult with: Yet whatever he thinks fit, is decreed; so that these Counsellors signifie little.

All Forfeitures, Revenues, and Customs, which amount to an incredible Sum of Money, come into the Chan's Treasury; besides which, he receives Pay for 12000 Horse, when as he seldom keeps above 2000: So that all the Remainder is spent in his Court. All petty Business is decided by the *Coutswaels* or Sheriffs, who generally shew most favour to the Plaintiff, whether he deserve it or not.

The Punish-
ment of Cri-
minals.

Matters of Life and Death are determined by the Magistrates of the Towns, who refer giving the Sentence to the *Coutswaels*: But if they be rich People that are condemn'd, they commonly come off for a Sum of Money, which they give to the Governor. Poor Criminals are, for petty Thefts, and other small Offences, whipp'd several days together with a great Whip call'd *Siambak*; but for grand Faults, as Breaking open of Houses, and the like, they have their Hands and Feet cut off, or some other severe Punishments inflicted upon them. Robbers on the High-way, if they buy not their Lives with a great Sum of Money, are Decollated, and their Bodies put on Stakes plac'd along the Roads. Murder is amongst them accounted an unpardonable Crime; as also Adultery, especially in Women of Quality: And for the preventing of the last, Common Whores are freely permitted to dwell in every City, who, with permission of the Sheriff, to whom they pay a certain Acknowledgment, may go to any Person that sends for them, or be visited in their own Houses, which rather tends to their Honour, than Disgrace: for there are no Feasts accounted Compleat and Noble, unless there be present some of these Common Women to Dance and Sing before the Guests.

The Religion
of the Sur-
ratians.

As to what concerns the Religion of the *Surratians*, some of them, especially the Chiefest,

are *Moors* or *Mahumetans*; the rest, *Benjans*, *Brahmines*, and other sorts of *Pagans*.

There are in *Surrat* many *Giogh's*, a People much resembling the *Romish* Monks, being in severity of Life and outward Penitence inferior to none; for they go stark naked in the coldest Weather, and sleeping on Horse-dung-hills, cover their Heads and Faces therewith, and wear very long Hair, which makes them look frightful and deform'd.

The People are very Charitable, being much inclin'd to the giving of Almes to the Poor, very Pious, and sollicitous of their Salvation, though deluded by their Teachers; some giving twenty five, others fifty Ducats at a time, and some more. *Peruschi* affirms, That Anno 1595. there was on one day, viz. the eighth of January, above a Tun of Gold given in Alms. The reason of this great Charity on that day, is upon the account of some grand Tradition mentioned in their Law-book. Their two main Duties, next to giving of Alms, are Pilgrimage, and doing of Penance.

Out of the City *Cambaya*, saith *Peruschi*; go many Heathens in Pilgrimage to the River *Ganges* in *Bengala*, sometimes to the number of forty or fifty thousand, all those accounting themselves happy that have been bath'd in the foremention'd Stream; and they certainly believe they shall be sav'd, if on their Death-beds they can but get some of the Water of the *Ganges* to drink.

Since the *Benjans* have a peculiar Opinion of the Creation and Original of Men, and differ in this point from the *Brahmines*, notwithstanding they account them to be their Teachers, it will not be amiss to declare the same, as it is taken out of their Law-book call'd *Shaster*.

God seeing himself alone; he studied after what manner he might manifest to others his Splendor and Power; for he foresaw, that his Greatness and Glory would remain obscure, and never be known, if he did not communicate them to Mortals. The most convenient means therefore to attain to this his desire, was to Create the World, and all the Creatures which are in the same. And in order hereunto, he first made the World, beginning with the four Elements, which were to be the Foundation thereof, viz. the Earth, Air, Water, and Fire; which in the beginning being mix'd together, were separated after this manner: First he blew on the Water with a large *Sarbatane*, or the like Instrument, which thereupon bubbling up, came to be a great Body in the form of an Egg, which by degrees extending, became the light and clear shining Firmament of Heaven, which surrounds the whole World. This separation being made, the Earth remained mix'd with a Matter like Sediment of Water, of which God afterwards made a round Ball, and call'd the Lower World, of which the firmest part became Earth, and the other, being the weakest, the Sea; both which making the exact Figure of a Globe, God plac'd the same in the midst of the Firmament which surrounds the Sea and Earth.

After this, God Created a Sun and Moon, which he placed in the Firmament, to make a distinction of the Times and Seasons. And by this means the four Elements, which before were confusedly mix'd together, were separated and distinguish'd, and each confin'd to its proper place.

The Elements thus settled, each perform'd its Office: The Air fill'd all things that were empty; the Fire by its Heat gave warmth to all; and the Earth

The Opinion
of the Benjans
concerning the
Creation.

Earth and Sea produc'd their several Creatures; God giving a generative Power to all to multiply and increate, according to their several kinds. And thus the great World being perfected, was divided into four Parts, viz. East, West, North, and South. This World was to last four Ages, and to be inhabited by divers sorts of People, which were to be produc'd from four Men and four Women, as we will instantly relate.

God having thus created the World and the Creatures, he proceeded to create Man, and thereupon commanded the Earth to produce that excellent Creature out of its Bowels: First it put forth the Head, and soon after all the other Parts, into which God breathing Life, the Lips grew red, the Eye-lids open'd, and made two sparkling Stars to appear; the other Parts of the Body began to move, and his Senses with Wisdom, knew their Creator and worshipp'd him. And because this Creature (which was made for Society) should not be alone, God gave him a Woman for his Companion, which resembled him as well in his Sense, Reason, and Spirit. This first Creature was call'd *Pourus*, and his Wife *Parkoute*; they liv'd together like Man and Wife, and fed upon the Fruit of the Earth, without killing any living Creature. These two Persons living thus together, begat four Sons; the first whereof was call'd *Brammon*, the second *Kuterey*, the third *Schuddery*, and the fourth *Wyse*. These four Brothers were of different Constitutions, the four Elements giving to each a different Temper: *Brammon* having participated of the Earth, was Melancholly; *Kuterey* being hot of Temper, had a Warlike Spirit; *Schuddery* being of a cold moist Constitution, was of a meek Spirit; and *Wyse* being of an angry Disposition, had a quick Wit.

Moreover, God endu'd *Brammon*, according to his Nature, with Wisdom, and through him publish'd his Laws and Commandments; for he judg'd his reserv'd Life and serious Countenance most fit for that purpose: and therefore he gave him a Book, wherein was set down how he would be serv'd; and which also treated of other things concerning Religion.

God also, according to the Constitution of *Kuterey*, gave him Power to rule Kingdoms, with a Scepter to keep the People in awe, and make the Commonalty work and labor for the Publick Good: And as a sign of this Power, God gave him a Sword in his Hand, the proper Instrument of his Victory and Dominion.

Schuddery, according to his natural Inclinations, God judg'd fit for Traffick, whereby he might furnish all parts of the Earth with such things as they stood in need of, by means of Navigation: and as a Token of what he was appointed for, as also to mind him of his Employment, God gave him a pair of Scales, with a Bag full of all sorts of Weights, as proper Instruments of his Calling.

Wyse, according to his Disposition, God endu'd with a Genius of inventing all manner of Mechanical Arts, giving him a Bag full of Tools and Instruments, for the working of such things wihal as his Fancy should direct.

The World being thus far compleated, God gave not *Pourus* and *Parkoute* any Daughters, lest Works, which hitherto he had preserv'd from all Uncleaness, might be defil'd by the incestuous Conjunction of the Brothers with the Sisters; wherefore God being willing to preserve the Innocence and Holiness of their first Parents, re-

solv'd to ordain such means for the propagating Mankind, as might correspond with the Work of the Creation, by making four Women for the Sons of *Pourus* and *Parkoute*; whereof one was sent to the East, another to the West; a third to the North, and a fourth to the South; that being thus separated one from the other, the Propagation of Mankind might be the sooner compleated in all Parts of the Earth.

The eldest Son of the first Man call'd *Brammon*, became Great, being highly esteem'd by his other Brothers, as well for his Age as his great Merits, but especially for the Converse he often held with God, concerning Religion and the manner of Worship; wherein he instructed his Brethren, reading the Book which was given him by God, containing the Secrets and Manner of worshipping him, with great Care and Reverence, God revealing himself to him very often in Person.

And as God had created Man in a pleasant and delightful Place, situate in the Belly and Navel of the Earth, where the Sun makes no Shadow at Noon, so he resolv'd to send the Brothers which were come from the Centre of the World, to the Circumference thereof, to People it. Wherefore he commanded *Brammon* to take the Book wherein were written the Laws of God, and travel towards the rising of the Sun; who thereupon setting forward the next Morning, after having travell'd several Miles, found himself near an high Mountain inclosing a pleasant Valley, which was water'd by a delightful Stream; on whose Banks appear'd a beautiful Woman, who came to quench her Thirst with the Waters; she, like *Brammon*, was stark naked, which their Innocency made them ignorant of. This Woman having black Hair, was of an Olive colour, her Body well shap'd, of a middle Stature, sweet Countenance, and, like him, of a melancholy Disposition. She, surpriz'd at the sight of *Brammon*, was exceedingly amaz'd, not being able for a considerable time to speak a word, doubtful whether she had best run away, or stay and satisfie her Curiosity with the pleasantness of so strange and unusual an Object; whilst *Brammon* on his part was no less concern'd, fearing if she fled, he should lose the Presence of a Creature he so extremely admir'd; so that they both remain'd silent, entertaining mutual Passions and Affections the one for the other: At last, the Woman having in vain expected an Address from *Brammon*, apply'd her self to him, demanding the reason that mov'd him to come thither? who answer'd, That it was in obedience to the Command of Him who made the World, and created her and him, together with all visible things, as also that Light which afforded them the Pleasure of beholding each other. The Woman, whom God had endu'd with Wisdom and Understanding, reply'd, That the resemblance which was between them, was an infallible sign that they were both made by one Hand, and that the Creator who had ordain'd all things for their Welfare, had certainly appointed their meeting there, that by a nearer Obligation they might for the future be joyn'd together; when casting her Eyes on the Book which *Brammon* held in his Hand, she ask'd what it was? who in few words discovering to her the Contents thereof, she requested he would sit down by her, and instruct her in his Religion; which he willingly granted: when judging that their Meeting was decreed by God, they consulted the Book, resolving to unite themselves by a Matrimonial Vow:

in order whereto, performing the Ceremonies usual between Man and Wife, they liv'd in perfect Unity, and so encreas'd the World, that the Off-spring of this *Bramman* and *Savatree* (for such was the Name of the Woman) Peopled all the Eastern Parts of the Universe.

God also commanded *Kuttery*, second Son of *Pourous*, to direct his Course Westward, in order to the Peopling that part of the World: Who immediately taking his Sword, which God had given him as an Instrument to Conquer withal, thought on nothing more than a Conveniency to exercise Valor.

During his Journey, turning his Back every Morning toward the Rising Sun, to his great amazement he saw the same every Evening, after having finish'd his Journey, a vast way before him. Thus Travelling towards the West, he continually look'd about him, expecting some Adventure would present it self, and wishing to meet with whole Regiments of Armed Men, or Herds of Wild Beasts; when nothing appearing, and considering on what account God sent him thither, full of Heroick Passion, he could not refrain thus to expostulate: *For what reason has God given me Strength, since he denies me an Opportunity to manifest the same, and acquire Honor thereby!* Howbeit he Travell'd yet farther Westward, in hopes of meeting an Adventure befitting his Quality, and resolving to expose whatever he should meet, to the Fury of his Rage: When coming to a Mountain whose Summit yielded a delightful Prospect over all the adjacent Country, he perceiv'd a well-shap'd Creature make towards him, of a Disposition and Countenance suitable to his, wherewith he was exceedingly pleas'd; when coming neer together, with an intention of trying each others Valor, he perceiv'd it was a Woman, her Hair dishevell'd hung dangling over her Shoulders, holding in her Hands a *Chuchery*, which being a round sharp Weapon, hath a Hole in the middle, through which passes a Rope, whose end being held fast in the Hand, does great Execution at a considerable distance, when thrown at an Enemy: Which he perceiving, immediately believ'd her Valiant, for her enrag'd Countenance was a sufficient Testimony of the earnest desire she had to Conquer and Triumph over her Enemies. After their first Assault, *Toddikastre* (so the Woman was call'd) using her *Chuchery* with great dexterity, soon made *Kuttery* sensible of her high displeasure, manifesting a greater desire of conquering him with her Arms than with her Beauty; whereby this first day of their Meeting was spent in Blows and Wounds interchangeably given; she with her *Chuchery*, and he with his Sword, scarce allowing each other respite to breathe, continuing the Combat till the dark Night's approach forc'd a Cessation, when neither could boast of any Advantage gain'd upon the other.

The next Morning, so soon as the Sun began to dart out his Resplendent Rays, they renew'd their Combat with fresh Courage and Eagerness, resolving to revenge the Injuries they had receiv'd the day before: Long was the Fight, and doubtful, when *Kuttery* getting some Advantage, cut her *Chuchery* asunder with his Sword; but it growing dark, *Toddikastre* vanish'd from *Kuttery*, thereby gaining time to supply her self with a Bow and Arrows, and gather new Force to engage an Enemy that had endeavor'd to kill her.

The third Morning they renew'd the Fight

again, entertaining alike hopes of ending the Battel speedily, and subduing each other; when she observing her Enemy within reach of her Bow, approach'd with great Courage: Which *Kuttery* perceiving, and knowing his Sword would signify little against a VVeapon that could command at so great a distance, resolv'd to engage her Hand to Hand, when each of them gave such ample Testimonies of their Valor, and so wearied themselves, that they remain'd equally Conquerors and Conquer'd. Thus the Fight having been maintain'd on equal Terms, and the Advantage not determinable, they disputed the Victory with their Tongues, since it could not be decided by their VVeapons: For *Kuttery* holding *Toddikastre* by the Hair, and endeavoring to make her submit, was extremely struck with admiration when she appear'd to him much more Beautiful than before, as if this Exercise had serv'd only to encrease her Beauty, and render her more amiable; which oblig'd him to direct the following Discourse to her.

Wherefore, O Wonder of all Living Creatures, as well for Valor as Beauty, has Fury and Rage thus transported us one against the other? If I had been bereav'd you of Life in this Conflict, I should have curs'd my Right Hand for being the Instrument of destroying so incomparable a Creature; whereas if you had kill'd me, you could not but have been perpetually troubled in Mind, having bereft your self of the Pleasures, Enjoyments, and Satisfaction you may possibly have in my Company: Why then should a Person of such Excellency seek the Ruin of another, which obtain'd, would not in the least add to your Lustre. Hath God given us Understanding and Courage to destroy one another, especially we that ought to be preserv'd? Certainly your Valor will not be abated, when I shall declare unto you my Condition, and divide my Strength and Power with you; nay rather, being Friends, we shall be capacitated for the Undertaking the greatest Enterprizes whatsoever, and valiantly revenge all Injuries that shall be offer'd us. Know then, That the World is yet but like a young Child, having far greater need of being replenish'd with People, than bereft of them by force of Arms. Love and Nature teach us to study our own Preservation, which may better be accomplish'd by being at Union, than at Variance one with another. Let us not therefore endeavor by forceable and unlawful Means to seek a Glory which may prove Mortal to both; but let us rather study to settle a happy and everlasting Peace between us.

Toddikastre having with great attention hearkened unto a Proposal grounded on so much Reason, after a little silence reply'd, *That notwithstanding she plainly discover'd sufficient marks of his Rage and Fury, which might provoke her to Revenge, yet she submitted to his Argument, readily and freely consenting to his Proposal of Peace.* VVhereupon giving each other their Hands, to confirm their new Friendship, they, of mortal Enemies, became the greatest Friends in Nature; and resolving to live and die together, begat many Children, producing a Race of Valiant and Heroick Spirits: And thus was the VVestern Part of the World Peopled by these two Generous Enemies.

Shuddery the third Son of *Pourous* was sent Northward to Traffique as a Merchant, taking with him his Weights and a Pair of Scales, wherewith to weigh whatever was bought or sold. Having travell'd a considerable way, wishing to meet with an Adventure suitable to his Calling, he came at last to a Mountain call'd *Challa*; when beginning to Rain very hard, he was necessitated to seek

seek for shelter in a small Cave which was in the said Mountain. The Rain ceasing, the Sky began to clear up; but the Water having cover'd most of the Ways, kept *Shuddery* from Travelling that day: But no sooner had the thirsty Earth drunk up the Water, and the Sun dry'd up the remaining Moisture, when in order to proceed on his Journey he leaves the Cave, and scarcely arriv'd at the bottom of the Valley, but he found several Shells, which out of Curiosity opening, he concluded by their Brightness and Beauty that they ought carefully to be preserv'd, though altogether ignorant of the Value; so putting them up very safe, he went on, and having scarce pass'd through the Valley, he found himself near another Mountain, upon which appear'd a Rock of Diamonds, wick having been wash'd by the great Rain, appear'd very glorious and sparkling, causing a great admiration in *Shuddery*, who judg'd it to have been a great Fire. Passing on, and perceiving the supposed Fire did not spread it self, yet encreas'd in Lustre, he was curious to be satisfied what it might be, by touching the same with his Finger, whereby he perceiv'd that though these glittering Diamonds sparkled like Fire, yet they had not that Heat with them; wherefore he resolv'd to expect the next Morning, to see if he could make any further Discovery of this great Mystery: But the Day caus'd a far greater alteration than he expected, which no sooner appear'd, but the Light of the Diamonds vanish'd, nothing remaining but a Rock of whitish Stones, of which he took as many as he could carry, carefully observing the Place against his Return, in case he should be better inform'd of the Value. Whence proceeding, he at last espy'd the Nymph that was ordain'd for him, walking by the side of the Wood which border'd on the Plain he was crossing: He directed his Course towards the Object which at that distance appear'd to him most pleasing and beautiful. The Nymph was not a little surpris'd at the sight of him, remaining in suspence whether to fly or stay, till *Shuddery* approaching near her, thus express'd himself.

Most admirable and beautiful Creature, so nearly resembling me, I beg your Company, not onely for the likeness between us, to our mutual admiration, which I hope may oblige you to love me, and entertain a good Opinion of one that follows you with no bad Intent; but that I may be happy in your Conversation, since the Similitude between us seems to challenge a more intimate Familiarity. *Visagondah* (for such was her Name), express'd by her silence the pleasure she took in *Shuddery's* Presence, no way distrusting her Safety; at last she demanded of him how it came to pass that two Persons, having never seen one another before, could so perfectly understand each others Language. To which *Shuddery* reply'd, *That God who had given their Bodies a like Shape, had also endued them with one Tongue, thereby to assist and discover their Secrets one to another.*

Having thus shew'd great Testimonies of Friendship to one another, staying some time in the Place, *Shuddery* related to her his Adventures; after which, living many Years together, they begat divers Children, which grown up became Merchants, with whom *Shuddery* work'd in the Diamond-Rock he had discover'd, laying up great Quantities thereof, and prizing them at a high Value, made them so esteem'd of through the whole World. And from the Issue of this *Shuddery* (according to the Tradition of the Indians) the

Northern Parts of the World were Peopled.

Wyse, the youngest of the four Brothers, took his Journey towards the South, taking with him the most useful Instruments which he had invented for the Benefit of Mankind; for God had endu'd him with far more Understanding than any of his Brothers: He was the Inventor of all Arts, and taught his Children to Build Houses, Towns, and Castles, to Till the Ground, and all other things necessary to Humane Life; for which reason he was call'd *Viskarmah*, that is, *A Vertuoso*, because nothing was difficult to him that could be done.

Being endu'd with this great Knowledge and Skill in Husbandry and Building, God order'd him to Travel Southward, where in his way he pass'd by seven great Lakes, leaving at each of them Marks of his Ingenuity; and having pass'd the last, he found himself in a Country call'd *Derpe*, where he built a fair House near the Lake, with many Apartments, and a flat Roof. Here he staid some time alone to refresh himself; but he had not long en'oy'd the sweetness of his Repose, when he was disturb'd by a strange Accident: The Woman which was appointed for him, passing by a neighboring Wood near the side of the Lake, stood still to admire the Magnificent Form of the new-built Structure, which she approach'd to view more narrowly, having never before seen the like.

Wyse espying her so earnestly view his Habitation, found himself struck with admiration at the sight of so surprising a Creature, her Body being perfectly White, and her Hair resembling the Colour of Gold; wherefore he approach'd nearer the Person who at a distance had wrought a very great alteration in him: whilst she was not a little abash'd to see him come so near her, and ask'd the Reason of his coming to disturb her in a Place where she us'd always to be alone. Whereupon *Wyse* replying, *said, God the Maker of Light, who hath created all things visible, hath sent me hither to behold and admire your Beauty, which is so excellent, that it ought not to be kept secret; for God hath created you to be seen, and to testify the wondrous Works of his Hands. And to enjoy your presence I have travell'd through many Dangers, often adventuring my Life in the search of you; and therefore I hope my Love will meet with a suitable Return. Lastly, he desir'd her to afford him the enjoyment of her Company, and to look upon him as the onely Comfort sent by God in her solitary Life. But she resolving not to change her manner of Life, reply'd, That during his Absence she could no way perceive that his Presence could be any Advantage to her; nor at that instant, whilst he was talking with her, she could not find her self any ways inclin'd to receive his Proffers.*

Wyse fearing to lose her Presence, being desirous of a longer enjoyment of her Company, requested her to walk into his House, and to view the several Apartments thereof, hoping when she had seen the wonderful Work of his Hands, she would have a greater Respect for him: But his Civility seem'd rather troublesom to her, telling him, *That if he would not let her depart freely, he would highly incur her displeasure, and force her to vow never to see him more.* Whereupon going from him, she gave him sufficient Testimonies of her Displeasure, and that she was not to be compell'd to do any thing by force. This reduc'd *Wyse* almost into Despair, who durst not by any means prevent her going away, but was compell'd to suffer himself to be

bereav'd of all those Enjoyments he was possess'd of during her stay; and having spent the following Night in condoling his Misfortune in the loss of the Person he esteem'd above his own Life, he at break of day concluded to use all possible diligence to find her again; and crossing the neighbor Places backward and forward, he at last came into a Valley, where he spy'd her picking of Flowers, and accosting her, began as follows.

O most Beautiful Creature, much more sweet and excellent than all the Flowers this Earth produces, the Love which I bear to you forces me a second time to view your most incomparable Beauty, and to implore a Return of your Affections. Oh fly not, since you have had sufficient Testimonies of the reality of my Affections. He seeing that these words had prevail'd with her to stay, began to discourse with her concerning the Creation of the World, and inform her of what Parents he was extracted, and after what manner his Brothers were sent into several Parts of the Earth: And after many other remarkable Passages, he told her, he could not believe that God would have permitted him to Travel over seven Seas, and undergo so many Dangers, had not his Resolutions been to sweeten the toilsomness of his Labors and Troubles by the happy Enjoyment of her Company. She not delighting in his Discourse, desir'd him to entertain some other things in his Thoughts; and if he could give her no greater Testimonies of his Affection, to leave her alone, and not trouble her more with any such Discourse: And so they parted.

Wyse thus depriv'd of all his Enjoyments and Happiness, being extremely perplex'd in Mind, went into a solitary Place, where falling down on his Knees, in a doleful Tone he utter'd these words.

O Lord, to whom only belongs the Knowledge of my Being, thou knowst that in obedience to thy Commands I have forsaken the Company of my Parents, and also that of my Brothers, and perhaps I shall never see them more: Thou also knowest that I have endur'd great hardship during the time of my Travels, and deserted all Company, to range up and down the World alone: But that which most perplexes me, is the sight of a Person, who, in stead of comforting me with her Presence and Conversation, adds to my Grief, by denying me her Company. O Lord, do not reward all my Troubles so ill, and destroy not all those good Parts thou hast given me, by this great Misfortune. And you blue Heavens, and green Trees, under which I kneel, be Witnesses of my Misfortune, and therefore, O thou Creator of all things, if thou hast the least kindness for thy Creature, give me, I beseech thee, a sign thereof, by comforting me in this unsufferable Affliction under which thy Servant groans.

No sooner had he ended his Prayers, but a sweet Breeze of Wind came rushing through the Leaves of the Trees, which was follow'd by a Voice, saying, *What are thy Demands, O Son of Pourous?* To which he answer'd, *That I may enjoy the Woman whose Face I so lately beheld, and that we may be united by the inseparable Bond of Matrimony, that so I may enjoy the sweetness of her Company till the Hour of my Death.* This was immediately granted him, upon condition that he should build Pagods or Temples under the Shades of Trees, there to serve God, and worship the Images, because God had heard his Prayer. Immediately after *Fejunogundah* (for so the Woman was call'd) finding her self inclin'd to love *Wyse*, went and gave him Testimony of her Affections, granting

him all his Wishes; so that from that time forward living quiet in the mutual Enjoyment of each other, they begat many Children: By which means the Southern, as well as the other Parts of the World, came to be Peopled.

Lastly, These four Brethren, after having thus Peopled the World, resolv'd to return again to the Place where they first receiv'd Life. *Brammon* was the first who with his Extract, after having Planted the East, resolv'd to go and end the remaining part of his Days in the Place where he was born, and there to instruct his People in the true Worship of God, to the end there might be only one way of Serving God throughout the whole VWorld, which otherwise might breed a great distraction among the People.

Kuttery, who was the second Brother, and the first who had compleated his Journey after *Brammon*, and perform'd all things he was design'd for, had also an Inclination to see his Native Country, to acquaint his Parents and Brothers with the Blessing that God had bestow'd upon him, in a VVife and so many Children; and also to relate to them the Adventures he had met withal during his absence.

The same Reasons mov'd *Shuddery* and *Wyse* to Travel to their Native Country. Moreover, God, who would not frustrate their Designs by any ill Accidents that otherwise might have happen'd, suffer'd them all safely to meet at one Place, after every one of them had perform'd those Offices which were enjoy'd them, to the great Satisfaction and Joy of their Parents and themselves; and began, like Men remov'd to a new Plantation, to propagate their Generations at home also, to the end the World might be fully Peopled in all Parts, spending their time in teaching their People several Arts. *Brammon* instructed them in Religion, *Kuttery* in Matters of State, *Shuddery* in Merchandise, and *Wyse* in Mechanicks: So that at this time the VWorld consisted of these four sorts of People, each Tribe living apart, according to their Office, for avoiding all Confusions and Disorders: And thus the VWorld was Planted in each Part, and all thing were for a time in good Order. But their Joy did not long continue, they having no sooner tasted the sweetness of it, than it vanish'd; for as *Multitude is the Mother of Confusion*, and occasions much Mischief, and many Evils happen where the People are numerous and careless, and Negligence reigns chiefly in prosperous Times; so by the Sensuality of these four Brethren forgetting all thoughts of their present and former Happiness, all things began to run into miserable Confusion, because the People were too much inclin'd to Voluptuousness and Ease, *Brammon* neglecting his Duty and Religion, and Service of God: *Kuttery* became a Tyrant: *Shuddery* falsified his VVeights and Balance, and practis'd all manner of Knavery to defraud his Brothers: *Wyse* grew unconscionable, employing the Benefits which arose from his Inventions in Profuseness. Thus each of them derogating from their first Principles, grew malicious to each other, *Brammon* not being able to dispense with the Insolence of his Brother *Kuttery*, who on the other side refus'd to shew Reverence to *Brammon*, which he was oblig'd to, as being his elder Brother; moreover, he was very cruel, and took delight in putting to death those he dislike'd, forc'd *Shuddery* to pay Tribute to him, and reap'd the benefit of *Wyse's* Labor. These bad Examples

Examples were the first Seeds of Wickedness, which encreas'd to a greater height amongst their Successors, and made a breach of the sweet Union which reign'd at that time in the first Age of the World.

Wyse seeing *Brammon* love his Credit and Respect which was due to him, concluded to make him yet more miserable, by instituting a new manner of Religion in the World, viz. The Worshipping of Images, which he was commanded by a Vision; hereupon he built *Pagods* under the Shades of Trees, ordaining many new Ceremonies: But because there was no mention made of them in the Books of *Brammon*, great Disputes were held for a long time to know whether they should be receiv'd or not; but after *Wyse* had confirm'd that he had receiv'd them from the Mouth of God, they were adjudg'd Lawful. Moreover, they inventing new and wicked Designs daily, and thereby encreasing their Sins, God was displeas'd thereat, the Heavens were cover'd with Horror and Darkness, the Sea swell'd with Anger, as if it would unite with the Clouds to ruin the People; a great Noise was heard in the Air, Thunder and Lightning arose from the Center of the Earth, as if it threaten'd to purge the World from its Filthiness by a total Destruction: For soon after hapned a great Deluge, which swallow'd up all the Inhabitants of the Earth, whereby their Bodies were punish'd for their Sins, yet their Souls were entertain'd in the Almighty's Bosom.

In this manner, according to the Opinion of the *Benjans*, ended the first Age of the World; and they further add, That God shew'd his Power in destroying the Creatures he had made, which perhaps else would never have been known; yet he Created a new World and People, which were all Clean, and deserving of his Wisdom and Mercy: And because the first Age of the World was thus destroy'd by the wickedness of the People, he resolv'd by means of three more perfect Persons than the first, call'd *Bremaw*, *Wistney*, and *Ruddery*, to make a second; and in order thereunto, God leaving the Heavens, descended upon a great Mountain call'd *Meropurbatter*, from the top of which he utter'd these words; Rise up *Bremaw*, the first of Living Creatures of the second Age: Whereupon the Earth opening, *Bremaw* started up out of the Bowels thereof, and at the same instant knew his Creator, and worshipp'd him: after which, God by a second and third Command caus'd *Wistney* and *Ruddery* also to arise and worship him. But as God does nothing without serious Consideration, and appoints all things to a certain end, so likewise he did not create these three Persons to live alone in Idleness, but to re-people the World; and gave to *Bremaw*, who was the first, the Power of making new Creatures, for (say the *Benjans*) as Princes do not Officiate their Affairs but by Agents, so did it not stand with God's Greatness to humble himself to make his own Creatures, as long as he was able to do it by means of his Servants.

To *Wistney*, who was the second, he gave the Charge of taking Care to preserve those Creatures which as he had commanded through his Mercy to be made, so it did likewise becom his Wisdom to see them preserv'd: Yet to *Ruddery*, who was the third, he gave Power to destroy them; for he foresaw that they would grow wicked, and deserving of Punishment.

And as God had given the Power to these three Persons to make such wonderful Creatures, he was also oblig'd to give them a means whereby they might be able to perform their several Offices. *Bremaw* therefore had the Power to Create and Produce such Creatures as he thought most fit: And to the end *Wistney* might be able to preserve them, God gave him a full Power over all things which might tend to their Preservation, making him Lord of the Sun and Moon, Clouds, Rain, and the Dew which falls on the Earth, as also of Hills and Valleys, leaving it to his discretion to appoint the several Seasons of the Year, and giving him Power of bestowing Riches, Health, and Honor on whom he pleas'd; in a word, he made him Master of all things which tend to the welfare and support of Humane Creatures. And to the end *Ruddery* might be the onely Instrument to execute God's Justice, God gave him Power over all things which might occasion the Ruin of Living Creatures, giving him Power to chastize Sinners with Sicknes, Poverty, War, Pestilence, and Death.

After their several Offices were prescrib'd to these three Persons, a certain time was limited them to live upon the Earth: And because the Work of the Creation, which belong'd to *Bremaw*, was perfected in the second Age, he deservedly at the end thereof was taken up into Heaven, to dwell with the Almighty. Furthermore, since the other Age was to be Peopled by those which were preserv'd from the General Destruction of the World, *Wistney* staid twice as long on the Earth as his Brother *Bremaw*, because there was a longer time requir'd for their farther Preservation. And because the World was to be ended by a general Ruin and Destruction, therefore *Ruddery* was to stay three times longer on the Earth than *Wistney*, to the end that when the great day of Judgement should come, he should destroy all Creatures, and carry their Souls with him into a Place of Glory.

Moreover, when they had all things granted them, wanting nothing but to put in execution those Commandments which God had laid upon them, *Bremaw* began seriously to consider with himself after what manner he might behave himself most honourably in the Employment that God had put him upon; when on a sudden he felt a strange alteration in his Body, accompanied with a general Pain through all his Parts, such as that with a Woman in her Travel, foretelling some strange and wonderful Event; his Body was in an instant swell'd after a strange manner, and his Intrails grew sensibly bigger than before: At last his Body open'd in two Places, viz. on his Right and Left Side, out of which came two Twins, the one a Male, the other a Female, both of their full growth.

Bremaw having receiv'd Strength again, instructed them in things concerning Religion, and call'd the Man *Manow*, and the Woman *Ceteroupa*, who after they had worshipp'd God, thank'd *Bremaw* that brought them into the World, and having receiv'd his Blessing, they travell'd towards the East, settling on a Mountain call'd *Munderpurool*, to the end that those which they should beget might spread themselves East, West, North, and South. No sooner were they come to the foremention'd Mountain, but *Ceteroupa* was deliver'd of three Sons and three Daughters, whereof the eldest Son was call'd *Priauretta*, the second

Outanapantha,

Otanapautha, the third Scomerant; the eldest Daughter was nam'd Kammah, the second Sooneretaw, and the third Sumboo. As soon as they came to Age, they were sent to several Places, Priauretta and Kammah to the West, to a Mountain call'd Segund; Otanapautha and Sooneretaw to the North, to the Mountain Ripola; Somerant and Sumboo to the South, to the Mountain Supars; all which Countries they made very populous. By this means Bremaw was the first Father of all the Inhabitants of the Earth, whilst Wistney took care for all necessary things for the preservation of humane Creatures which Bremaw had made, by affording them all the Blessings that make Men happy in this Life, till at last Ruddy sent Sickness, Death, and a Curse among the Children of Men, who by their wicked Lives had justly merited God's Vengeance.

This was the manner of Government which God us'd for the restoring of the World, and all humane Creatures which were to inhabit in the second Age.

Furthermore, God (according to the Relation of the Benjans) taught Men to serve him after this manner.

When God saw that there could be no Order nor lawful Government in those Places where his Worship and Service was not Establish'd, he resolv'd to make Laws for the preventing of Man's committing those Crimes which were the destruction of the first Age: In order whereunto he descended upon the Mountain Meropurbatet; to which Place he call'd Bremaw, to whom he appear'd in his Glory through a dark and thick Cloud, telling him, "That he was necessitated to destroy the first Age, by reason Men would not obey his Commands, which were contain'd in the Book he had given to Brammon. At the same time God gave Bremaw another Book, and commanded him to teach all things that were contain'd therein. Bremaw to Execute his Office, publish'd God's Commandments to all People on the Earth.

The Benjans call this Book *Shaster*, that is, *The Book of Written Words*, which contains three Treatises or Parts; the first whereof contains their Fundamental Laws, with an Explanation of each Commandment. The second treats of the Ceremonial Law, and teaches them the Ceremonies which are to be observ'd in their Religion. The third Treatise distinguishes all Men into certain Families or Tribes, and comprehends the Commandments of each Tribe in particular, which is all that is contain'd in the Book *Shaster*; out of which we will here set down the chief Heads thereof. The first Treatise, in which is describ'd the Fundamental Laws which Bremaw taught, contain'd the following eight.

1. *Thou shalt not kill any Creature that hath Life in it, for thou art one of the Creatures, and so is that; thou art endow'd with a Soul as that is, therefore thou shalt not take away the Life of any thing whatsoever it be, which belongs to me.*

2. *Thou shalt make a Contract with the five Senses; First with thy Eyes, that they may not see any thing that is ill. Secondly, with your Ears, that they may not hearken to any bad thing. Thirdly, with your Tongue, not to express any ill words. Fourthly, with your Pallat, that you taste nothing unclean, as Wine or the Flesh of living Creatures. Lastly, with your Hands, that they may not touch any thing to defile them.*

3. *Thou shalt exactly observe and keep all the Days*

and Times appointed for Devotion, as likewise Cleansing, with Worshipping and Praying, which thou must perform with an upright and zealous Heart.

4. *Thou shalt not give any false Testimonies, or speak Lies, by means of which thou mightest defraud thy Brother, and enrich thy self by fraudulent means, when thou Tradeest with him.*

5. *Thou shalt be merciful to the Poor according to thy Power, and assist them in their Necessities with Meat, Wood, and other things they may stand in need of for their support.*

6. *Thou shalt not oppress the Poor, and serve thy self with that Power which is given thee, to destroy thy Brother unjustly.*

7. *Thou shalt keep certain Feasts and Holidays without pampering thy Body, and feeding thy self with Lasciviousness, but on the contrary, spend certain Days in Fasting; and in stead of Sleeping over much, Watch often, to be the better prepar'd for Praying, and for the performance of all other Holy Offices.*

8. *Thou shalt not take any thing from thy Brother, whatever it be, wherewith thou art entrusted, but content thy self with what he shall give thee for thy Reward, remembering thou hast no Right to that which belongs to another.*

These eight Commandments are prescrib'd to all the four Tribes in general; but besides them they have two more, which are particular to each Tribe.

First, *Bramines* and *Schuddery*, that is the Priests and Merchants, are strictly oblig'd to observe their Religious Commandments, and have near Relation one to another in Matters of Religion, as there is between those of *Kuttery* and *Wyse*, that is the Magistrates and Handicrafts. They ascribe to the *Bramines*, which are the Priests, the first and second Commandments, because they place the chief of their Religion in these two things; first to prevent the killing of living Creatures, and next to abstain from all forbidden things, as eating of Flesh, drinking of Wine, and the like, which the *Kutteries* and *Benjans* are also strictly to observe.

They attribute particularly the third and fourth Commandments to *Schuddery*, as being very suitable to his Office, because it may possess the People with Devotion, and prevent those fraudulent Practises which are common among Traders.

To *Kuttery* they prescribe (being the Governors or Magistrates) the fifth and sixth Commandments, because they admonish the People of Love and Compassion to the Poor, well knowing that Oppression is a common Sin among those that are in Power.

They prescribe to *Wyse*, or the Handicrafts, the seventh and eighth Commandments, because those kind of People require some Days for Recreation. They are also forbidden to Steal, to which they have great temptations and opportunities, when they go to work in other Persons Houses. Lastly, notwithstanding they are oblig'd to obey all their Commandments in general, yet every Tribe observes those two which are prescrib'd them, with more Zeal than any of the rest.

The second Treatise of the Book given to Bremaw, contain'd the usual Ceremonial Institutions to be observ'd on certain Occasions, viz. the often washing of their Bodies, and anointing them with certain red Salve, the making of Offerings, and Prayers, and the manner of Marrying and Burying: Notwithstanding all which things are before declar'd at large, yet it will be requisite to give

give you an account of them, as *Henry Lord* Translated them out of their Book call'd *Shaster*, partly for their coherence in some things, and disagreeing in others.

First they are expressly commanded to wash their Bodies in a River, which as the *Benjans* relate, began in the second Age of the World, and ordain'd among other Religious Ceremonies, to mind them that the World was destroy'd once by Water for their Sins. This Ceremony is us'd after the following manner: First, they daub their Bodies all over with Mud or Dirt taken from the bottom of a River, to express thereby the natural Pollution of Man: This done, they go to the River with their Faces turn'd towards the Sun, whilst the *Bramine* with a loud voice speaks these words:

O Lord, this Man is foul and unclean like the Mud of this River, but as the Water is able to wash of this Filth, so we pray thee to cleanse him of his Sins.

This Prayer being ended, they dive three times under Water, while they are washing themselves, the *Bramine* often calls upon the Name of the River, which is call'd *Tappee*, as also some other Streams in *India*, which are held in great Veneration, because of their washing themselves therein: Among others that are thus accounted holy, are the Rivers *Ganja* and *Narboda*. Whilst the *Bramine* names these Rivers, he that washes himself throws a handful of Rice into the Priests Lap, as an Offering which they generally make to him. After which receiving an Absolution of all their sins, they depart.

Secondly, They make use of a certain red Salve or Ointment, with which they daub or anoint their Foreheads, where they stick certain Grains of Corn, signifying thereby, that God hath chosen and mark'd them as a People peculiar to him; but it serves only to preserve the memory of their Baptism: they anoint themselves several times a day, as often as they wash themselves. They utter several words, admonishing them of such things as they are commanded.

Thirdly, They are commanded to make Offerings, and say certain Prayers under the green Trees; which Custom was Instituted by *Wysse*, to whom God appear'd under a green Tree, as we have already related, commanding him to perform his Devotion in such Places.

The *Persians* call this Tree *Lul*; the *Indians*, *Kasta*; the *Portuguese*, *Arbor de Raiz*, that is, *Root-tree*, because its Boughs shooting down into the Ground, take Root, and grow up anew, so that one Tree often spreads it self into a great circumference, whereby several hundreds of Men may shade themselves under them, secure from the Heat of the Sun, and from Rain.

In one Place of this Country of *Surratte*, grows one of these Trees, from which the *Indians* dare not pluck a Leaf, fearing that they should that Year wherein they had so offended. The *Fakiers*, and other poor People, sleep under the same in the Night. They believe that great Sorrow will attend those that offer any Injury to this Tree, breaking the least Bough from it; under which when they meet, each Man brings his Offerings along with him. There they anoint their Bodies with several Ointments; and pour forth their Prayers, the number of which they express by the ringing of a Bell; and in their Prayers they crave Health, Riches, and good success in all their Undertakings. They often meet here in

great numbers, and keep great Feasts. They also build under these Trees *Pagods* or Temples to their Idols, to which they shew great Reverence.

Fourthly, They are oblig'd to say several Prayers in their Temples, which would have a greater similitude with the ordinary Worship, were they freed from certain superstitious Ceremonies to which they are oblig'd. These their Prayers chiefly consist in often calling upon the Name of God, and extolling his glorious Works. They also go in Processions, whilst their Priests sing certain Prayers at the ringing of Bells; and also making Offerings to their Images, and many such like ridiculous Ceremonies.

Fifthly, They are oblig'd to go to remote Streams, as to the *Ganga*, there to make Offerings, and to wash their Bodies; which to perform, thousands go thither every Year, carrying with them great quantities of Precious Stones, and other Riches, which they throw into the same. They account those Saints, who at their Departure have their Mouths fill'd with the Water of this *Ganga*, or the Roof of their Mouths only moistned with the same.

Sixthly, They have another sort of Worship, which consists in calling upon their Saints, to whom they ascribe the Power of effecting and prospering all their Undertakings: Therefore those that desire to be happy in the State of Matrimony, call upon *Hurmunt*; those that go about Building, Pray to *Gunnes*; in Sickness they call upon *Vegenant*; the Soldiers which desire to be Victors, appeal to *Bimohem*; the poor and decrepit, to *Syer*; and those which live happily, implore *Nykasser*.

Seventhly, They are oblig'd by virtue of the Law, to worship God as soon as any of his Creatures appears to them after Sun-rising. This Religious Ceremony and Sign of their Devotion, they generally shew to the Sun and Moon, which they call the two Eyes of God. They also respect certain Beasts, which they account more clean than others, as Goats and Buffalo's, to which they ascribe such innocence and goodness, that they rub the Floors of their Chambers with the Dung of these Beasts, fancying that thereby they are made Holy.

Lastly, It is to be observ'd, that the manner of Baptizing and giving of Names to their Children, is not one and the same with the Tribe of the *Bramines*, as with all the rest, who only wash their Children with Water, and afterwards one of their Relations taking a Pen, seemingly writes upon the Babes Forehead, and saith this short Prayer, *Lord, do thou write good things on this Childs Forehead*; whereupon all those that are present cry, *We wish this may be effected*: which done, they name the Child, and anoint its Temples with red Salve, to the end every one may know it is receiv'd into the Church, and mark'd for one of the Children of God; thus ending their Ceremony.

But the Children of the *Bramines* are not only wash'd as the others, but anointed with Oyl, whilst the Priest utters the following words: *O Lord, we present thee this Child, born of a holy Tribe, anointed with Oyl, and wash'd with Water*. Besides, they use several other Ceremonies; after which they Pray, that the Child may be a zealous observer of the Lives of the *Bramines*, and set down exactly the Hour and Minute of the Childs Birth, and observe under what Planet it is born, that so they may know whether it shall be happy or unhappy,

happy, keeping the Horoscope, not shewing it to any till the Day of his Marriage, which they account the happiest Day of his Life, and then publicly declare all the Dangers he has escap'd, and those which yet threaten him.

The third Treatise of the Book which was given to *Bremaw*, describes after what manner they ought to live, what difference and distinction they must observe in those things which are mention'd in their several Tribes.

They affirm, that there can be no better way found to Govern the World, than that which was us'd in the first Age, by means of four Tribes; that is to say, to have *Bramines* to Teach the Law of God to the People; *Kutteries*, to Govern and keep the People in Obedience to the Law; *Schudderies*, or Merchants, to Trade; and lastly, *Wyfes* or Handicraft-men and Laborers, to supply others by their Labors with such Necessaries as are wanting. For this reason, by virtue of this third Treatise of the foremention'd Book, they are oblig'd, in all their Tribes, as much as in them lies, to uphold this ancient manner of Governing.

The *Bramines* is the first Tribe, and being lookt upon by the Commonalty as Priests, are of two sorts; first there are common *Bramines*, which are more in number in *India* than any other; secondly, particular *Bramines*, far lesser in number, and are by the *Benjans* call'd *Verteas*, by the Moors, *Scurabs*. The common sort of *Bramines* consist of seventy two Families or Tribes, who are Govern'd by so many eminent Men, who for their great Knowledge are highly esteem'd amongst them; they call them Soothsayers of such and such and such a Place where they reside. The chiefest of them bears the Name of *Vikalnagranager*, that is, Soothsayer of *Vikalnagra*, a City so call'd. Likewise the next are denominated from the Places of their Abode; by which means the seventy two Tribes are distinguish'd.

What concerns the Offices or Employments, of these *Bramines*, is already related at large.

As to what concerns the peculiar *Bramines*, they are call'd *Verteas*, and are generally Persons of the Tribe of *Schuddery*, or Merchants, and are a People who out of Zeal take upon them this Religious Office. They go Habited in white Woollen Cloth, which comes down to the Calves of their Legs, the remaining part of their Legs being naked. They never cover their Heads, as a Testimony of their Obedience and Reverence they shew to God: nor do they shave their Heads, but pull it out by the Roots, except a little upon the Crown of the Head. They also pull out their Beards after the same manner. There are several sorts of these *Bramines*, whereof some are call'd *Sonkaes*, which never go to the Temples, but perform their Religious Offices by themselves. Another sort nam'd *Tappaes*, say their Prayers in the Temples. A third sort call'd *Kurthurs*, worship God in private without any Company. The fourth sort are call'd *Onkelaus*, which admit of no Images. The fifth sort, which is the strictest of all, bear the Name of *Pushaleaus*; these have a certain Festival Day nam'd *Putcheson*, which they keep every Month for five Days together; but between each Day of these five they observe a Time to Fast in. This Feast is generally kept in a Person of great Quality's House, and Charitable People commonly at that time give Money to the Poor, that they may not kill any Beasts, or other Living Creature.

This Tribe is much stricter in many things than the other *Bramines*; for Marriage, which is allow'd to others, is forbidden them: and they are satisfi'd with less Meat and Drink than the rest, never eating any thing, except on the foremention'd Feast-Day, but what is given them, and never keep any thing for the next Day, or for another Meal. They preserve and hold all things that have Life in greater Veneration than the other, and never drink Water till it be boil'd, to the end the Vapor, which they account the Soul thereof, should have time to evaporate and fly out. They keep little Sticks constantly by them to spread abroad their own Dung, so to prevent the Worms which might possibly be in the same, from being trod to death. They keep Hospitals for sick and lame Fowl, which they buy for Money, and endeavor to cure them. All things are in common amongst them. They have but a slender opinion of washing themselves in Water; but rather delight in foul and dirty Bodies.

The second Tribe is that of the *Kutteries*, which derives its Name from *Kuttry*, the second Son of *Porous*: And because God had given him Power to Govern others, all Kings and Martial People pretend to be Extracted from them. The place of the Book of *Bremaw* wherein the things concerning this Tribe was describ'd, was fill'd with certain Commandments concerning Government and State-Policy, but of little consequence. These *Kutteries* may be describ'd these several ways, viz. How they were formerly in their flourishing Estate, how they liv'd after when first they began to decay, and how they live at present.

In their flourishing Estate they were Kings and Governors of the *Indians*, and especially of this Country of *Surratte*, and were at that time call'd *Rajas*, that is, King or Prince; of which some possess'd bigger Tracts of Land than others, according as they were more or less Powerful. These *Rajas* have commonly four sorts of Persons by them of Noble Aspect and Quality; the first sort whereof were *Bramines*, who by means of their Soothsayers acquainted their Kings with such Times as were by them accounted fortunate for any Design. The second was call'd *Pardon*, that is, *A Politician*, or one experienc'd in Matters of State, who dispatch'd all the King's Edicts, and had the general Care of the King's Business. The third was call'd *Moldar*, who perform'd the Office of Gentleman-Usher to the King, being continually with him and his Company. The fourth, call'd *Disnache*, manag'd all Martial Affairs, and Commanded as General over all the Militia. They say, that the *Rajas* were Extracted out of thirty six illustrious Families, some deriv'd of the Family or Tribe of *Chaurah*, others out of that call'd *Solenkees*, some of *Vaggela*, others of *Dodepuchaes*, and others from the *Paramars*; so that a Person of mean Extract can never attain to any great Dignity, but only those which were Extracted from one of these thirty six Tribes.

In this manner the *Rajas* liv'd in their flourishing Estate; as to what concerns their Fall, according to the testimony of their Histories, a certain holy and vertuous Woman, nam'd *Rannedvil*, prognosticated on her Death-bed, viz. That the State of the *Rajas* would decline under the Government of *Ravisaldee*, an eminent *Raja*; which hapned accordingly, as may appear by the following Relation.

There was formerly, as their Histories make mention, a *Raja* call'd *Syde Ravisaldee*, after whose Decease

Decease his Son built a stately Tomb, in a Place call'd *Syhepolapore*, so to express to his Successors the Affection and Reverence he bore to his Father. When this magnificent Structure was finish'd with great Labor and Charge, he consulted with the *Bramines*, and desir'd to know of them if the stately Tomb he had built would be of any long continuance, or would be subject to decay, as well as other worldly things, & by whom it should be ruin'd: Upon which a *Madewnauger*, experienc'd in the *Bramines* Art, answer'd, *That a certain Sultan call'd Alaudin, King of Dely, should ruine the same, and make great Conquest in Surratte.* Syde Ravisaldee, to prevent the ruine of this Structure, sent the *Bramine Madewnauger* with great Sums of Money to Dely, to this *Alaudin*, to obtain of him, that he would let his Fathers Bones rest, and not destroy the Temple he had built for him. But the *Bramine* coming thither, could not find any Person of that Name, in any Government or Command; but after long search, he was inform'd, that a certain Wood-cutter living there had a Son of that Name; whereupon going to this Man, who was extremely amaz'd to see him, he related to him his Journey, whilst the Son of *Alaudin* standing behind his Father, was preparing a Dish of Goats-flesh. The *Bramine* going to him, told him of the good Fortune that should attend him, and that on a certain Day he would come to be King of Dely, and make huge Conquests in *Surratte*; and that Syde Ravisaldee had sent to proffer him a great Sum of Money, requesting, that when he should be Victor, he would be pleas'd to defend the Temple which he had built as a Monument over his Fathers Grave at *Syhepolapore*. *Alaudin* made this Answer, *That it was beyond all possibility he should be so powerful, and attain such great Fortunes, yet nevertheless, if the Heavens had ordain'd it, it was not possible to prevent it, and it would be impossible for him to defend that Temple.* He also generously refus'd the Presents and the Money which the *Bramine* proffer'd him; but his Father and Mother, whom his Necessity gave good Advice to, and knew better than he what was good for them, perswaded him to receive the Presents, partly to relieve themselves out of the present Indigency in which they were, and make use thereof, as an Instrument to attain to those things which were Prophesied. *Alaudin* hereupon liking their Advice, receiv'd them, and gave to the *Bramine* a written Paper to this effect: *That since the Heavens had appointed he should fetch some Stones from this Structure, he would only take them from one Corner, without ruining it, as well to perform that which was foretold him, as to answer the Requests of Syde Ravisaldee.*

With this Money *Alaudin* rais'd a considerable number of Soldiers, and happily succeeded in all his Enterprizes, insomuch that being press'd forward by his good success, and emboldned by the Prophesie, that he should do such valiant Exploits, he at last attain'd to be King of Dely, conquer'd *Surratte*, and perform'd that which he had promis'd Syde Ravisaldee; and also ruin'd many *Rajas*, to the great prejudice of the State of the *Benjans*, who then began to decline. But at last being wearied with the toil and care of War, which continu'd a long time, and was very troublesome, because many *Rajas* retreated into inaccessible Places, he appointed one *Futterkon* to compleat his Victories.

Alaudin seeing that Fortune had rais'd him from nothing to the highest Degree of Honor, he resolv'd to share his Happiness with him who had

the least thoughts thereof, and seriously considering thereupon a whole Night, he concluded to give the Government of all those Places which he possess'd in *Surratte*, to the first that should come and offer him any Presents; when, just as if it had been appointed, *Futterkon* came into his Chamber to proffer him a Glass of Wine; which *Alaudin* receiv'd with great joy, and immediately in the Face of his whole Army declar'd *Futterkon* Successor of all those Dominions which he had or should attain, and commanded all his Officers to shew him the Respect due to him as his Successor, and to obey and assist him in all things which were necessary for the carrying on and finishing the already begun Conquests. After which *Alaudin* retir'd to Dely, whilst *Futterkon* prosecuted his Conquests of *Surratte*, which the other *Mahumetans* that succeeded him in the Government of his Dominions compleated, to the destruction of the Realm of the *Benjans*.

As to what concerns their present Condition, some *Rajas* that were in a good Condition, and others that retir'd into the middle of the Country, into Places which could not be conquer'd, are yet in Being, and Rob those Caravans which Travel by the Places of their Residence, and often Sally out to the Gates of the most strong and populous Cities for Booty. They have many brave Soldiers that accompany them in these Enterprizes, who are by some call'd *Rasphootes*, or *Rasboten*, and *Rasbookes*, and by others *Resbuten*, *Raspouten*, *Reisbutos*, and *Ragipous*, which signifie *Kings Children*; for being of the Tribe of the *Kutteries*, in all probability they were deriv'd from those Noble Persons that were destroy'd in the Conquest of *Surratte*. Among those that were not conquer'd, and are at present living, is one *Raja Surmulgee*, whose Residence is at *Dessphaw*; another *Raja Berumshav*, at *Molere*; the *Raja Ramnagar*, *Raja Burmulgee*, and the great *Raja Rannah*, who have maintain'd many a Field-Battel against the Great Mogol's Army. There are above a hundred *Rajas* or *Pagan* Princes sprinkled up and down in this Realm, that are not under Subjection to the Great Mogol, nor pay any Tribute to him: Some of them dwell near, others a good distance from Dely, among them are fifteen or sixteen very rich and powerful, but chiefly five or six; as the *Raja* residing in the Country of *Jesselsemeer*, who formerly Reign'd as Emperor over the *Rajas*, and is said to be Extracted from King *Porous*; and likewise *Jesselingue*, and *Jessomseingue*, which are rais'd to that height, that if those three would but joyn together, they would keep the Mogol sufficiently employ'd, each of them being able in an instant to bring twenty thousand Horse into the Field, better Exercis'd and Arm'd than those of the Mogol.

The present Great Mogol's chiefest Soldiers are *Rajas*, as *Jesselingue*, *Jessomseingue*, and others, to whom he gives great Salaries, to be always prepared with a certain number of *Ragipouts*, their Subjects, and maintains and keeps them as *Omrabs*, that is to say, as other strange Lords and *Mahumetans*, sometimes among those Forces which he always has to Guard him, and sometimes in the Field. These *Rajas* are commonly oblig'd to perform the same Duties that the *Omrabs* do, that is, to be upon the Guard, though with this distinction, they do it not in any Garrisons like the *Omrabs*, but in their Tents, for they cannot brook being lock'd up twenty four hours together in a Fort; nor do they ever go into any of them, but with a

H h great

great Company of resolute Men, which have i sworn to die by them on the Spot, as it sometimes happens when any Design has been plaid upon them.

The *Mogol* is oblig'd for several Reasons to keep these *Rajas* in his Service: First, because the *Rajas* People are very warlike and valiant, and there are several of them able to bring above twenty thousand Horse into the Field. Secondly, that he may be the better able to keep in Subjection those *Rajas* which are under his Pay, and force them to pay Tribute when they refuse, or when out of fear or otherwise they will not venture out of their Country to come into the Field when the *Mogol* has occasion for them. Thirdly, to heighten or increase their Jealousies one among the other the more, by shewing greater Favor to one than to another. Fourthly, to employ them against the *Patans*, or his Enemies the *Omrabs* and Governors, in case any should offer to rebell against him. Fifthly, to use them against the King of *Golkonda*, when he refuses to pay Tribute; or against the King of *Visiapour*, when he offers to Plunder them, or bring them under his Subjection; at which time the *Mogol* cannot repose any confidence in his *Omrabs*, which are most of them *Persians*, and of another Religion, viz. not *Sounnys*, but *Chias*, as the King of *Persia*, and the King of *Golkonda* is. Sixthly, and chiefly, to employ them against the *Persians*, when any opportunity presents, for then he cannot confide in his *Omrabs*, who, as we said before, are most of them *Persians*, and consequently can have no inclination to Fight against their natural King.

The Country of the *Resbutes* borders on the side of *Persia* to the *Motages*, on the sides of the River *Indus* at the City *Cambaya*; also to the Kingdom of *Dely*, and Southerly to the Sea.

According to *Purchas*, this Country lies in the Road that leads from *Surratte* to *Agra*, and (as *Maffee* affirms) borders on the West at *Carmania*; though more probably, as *Davity* hath it, *Gedrosia*, or the Country of the *Motages* or *Nautagues*.

The Towns of this Country are *Agra*, *Crodi*, *Vamista*, *Argeng*, and *Saurou*; which last hath a very strong Castle, besides the great City *Sarruna*, from whence it is fourteen Leages to *Sinde*, the Metropolis of this Kingdom. The Inhabitants also possess several strong Places, amongst which is *Devras*.

This Country is very fruitful, and of an exceeding fat Soil, producing abundance of all sorts of Provisions, having plenty of all things on the very Mountains.

The *Resbutes*, or Subjects of these *Rajas* or *Indian* Princes, were anciently, in the time of the *Heathens*, Kings of Countries, and Peers of this Realm, who defended their Country against Invaders, maintaining a continual War; but now they live in the Mountains, maintaining Wars against the *Moors*, to avoid paying Tribute.

This Tribe hath spread it self very much, and is extremely inclin'd to Robbing and Stealing, from whence in *India* they call a Robber *Resbut* or *Rasapout*. *Ram* granted them the liberty of taking as many Wives as they pleas'd, as also other warlike Families, that so the Soldiers might not settle their Affections in one Place, but might be the freer to make Conquest, and propagate wherefore they came; for were they confin'd to one Woman, they might perhaps take her along with them to their conquer'd Places, and settling there, be unwilling to depart thence.

The *Resbutes* are a rustick, deceitful, ill-natur'd, but yet a strong, valiant, and undaunted People, fearing no Dangers, though threatned with Death; whereas other *Indian Heathens* are mean spirited and timorous, carrying their Arms in their Mouths, and esteem Railing before Fighting.

They are very famous for Robbing and Stealing; for they Plunder the Caravans, and murder all Travellers they meet with, if they make the least Resistance.

They have several little Harbors for small Barques, with which they Pyrate along the Coast.

They go naked from their Navel upwards, and wear *Turbants*, which differ in fashion from the *Mogols*.

Their chiefest and only care, from the eldest to the youngest, is how to handle a Sword well.

The *Rajas*, or Kings of the *Ragipous*, give their Subjects Lands for their Subsistence, on condition they shall always be ready to Fight when call'd to it; so that they might properly be styl'd a sort of Nobles, if the *Rajas* gave them Lands for them and their Children. They drink *Amsion* in great abundance, which they use from their Infancy; and when at any time they go to meet their Enemies, they take a double Portion: for *Amsion* emboldning, or rather inebriating, makes them fearless of any Danger; so that they maintain a Battle like so many ravenous Beasts, never retreating, but die resolutely at the Feet of their *Raja*. They want nothing but good Discipline to make them good Soldiers, for Strength and Valor they have enough. It is very pleasant to see them intoxicated with the foremention'd *Amsion*, how they embrace and bid each other farewell, like Men making account of nothing but Death: For among so many Sects of *Hindowns* or *Heathens* subject to the *Mogol*, there is only one Tribe of Soldiers or Fighting People call'd *Resbutes*, of whom the *Great Mogol*, for their Valor, and some other Reasons, is necessitated, though a *Mahumetan*, and consequently a *Heathen*, to entertain a great number in his Service, treating them like other *Omrabs*, and making use of them in his Army as if they were *Mahumetans*; nay, they are promoted to the greatest Offices, and highest Employments under the *Great Mogol*, as also under the King of *Visiapour* and *Golkonda*. Their Arms are Half-pikes, Swords or Simiters, and Shields; which being large and hollow, are fashion'd like a Bee-hive, and serve them to feed their Horses and Camels out of. Most of the *Rajas* use Horses which are swift of foot, handsome, and strong, and are always rid unshod.

The *Resbutes* eat all manner of Meat, except Beef and the Flesh of Buffalo's; which Beasts they hold in great Veneration. They drink Palm-Wine and Brandy, but not out of a Vessel out of which any other Tribes have drank before. They are all of them *Heathens*, and would never permit any *Mahumetans* to mix amongst them.

The Women resolutely leap into those Fires in which their Husbands were consum'd.

The third Tribe or Family, which is that of the *Schudderies*, derives its Name from *Schuddery*, the third Son of *Pourous* and *Parkouttee*, who was design'd for Trade; for all Traders are comprehended under that Name and Tribe.

That which the Book given to *Bremav* express concerning this Tribe, consisted only in a few Commandments, instructing them how to live Honorably in their Employments, to be Just as well

well in Words as Deeds, and not to practise any Deceit or Fraud in their Trades, either in Buying or Selling.

Amongst this Tribe are those which by the Portuguese, according to *Texeira*, are call'd *Beneans*, though he affirms their right Name to be *Vaneans*; but their common Name is *Benjans*.

Some ascribe a peculiar Country to the *Benjans*, and border the same on one side of the Kingdom of *Brampous*, from which it is separated by the River *Tynde*, and on the other at the Country *Surratte*.

The Towns of this Country are *Daytaote* near *Surratte*, and a Days Journey from *Naubonne*; *Netherbey* and *Saylote*, five Leagues from *Netherkey*.

The Country yields all sorts of Grain and Fruit in great abundance, especially Lemmons, Sugar-Canes, and Cotton.

Under the Name of *Benjans* are comprehended all those that are Merchants and Broakers; for there is nothing bought but by the Mediation and Approbation of those which are call'd *Benjans*, which in the Language of the *Brahmines* signifies *An Innocent and Just People*; for they cannot endure that a Wasp or Flye, or any other living Creature, should be hurt, enduring patiently to be beaten without resistance. They manifest themselves to be a very Just and Pious People; for which reason, and because they are well acquainted with the Country, the *English* and *Dutch* Merchants employ them as Broakers, to Buy and Sell for them. They range all over *Asia* in great numbers to Traffick, but reside chiefly in *Surratte*. Moreover, they Buy and Sell after a strange and peculiar manner, quite different from any other People; for the *Benjan* or Broaker that treats with the Seller, making a Price of the Goods, appears with a little Board full of Figures, which is ty'd about his Wafte, and laying it on his Knee, points to the number of Guilders which the Buyer is willing to give; after which the Seller in like manner expresses his Mind, by pointing to the Number which he will have for his Commodity.

Thus they Buy and Sell without speaking a word, according to the Commandments of their Law.

The fourth Tribe or Family, which is that of the *Wyfes*, hath its Denomination from *Wyse*, the fourth Son of *Pourous* and *Parkoutee*, who was sent to invent all Arts and Handicrafts; wherefore all Artists and Mechanicks are comprehended under this Tribe: The Commandments relating to them, and contain'd in the Book deliver'd to *Bremaw*, tend chiefly to instruct them how to behave themselves justly and honestly in their Employments.

The Name *Wyse* signifies *A Hireling*, or one that is us'd like a Servant, because these People work for those that have occasion for them, as *Wyse* did, and all those that deriv'd from him.

This Tribe consists of two sorts of People; for some like the *Benjans*, abstain from Flesh and Wine, or use them very sparingly: The others are the *Heathens* of *Visceraun*, which they call *Defild*, or *Unclean Pagans*, because they allow themselves the liberty of eating Flesh, Fish, and other Creatures that had Life. These are generally the Rusticks, and meanest sort of People; which are *Coulees*. And as the most zealous of these *Heathens* have the greatest resemblance in Points of their Religion with the *Kutteries*, so do they likewise agree in the number of their Tribes, which are thirty six, equal to the Trades among them.

In all Mechanical Operations they use as few Tools as is possible, performing every thing they do in a contrary manner to that of the *Europeans* and *Christians*.

This is in short the Contents of the third Treatise of the Book of *Bremaw*, concerning the four Tribes or Families, according as they live to this day.

This Book, which contain'd the Grounds of their Religion, and Rules of Government, being first given to *Bremaw*, and by him deliver'd to the *Brahmines*, who publish'd the same among the People, by teaching them the Precepts of Religion, and Rules of Life which each Tribe were to observe; in order to which, those who had Power to Govern, kept their People in subjection, causing every one duly to perform his Office; the Priests or *Brahmines* instructed the People in their Religions, the Merchants drove the Trade, and the Handicrafts follow'd each their several Callings, to the great satisfaction of all those that made use of them.

Affairs being thus manag'd in the second Age, all things went very well; Religion was strictly observ'd and honor'd, Prayers were directed to God, and the three Persons, *Bremaw*, *Wistney*, and *Ruddery*; the Banks of Rivers were frequently visited, and the daily and usual Cleansing never neglected.

But after the World increased, the Inhabitants thereof grew wicked, and degenerated from their first Principles; the *Brahmines* became Dissemblers; the *Kutteries* or Governors grew proud and ambitious, oppressing their Subjects, and abusing their Authority; the Merchants dealt fraudulently; the Handicrafts grew idle, and set too high a Price upon their Labor.

The World thus degenerating, God was extremely incens'd thereat, and descended on the Mountain *Merapurbate*, where he acquainted *Bremaw* how hainous the Sins of Mankind were, that he might admonish them to turn from their wicked Ways, and warn them of the approaching Judgments which their Offences had justly merited.

The World hearkned a while to his Admonitions; but soon after slighted them, and return'd to the commission of their former Crimes, which oblig'd *Bremaw* to intreat God for them: but God being unwilling to be reconcil'd to them, took him away, his limited time being expir'd, that so he might not be a Witness of those dreadful Judgments that soon after were to fall upon the Children of Men.

Then God acquainted *Wistney* with his Resolution to destroy all humane Creatures: wherefore *Wistney* interceded for them; but God not hearkning to him, commanded *Ruddery*, who was appointed to punish all Offenders, to raise a great Wind out of the Earth to destroy the People, and blow them away like Dust from the Ground.

Ruddery hereupon provok'd the Winds which were imprison'd in the Bowels of the Earth, causing them to break forth with great violence, insomuch that they shook the Foundations of the Earth; the Day grew as dark as the Night, the Hills and Mountains were turn'd topsie-turvy, and the River *Ganges* remov'd out of its place; so that this terrible Storm destroy'd all Mankind, except a few Persons, whom God permitted *Wistney* to preserve, for the propagating and re-peopling the World in the third Age, the second being ended in this dismal manner.

H h 2 When

When *Ruddery* had asswag'd the rage and fury of the Winds, all things were still and quiet, yet in a deplorable Condition, to see the World thus depriv'd of its Inhabitants, and utterly ruin'd; some were bruise'd against the Rocks, others lay heap'd one upon another in the Fields; which the Almighty seeing, was troubled at it, and *Ruddery* also very much griev'd to have been the Instrument of so great a Destruction.

Now since these great Misfortunes and Punishments proceeded from the bad Conduct of the Kings, and those who Govern'd, God utterly destroy'd the Tribe of the *Kutteries*. Those that were sav'd by the Prayers of *Wistney*, consisted in a small number, and were only of the three other Tribes. But because the four sorts of Tribes were so perfectly necessary for the Governing of the World, inasmuch that it could not be without them, and God had wholly destroy'd the Family of the *Kutteries*, therefore he resolv'd to renew the same by a Prince, and ordain'd that the Kings for the future should be Extracted out of the Family of the *Brahmines*, the chiefest whereof that were then living having been preserv'd by *Wistney*, were call'd *Ducerat*.

The first Child which was born after this universal Destruction, was ordain'd to be the Race of Kings and Princes; who being zealously brought up, manag'd both the Affairs of State and Religion, Governing the People with great Wisdom and Piety, according to their several Tribes; perform'd many heroick Acts, and was a Protector of all *Brahmines* and other Spiritual Persons. His Name was *Ram*, and by his just and Pious Life attain'd to that Dignity, that his Name is to this day exceedingly honor'd amongst them; for in their usual Salutations they with a loud Voice cry *Ram, Ram*, that is, *I wish you Health and all Happiness*.

'Tis certain many just and Pious Kings Reign'd after him, but as all things do daily degenerate, so in process of Time receding farther and farther from their original Purity, they grew proud and ambitious, inasmuch that they acted daily contrary to the Commandments comprehended in the Book of *Bremaw*.

These hainous Enormities did once more so highly incense the Almighty, that he gave Power to *Ruddery* to open the Earth, that it might swallow them up alive, except a few of each of the four Tribes, which he preserv'd to re-people the World anew with. And in this manner ended the third Age of the World.

Soon after God commanded that the World should be re-planted by those that were preserv'd, which was one *Kysteney* or *Kistna*, who was a famous King, Wise and Religious, and one of the most comely Persons of the former Age. He propagated Religion with great Zeal, inasmuch that during his Life there was great Reformation amongst the People, and very hopeful beginnings of Piety and Honesty.

When by *Kysteney's* coming *Wistney's* time was expir'd, God (as they relate) took him up to Heaven, there being no further need of his Service here below, because there would be no other World after this fourth Age; which, now in being, will (according to the Opinion of the *Brahmines*) last much longer than any of the former; and that after its ruine, *Ruddery* will be taken up to Heaven likewise.

They call these four Ages by four several Names, viz. the first *Kurtain*, the second *Dnau-per*, the third *Tetrajós*, and the fourth *Kolee*.

The manner of destroying this last Age will, as the *Brahmines* relate, be much more terrible than any of the former, to wit, by Fire: at what time *Ruddery* will gather all his Powers together, as absolutely necessary for the execution of so grand a Destruction. The Moon will shine red, the Beams of the Sun will be like the Flames of burning Brimstone; Thunder and Lightning will make a dreadful noise; the Sea will change into all manner of Colours, and Fire and Smoke will cover the surface of the Earth; the four Elements, of which the Heavens were first made, will maintain War against one another, and the World being thereby utterly destroy'd, will resolve into its first *Primordia*.

The World will be destroy'd by Fire, as they suppose, for this reason, That it must be extinguish'd by that which gave it beginning; and because it consists of Earth, Water, Air, and Fire, therefore it must be destroy'd by these four Elements; for the former Ages (on which this Opinion is grounded) were destroy'd, the first by Water, the second by Wind, and the third by Earth; therefore the fourth and last must be consum'd by Fire.

This being finish'd, *Ruddery* shall carry all humane Souls up to Heaven, there to rest in the Bosom of the Almighty; but all Bodies will decay: for they deny the Resurrection of the Body, affirming, That Heaven is too pure a Place for such gross and unclean Bodies.

The Kingdom or Territory of *Chandish* or *Sanda*.

THe Kingdom or Territory of *Chandish*, otherwise call'd *Sanda*, is by *Robert Covert* call'd *The Land of Heathens*, or *Country of the Great Can of Canouwe*, formerly the Overseer of the Great Mogol's High-ways.

Farrick calls this Country, or a great part of it, *The Kingdom of Brampour*, or *Brampore*, or *Baram-pour*, from its Metropolis. It borders in the West, on the Kingdom of *Surratte*; in the South, at *Dekan*, having the Dukedom of *Parthapsha* between; in the North, at the Provinces *Chitor* and *Malway*; and in the East, at *Berar*. A certain English Writer borders the same on the one side, upon the Kingdom of the *Benjans*, from which it is separated by the *Tynde* or *Tasy*; and on the other side, upon

the Country of *Bulloits*, having the great Stream *Andre* between; and is suppos'd to lie in 28 Degrees Northern Latitude.

Terry affirms this Kingdom to be a mighty and populous Country, and the South part of the Mogol's Dominions: It is divided in the middle by the River *Tynde* or *Tasy*, which makes the Country conveniently pleasant and fruitful about those Places through which it flows, though for the most part it is a barren, unwholesome, sandy, and dry Tract of Land: the Metropolis thereof is call'd *Brampore*, or *Barampour*; by *Herbert* and *Farrick*, *Breampour*, and lies in 28 Degrees and 3 Minutes Northern Latitude, 220 Miles Eastward from *Surratte*, 420 from *Asmeer*, and 100 from *Agra*.

Herbert

Herbert holds the same to be the ancient City *Baramatis* of *Ptolomy*, and signifies *Brachmans Pous*, or *The City of the Brachmans*, because it was formerly, and is still to this day, an University of the *Brachmines*, *Jogues*, or *Gymnosophists*. The City lies low in a healthful and spacious Plain; it hath many Streets, but very narrow; their Houses are indifferent handfom, though low. *Purchas* renders the same to be a very fair City, much bigger than *London*, and the most famous and richest which the *Mogol* possesses. On the North-East side of the City is a large strong Castle or Fort, on the Banks of the Stream *Tapy*.

This City was formerly the Metropolis and Residence of the King of *Dekan*, who was in process of time driven from thence.

Not far from thence is a Garden or *Chan Channa*, in which are many delightful Springs and Fountains. The City is for the most part inhabited by *Benjans*. Before the Town, in the River *Tapa* stands an Elephant, most curiously Carv'd of Marble, which the *Benjans* worship.

Anno 1600. the Great Mogol *Ekbar*, after having conquer'd the Kingdom of *Dekan*, made himself Master of this City *Brampour*, which was then desolate and deserted by King *Miram*, who was fled to the Fort *Sye*; which for its Situation and Strength is the most considerable of all the Country, and impregnable: for it lies on the top of a high Mountain, and is three Leagues in circumference, surrounded with three Walls, which are so made, that the one may conveniently defend the other: for though *Ekbar* besieg'd King *Miram* with a hundred thousand Men, yet he could not conquer the same by Force, but only by Policy and Treachery.

In this Castle were anciently kept, according to the Custom of the Country, seven Kings with their Families and Retinues, which never came from thence, except that King of the Country which was nearest related to him, dy'd without a Male-Issue. Within it is a Fountain of fresh Water.

The other Towns of this Country are *Saddise*, lying near the River *Tynde*, nine Leagues from the City *Netherbey*, and two Days Journey from *Brampour*; the next is *Caddor*, fifteen Leagues from *Brampour*, on the side of the *Bulloits* Country; then follows *Sambon*, fourteen Leagues from *Caddor*; *Kanowe*, a great City, three days Journey from *Caddor*; fourteen Leagues farther flows the great River *Andere*, which runs to *Bengala*, where the utmost Limits of the *Heathens* terminate; and crossing this River you go out of the *Heathens* Country into that of the *Bulloits*.

Five Leagues Journey from *Agra* is a Castle call'd *Hoffer*, the most eminent, and the strongest of all the Province of *Chandish*; it is built on the top of a high and steep Mountain, incredibly fortifi'd by Nature, and able to contain forty thousand Horse: in the middle of it are Springs which water the Mountain, and make the Earth so fruitful in the production of Grass, Herbs, and Corn, that there is no want either of Provisions or other Necessaries: it is also Planted round about with very fine Brass Guns, which were brought thither by the last King of *Surratte*. But the Water which springs out of this Mountain is very unwholsom to drink, and causes Worms to grow in the Legs; which was the only Instrument whereby *Ekbar* conquer'd this Place.

The Inhabitants of *Brampour* are very affable

and courteous, occasion'd perhaps by their conversing commonly with many of the Nobility, by whose Example the Vulgar are very much civiliz'd. Every Person may Hunt freely, without any interruption; and those that will not go on foot, may be furnish'd with a Horse at a very low Rate.

The Inhabitants of *Kanowe* drive a great Trade in Clothes, Swords, Musquets, and a certain Fruit to Dye withal; and those of *Brampour* in Cloth of Gold and Silver, Silks, and Woollen Cloth.

The Country is sufficiently fortifi'd against an Enemy; for Anno 1609. the King of *Kanowe* came with an Army of fifty thousand Elephants, thirty thousand Horse, ten thousand Camels, and three thousand Dromedaries, to attack the same. It is at this day Govern'd by a Substitute of the Great Mogol's.

The Inhabitants are *Heathens*, and worship the Sun as their Supreme God: They eat not the Flesh of any living Creature, according to the manner of the *Pythagoreans*. They adore all Creatures as Gods, and worship that Beast they meet with first in the Morning for their God all that Day.

Anno 1600. the City of *Brampour*, with the whole Kingdom, and Fort of *Sye*, was conquer'd by the Great Mogol *Ekbar*: for at the coming of *Ekbar* with his Army, after having conquer'd the Kingdom of *Dekan*, King *Miram* deserted the City of *Brampour*, and fled with all the Inhabitants and their Goods to the Fort *Sye*, so that *Ekbar* got nothing but the empty City, and therefore went from thence to *Sye* with an Army of 200000 Men. The Fortress was plentifully stor'd for many Years with Wood, Corn, and other Provisions; for sixty thousand Men, and was fortifi'd with three thousand Pieces of Ordnance. In the Fort was, besides King *Miram*, and the seven other Heroick Princes, which though of the *Mahumetan* Religion, yet Extracted *Portuguese*; who having the sole Conduct of this War, fortifi'd the Fort with no less Care than Art; so that the *Mogol's* Labor, though he had besieg'd the Fort with two hundred thousand, was all in vain; for the Besieged, by the convenient Situation of the Fort, their continual discharging of great Guns, and prudent management of Affairs, they prevented him from taking the same by Storm. When *Ekbar* saw that it was impossible to Conquer the Fort by Force, he resolv'd to try what he could do by Policy; wherefore he endeavor'd to attain his Ends by Money and Presents, and desir'd to enter into Conference with King *Miram*, swearing by his Head, the greatest Oath imaginable, that immediately after he had spoken with him, he should return in safety to the Fort again. *Miram* being doubtful what might be the Event of this Business, entred into Counsel with his Officers about it; where the *Abyssinian* Commanders, and seven other Princes, judg'd it altogether inconvenient for him to go out of the Castle: but others, who were entic'd thereto by Bribery, seem'd to be quite of another Opinion; whose Advice he following, went out of the Fort, having upon him a Garment in fashion of a Cloke, which reach'd down to his Knees, as a testimony of his Submission: Coming to the Great Mogol, whom he found sitting like an Image, yet with a smiling Countenance, he bid him welcom three times; upon which *Miram* approaching nearer to him, bow'd down his Head,

The Empire of the Great Mogol.

Head, when one of the *Mogol's* Princes taking hold of him, threw him on the Ground; to which rude Affront 'twas judg'd *Ekbar* consented, notwithstanding he seemingly reprehended him for his rashness, and mildly perswaded *Miram* to send Letters to the Watches which Guarded the outward Walls: After which *Miram* requir'd liberty to return to the Castle; but *Ekbar* not regarding, his Oath, would not permit him to go back again. The *Abyssinian* Governor was no sooner inform'd of what had pass'd, but he sent his Son with a Letter to the *Mogol*; in which he tax'd him with Injustice, for detaining *Miram* contrary to his Oath, advising him to let him return peaceably according to his Promise. The *Mogol* hereby understanding, that the whole management of Affairs were left to the Discretion of this *Abyssinian*, thought if he could but corrupt him, the Place might be easily subdu'd; wherefore he ask'd the Son, If his Father would not come thither, in case King *Miram* should command him? To which the Youth boldly reply'd, *That his Father was no such Person as he took him for, neither would he leave his Castle to come and Consult with him; that he must in vain expect to obtain the Fort with his Father's Consent; and if he would not release Miram, yet there should not long want a Successor.* Which confident Answer so incens'd *Ekbar*, that he caus'd the young Man immediately to be Stabb'd: which when his Father had notice of, he presently sent the *Mogol* word, That he would beg of the Gods never to behold the Face of such a perfidious Prince; and afterwards taking his Sash in his Hand, he went

amongst the Soldiers, and thus bespake them: *Oh Brothers, the Winter approaches, which will drive the Mogol from the Siege, and, to avoid their utter Ruin, force them all to retire home: None but God shall ever be able to Conquer this Place, unless the Inhabitants thereof will surrender the same; therefore resolve valiantly to defend the same.* Having ended this Speech, he went and Strangled himself immediately. After his Decease the Inhabitants defending the Place for some time, kept the *Mogol* continually employ'd; who, after he had us'd all possible means in vain, having no great Guns at hand wherewith to batter down the Walls, at last resolv'd to try if he could purchase the Inhabitants to a Surrender by great Sums of Money; which to accomplish, he sent to the Governors very considerable Presents of Gold and Silver; whereby he did so cool and abate their Courage, that none of the seven Successors of the Realm durst assume the Government; for they perceiving the Generals to be fearful, and their Courage no longer to exert it self, could foresee and expect nothing but the sudden loss of the Place; and accordingly it so fell out: for after a few Days the Fort was surrendered, and with it the whole Kingdom was subjected to the *Mogol*, who got peaceable possession thereof, with an invaluable Treasure. He received all the Inhabitants favourably, except the imprison'd King and the seven successive Princes, whom he dispersed into several Provinces, allowing King *Miram* three thousand, and each of the other two thousand Ducats *per Annum* for their Maintenance.

The Province of Berar and Narvar.

THis Country of *Berar* lies on the South side of the Kingdom of *Chandry*, and Borders on *Surratte* and the Mountains of *Rana*. The Metropolis bears the Name of

Shapore. The Province of *Narvar* is moistned by a great River, which discharges its Water into the *Ganges*. The Chief City is call'd *Gehud*.

The Province of Gwalior or Gualier.

THe Province of *Gwalior* or *Gualior*, otherwise *Gualier*, hath a City which bears the same Name.

The *Mogol* hath a vast heap of Treasure, which

he keeps in this Country in a very strong Castle, Garrison'd by a Company of well Disciplin'd Soldiers, who also Guard such of the King's Prisoners as are Persons of Quality.

The Kingdom of Agra or Indostan.

THe Kingdom or Province of *Agra* is so call'd from *Agra*, the Royal Metropolis of the *Great Mogol's* whole Kingdom, besides *Dely* and *Labor*. Others call it *Indostan*, or *Indoustan*, which signifies *The Country of Indus*: for *Stan* in the Country Language is *A Country or Province*, and *Indus* is the Name of the River *Indus*, which moistens the Country. It borders on one side upon the Stream *Paddor*, which separates it from the *Henderons*, and conterminates on the other side with the River *Tamlika* or *Tamlou*, which is a Boundary between this and the Country Inhabited by the *Bulloits*.

The Metropolis bears the same Name with the Province of *Agra*, and lies in 28 Degrees and 7 Minutes North Latitude, on the Banks of the River *Femini*, which glides by its Walls, and disembogues near the City *Andakoda*, into the River *Ganges*, two days Journey from *Agra*.

According to *Herbert*, this City was formerly call'd *Nagra*, and anciently *Diomyfia*, and was built by *Bacchus*; but this seems incredulous, because within this hundred years the City *Ratipor* was far more beautiful, and bigger than that of *Agra*, which is believ'd to have had its Denomination from the River *Arrany*, which (as *Arrian* affirms) falls into the *Ganges*. It was built by King *Ekbar* after his Conquest of *Surratte*, and for its pleasant Situation made choice of for the *Mogol's* Court and chief Place of Residence. It lies almost Triangular, or (as *Herbert* saith) Semi-Circular, surrounded with a strong Walk of Free-Stone, and a Moat of a hundred Paces broad. The Circumference of the City is reckon'd to be twelve *German Miles*. The Streets, which are very straight, are dirty, and three Leagues and a half long.

In the Northern part of the City, not far from the River, lies, the great and famous Royal Castle,

or

or Residence of the Kings, which is the most beautiful and glorious Piece of Work in all Asia. It appears outwardly like a City, containing five hundred and twenty Paces in circumference. The Structure is for the most part built of Free-stone, with many Galleries and Piazzas, very stately, after the manner of the Country.

At the Entrance of this Castle stands the Royal Court of Judicature, in the Persian Tongue call'd *Diwan-chane*; before which is a large square *Maidan* or Plain, planted about with Trees; under which Persons of Quality in hot Weather walk to cool themselves. In the middle of the Plain stands a Pole, having a Bird on the top of it, at which they shoot with Bows and Arrows.

Opposite to this Court stands a large square Building call'd *Karchanay Schah*, that is, *The King's Treasure-house*, with eight Arch'd Vaults, in which are kept the greatest part of the Mogol's Treasure. Two of these Cellars are reported to be full of Gold, and two of Silver; in the seventh are kept Pearls, Gems, and other such like Rarities; and in the eighth are contain'd all such Presents as are sent from forein Princes by Ambassadors.

Behind this Treasury stands another large square Palace, with a very delightful Garden, and is call'd *Hara Michan*, that is, *The King's Womens Lodgings*; for in it are kept twelve hundred of the King's Concubines, which are guarded and waited upon by six hundred Eunuchs.

Others describe this Court thus: It is three or four Leagues in circumference, surrounded with strong Walls of red Stone, and broad Moats with Draw-Bridges; it hath four Gates, one on the North, which is very strong; the second on the West side, is call'd *Citfery*, near the *Bezar* or Market. Within this Gate is the King's Court of Judicature, where he decides all Differences; and behind that is the King's Hall, the Seat of the Vice-Roys. Within this Gate is also a Street built full of Houses, and about a Mile long. The third Gate, call'd *Achabaerbederimage*, that is, *The Gate of King Achbaer*, lies on the South side, and leads to the King's *Derbaer*, the Royal Throne, or inner Court; before which is a small Court, surrounded with Golden Rails, and cover'd on the top with Carpets, to keep off the heat of the Sun; beyond it is a Gallery, in which stands the King's Throne, adorn'd with Gold, Diamonds and Pearls, and all sorts of Precious Stones. No Person is permitted to approach this Place without being call'd, except the King's Sons (which standing near him, cool him by continual fanning of him with Fans, in the Country Language call'd *Pank-hamb*) and the Chief Secretary.

Within the foremention'd Court none are suffer'd to enter but *Ommirades* or *Omrabs*, which are Dukes and great Lords.

Opposite to this Place hang golden Bells, which are rung by those that have sustain'd any prejudice, and are thereupon admitted to speak to the King, to make their Complaints to him, but not without great danger, if their Cause be not just.

In this Place the King appears every Afternoon, between three and four a Clock, besides thousands of other People, which take their Places according to their Qualities, and with the King stay there till the Evening, hearing all forein Letters, which are read by the Secretary, and determining all other Businesses. Hither are also brought his Horses and Elephants, which are try'd by some of his Servants appointed for that pur-

pose. Within this third Gate is likewise a *Seraglio*, cover'd with a golden Roof.

The fourth Gate call'd *Eerfame*, leads to a River, along whose Banks stands a beautiful Palace, where the King Salutes the Rising-Sun every Morning, whilst the most eminent Persons of his Court standing on a rising Ground, shew him Reverence, and the *Hadyes* or Commanders of Horse, with other People, remain in the outward Court, not daring to come any farther, unless they are call'd. From hence also he beholds the Fighting with Elephants, Lions, Buffalo's, and other wild Beasts, which is perform'd every Day at Noon, except on Sundays.

In the inner Hall of the Royal Court come no People but the King's Eunuchs or Bed-chambermen, which are call'd *Godia*.

In the inner part of the Castle are two Towers, one on the *Seraglio*, and the other is built on the Treasury.

Within the Suburbs are many Courts, belonging to the *Chans* and other great Lords, very artificially built, and adorn'd with many beautiful Works; the Cielings are richly Painted with Gold and Silver, and other Colours; the Walls are hung with Tapisstry, and the Floor cover'd with rich Carpets.

In the midst of these Courts are for the most part square, or six-angled Springs, about which they Dine, and in hot Weather Bathe themselves.

In the Western part of the City, near the *Metzid Nassar*, stands a high Tower, rais'd of Camels Heads and Mortar. The ordinary Citizens Houses are but mean, yet built in good order. There are eight great Streets with Shops, besides many lesser; and also four large Arch'd Streets, each about half a Mile long, where all manner of Trades and Handicraftsmen keep their Shops, especially those that Deal in Silks and Cotton; Gold and Silver-Smiths, Shoemakers, Taylors, Coopers, Blacksmiths, and all other Trades, live each in a peculiar Corner. For travelling Merchants and others, there are eighty *Serrais* or *Karavanseraes*, which are large square Courts, inclosed with high Stone Walls, at each end whereof stands a Watch-Tower, out of which they go into the several Galleries, wherein are Lodging-Rooms, each of them having Doors to lock, and also Chimneys; there are commonly two or three Rooms one over another. Under these Chambers are great Arch'd Stables for Horses, Asses, Oxen, and Camels; and in the midst of the Yard stands a Spring with running Water, or a Vault with standing Water; they were built by the great Mogol *Ekbar*, after he had conquer'd the Kingdom of *Surratte*; and is said to have cost him two Millions and a half of *Ropias*, a *Ropia* being valu'd at 2 s. *Sterl*.

There are likewise four hundred *Hamans* or Baths, which are daily visited by several Persons, who pay each a *Sektzai* for their Entrance.

Seventy large, besides many lesser *Metzids* or Temples, are also no small Ornament to this City, especially six, which are the chief; in one of which lies Interr'd the Body of a Saint call'd *Scandar*, the Successor of *Hussain Alys* Son. This Temple possesses great Riches and Privileges, it being an *Allakapi*, or Privileg'd Place: for whosoever flies thither, though he hath committed the greatest Crime imaginable, nay, though he had attempted to kill the King himself, he is free from all Punishments as long as he can stay there: if he hath

hath Money, there is Meat brought him by the *Derwish*, who is a person which at Set-times cries the *Illa lailah illa allah*, &c. from the Temple Steeple, to gather Alms.

Not far from the *Netherland East-India* Companies Factory which they have in this City, stands a *Mezid* call'd *Fakod*; near which lies buried a Giant call'd *Baxi Schah*, of whom the *Moors* tell many incredible stories: the Grave is 36 foot long, and eight broad: on each Corner stands a great Column hung full of little Flags, on which in *Indostan* Characters stands written the Life of this mighty Heroe; and in each Pillar is a Hole, in which Lamps burn Night and Day, to the Honor of *Baxi Schah*.

This *Baxi Schah* is by the *Mahumetans* honor'd almost as high as God; for they go thither to pay their Devotions, and believe, that by Praying to him they shall immediately receive Absolution for all their Sins: they also swear by his Name.

With the *Mogol's* permission the *Benjans* have also many *Pagods* in this City.

There are four Custom-houses built in four several places of this City, where Merchants Enter and pay Custom for their Goods, and the tenth Penny of all things they carry out of the City with them.

This City is inhabited by divers Nations, but the chiefest and most eminent are the *Hassanists*, *Tartars*, *Benjans*, *Armenians*, *Turks*, *Jews*, and *Persians*, besides several *Europeans*. There are also *Portuguese*, and *Augustine Monks*.

Agra is a very populous City, and can on occasion bring two hundred and fifty thousand Men into the Field. In it is great store of Salt-petre and Indigo to be had, which the *English* and *Hollanders* carry from thence in great quantities. Not only within, but also round about the City, are very delightful Gardens, some whereof belong to the *Mogol*, who oftentimes goes to walk and Dine in them, whilst a considerable number of Women Dance naked before him.

The Jurisdiction of *Agra* from all Parts, extends twelve Days Journey through a Plain and fertile Country, which contains forty great and small Towns, and three thousand five hundred Villages. Without the City is a House wherein are kept all sorts of wild Beasts, as Elephants, Tygers, Lions, Buffalo's, and wild Bulls, which the *Mogol* keeps to sport withal, either by letting them fight one against another, or encounter with such Men as will be accounted the most valiant of the Country, or with such as are constrain'd upon forfeiture of the *Mogol's* Favor to engage with them.

About the Year 1620. the City of *Agra* was by the *Sultan Chorrorn*, *Selim's* Son, ruin'd and plunder'd a second time with far greater cruelty of the Soldiers than formerly, perhaps in revenge for the Loss which they sustain'd before the Castle, which they Storming in vain, lost many Men, who were slain by the Besieged.

Between *Agra* and *Lahor* is a Walk planted with Trees four hundred *English* Miles in length, and is by Travellers, who refresh themselves under the cool shading Trees, accounted one of the most delightful Places in the whole World, there being several brave Houses for Entertainment built along the High-way.

A League and a half from *Agra*, on the Way from *Lahor*, is a Place call'd *Tzekander*, where the *Great Mogol Ekbar* erected a great Burying-place for himself and his Successors; to which his Son

Jangheer contributed very largely: and though there had been above twenty four Millions of *Ropias* bestow'd on the same, yet it was not near finish'd in the Year 1626. The whole Structure is of hewn Stone, divided into four large Squares, each three hundred Paces: at the Corners of each stands a little Tower of colour'd Marble. It lies in the midst of a very fine Garden, surrounded with a Wall of red Stone, within which is a Turret, from which you see into a little, but exceeding delightful Garden.

The City *Fettipore*, or *Fatipor*, by *Farrick* call'd *Fateful* or *Pateful*, by *Cowert*, *Fetterbat*, and by *Herbert*, *Fettipour*, was anciently call'd *Tzikkerim*, or *Sykary*, and lies twelve *Kours*, or four Leagues from *Agra*.

This City was upon the following occasion built by the *Great Mogol Ekbar*, viz. At his Return from *Asmer*, whether he went to visit the Tomb of *Mandy*, he visited St. *Derwis*, or a poor Monk call'd *Seid Selim*, that is, *Seid Selim*, who accounted himself highly honor'd, that God had employ'd him to tell *Ekbar*, that in a short time he should be the Father of three beautiful Children; and indeed *Ekbar* to acknowledge the Kindness, would have his eldest Son call'd *Selim*, the second *Chan Morad*, or *Amurath*, and the third *The Haen Schach*, or *Daniel*: nay, this Prophecy was so acceptable to *Ekbar*, that he caus'd a fair *Mosque* to be built there, and inclos'd both that and the ancient City *Tzikkerim* or *Sykary*, with a high Wall, and from that time caus'd it to be call'd *Fettipore*, that is, *A Place of Delight*: nay, his Affections were so strongly inclin'd to this City, that he built a Palace there, and also a *Bazar* or Exchange, the fairest in all the Eastern Parts, resolving farther to make it the Metropolis of the whole Kingdom, for which it stood very convenient, being seated on the Bank of a River, yet the unwholesomeness of the Air forc'd him to leave the same: since which time it is become a ruin'd and desolate Place.

Robert Cover affirms, that this City is much bigger than *London*, and is adorn'd with a Temple very artificially built, though much decay'd.

The whole Tract of Land between this City and *Agra*, is always throng'd with People like a Market.

The City *Bian* is four Leagues from *Fatipor*; beyond which are the Towns *Ladana*, *Mosabadan*, and *Bandasen*; next lie *Asmeer* or *Esmeer*, where the *Great Mogol Ekbar* had a large House or Stable, in which he commonly kept six hundred Elephants, and a thousand Horses.

The City *Asmeer* lies in 35 Degrees and 15 Minutes Northern Latitude, on a high and inaccessible Mountain, twenty five Leagues from *Agra*. The greatest part of the City lies at the foot of the Mountain, well built, but ill fortifi'd; notwithstanding the Wall is of good Stone. A Prophet, one of *Mahomet's* Disciples, lies buried there in a stately Tomb, to which belong three pleasant Yards, pav'd with Free-stone, polish'd after the *Persian* manner.

Not far from hence is *Godach*, formerly the Residence of an eminent and very valiant *Rasboun*.

Some place the City *Fatipor* in the Province of *Bando*.

At every half Leagues distance between *Agra* and *Asmeer*, stands a Pillar or Column, resembling those which the *Romans* us'd to erect at the distance of a thousand Paces. At the end of every twenty

twenty five Mile there is an Inn or Place of Entertainment for Men and Horse, where certain Women constantly give their attendance, and get ready such Victuals for every one as they desire, for which, and their Horse-meat, they pay Three pence.

There are also fair Houses at every ten Miles distance, which were built by the Great Mogol Ekbar for the convenience of his Women, when he took a Journey to *Asmeer* to visit the Tomb of *Mandy*, Mahomet's Disciple.

The whole Country being water'd by the Stream of *Jemna*, aboundeth with Corn, Lemmons, Oranges, Cherries, Pears, Apples, Plums, and other Fruit; amongst which are Grapes, which being preserv'd, are as big as *Damas* Prunes. There also grows abundance of *Anil*, or Indico, and store of Cotton. Saltpetre is likewise very plentiful here; and all sorts of Poultry, Falcons, Pheasants, Partridges, Hearn, and Wild-ducks. Here are also great store of Goats, Cows, and Hogs; and Fish in such abundance, that Eighteen pence will purchase enough to feed three hundred Men.

In *Agra* are generally kept four Markets, where besides Provisions, divers other Goods are sold. From *Persia* and *China* are Transported hither considerable Quantities of Gold and Silver Cloths, which though slighter, are yet dearer than those of *Europe*.

In this City, as also in *Lahor*, the Inhabitants drive a great Trade in *Anil*, or Indico; and at

Bandason there is vast quantities of Coarse Wooll, Cotton, Lances, Bowes, Javelins, Swords, and other Arms. In *Lahor* are commonly kept two Markets: The Inhabitants drive also a great Trade to Foreign Parts.

When the King resides at *Agra*, no Stranger is permitted to stay there above twenty four Hours, unless they give him an account of their Business, and of what Quality and Country they are; but none are permitted to see him without a Present.

In this City the *Netherlanders* keep a Factory for their *East-India Company*, who maintain four or five Persons, which formerly made a great advantage on Scarlet Cloth, great and small Looking-glasses, and other Merchandises; and also by buying of Indico, which grows about *Agra*, but especially at *Bianes*, two days Journey from thence, whither travelling twice a Year, they have built a Lodge or Store-house there, where they buy in all those Stuffs or Cloths which come from *Felapour* and *Laknao*, about six or eight days Journey from *Agra*. But at this time it is said the Gain is nothing so considerable; whether it be because the *Armenians* drive that Trade themselves; or because *Agra* lies so far from *Suratte*, that one Accident or other doth generally befall their Caravans, which are constrain'd to travel by the City *Amadabad*, through the *Raja's* Country, to avoid the bad Ways and Mountains which lye on the side of *Gowaleor* and *Brampour*, which is the shortest way.

The Country of *Bulloits*.

THE *Bulloits*, which by *Robert Covert* are call'd *Pythagoreans*, border on one side at the River *Andere*, which separates them from the Country of *Kanaree* or *Brampour*, otherwise *Chandisch* and *Suratte*; and on the other side, at the River *Tamlao* or *Tamliko*, which is the Boundary between them and the Kingdom of *Agra*. The Towns of this Country are *Gorra*, *Sandaye*, *Erasmie*, *Zingrene*, *Barrandon*, *Tranado*, *Zajoberdee*, and *Haud*.

Gorra lieth a days Journey from the River *Andere*, and is about two Leagues in Circumference. Two of the King's Sons formerly maintain'd a long War about this City, till *Theile* King of *Ostlohm* obtain'd the Victory; and after a seven years peaceable possession thereof, he was also conquer'd by the Great Mogol, the sixth of *Tamerlain's* Successors, who made himself absolute Master of all this Country.

Two days Journey from *Gorra* is the City *Sandaye*; beyond which, about twenty two Leagues further, lies *Erasmie*; and seven Leagues further, *Zingrene*, eight Leagues from which is the City of *Barrandon*. After six days Journey from hence, through a thick Wood, you come to the City *Tranado*; eight Leagues beyond which is *Zajoberdee*; and nine Leagues further, *Haud*, which hath a Castle built on a Rock, and fortified with many Guns. A days Journey from thence flows the River *Tamliko*, which falls into the *Indus* at the Place where it separates the *Indostans* from the *Bulloits*.

In this Country, near the City *Zajoberdee*, is great plenty of Corn; and about *Zingrene*, great abundance of Oats and Beasts: but especially near *Sandaye*, where the Fruit call'd *Mangas*, and Sugar-canes, grow in such abundance, that they give them to their Horses in stead of Hay. Sheep are here in incredible numbers, whose Wooll being like the *Spanish*, is by the Inhabitants us'd to make Cloth. The Woods abound with Elephants, Lions Tygers, Apes, and other Beasts. There are Inns in most Places where Horses, Camels, and other Beasts are set up, and fed, at the Expence of the Publick, without any Charge to the Traveller. In the City of *Gorra* are kept four Publick Schools.

The *Bulloits* were formerly a deceitful and cruel People: At this day they retain that barbarous Custom of burning the Women alive after their Husbands decease; but if any Woman refuse thus brutishly to sacrifice her self, they then cause her Hair to be cut off, and clothe her in Black; and she is ever after accounted so ignominious and dishonorable, that not the meanest Person will vouchsafe to assist or visit her.

In *Sandaye* is great store of Wooll and Cotton; with abundance of Swords, Lances, and other Weapons. Many Merchants have likewise recourse to this City, as *Benjans*, *Mesulipatans*; and great Caravans come to *Barrandon*, where are sold all sorts of Arms, Hats made of Wooll, and Elephants Teeth.

The Province of the *Hendowns*, or *Hindous*.

THE Country of the *Hendowns*, or *Hindous*, hath on the one side the Kingdom of *Agra*, or *Indostan*, where it is separated by the River *Paddar*, (which also divides the Country *Zurratte*, and discharges it self into the *Persian Gulph*.) On the North it conterminates with the Kingdom of *Multan*; or, as others affirm, they Inhabit the Northern Parts of *Asmeer*, and those Parts that lye next to *Multan*. They are also spread through all *Surratte*, and are employ'd as Soldiers to Garrison Towns and Fortresses, they being stout and undaunted People, and not inferior to the *Rasspotes* and *Patannes*.

The Metropolis, according to *Darviti*, is *Hendowne*, which bears the same Denomination with the whole Country: The next Town is *Rimala*, and the great City *Mearta*: then follows *Towri*, and about twenty two Leagues from thence, the City *Geissemer*, seated in a very delightful Place. The Country yields plenty of Corn, Cotton,

Fodder for Beasts, and abounds with Sheep and Fowls. The Inhabitants are generally great Robbers. They dress and eat their Meat in a round spot of Ground, into which, while they are about preparing and eating their Food, they suffer no other Person to come. The Women from their Infancy wear little Silver, Copper, and Iron Chains about their Legs, and Pendants in their Ears, (in which they make holes as big as they may easily thrust their Fingers through) and Armlets from their Wrists up to their Elbows.

In *Mearta* are weekly kept seven Markets, where they drive a great Trade in Indico, Callico, and Woollen Cloth; as also at *Gajmeer*.

Moreover, the *Hindous*, though abstracted from *Heathens*, eat all sorts of Meats, both Flesh and Fish, except that of an Ox or Cow. When they pray, they strip themselves stark naked, and maintain a Doctrine different from the *Benjans*.

The Province of *Sanbat*, or *Sanbal*, and *Bakar*.

THE Province of *Sanbat*, or *Sanbal*, or *Sanbe*, borders on the North at *Bakar*; on the West, at that of *Agra*; and is separated on the South, by the River *Femni*, from the Province of *Narvar*. Some, as *Herbert*, call this Province *Doab*, that is, *Between the Waters or Streams*; for *Ab* in the *Persian* Tongue signifies *Water*, and *Do*, *Between*. It lies triangular, and is encompass'd by the Streams *Ganges* and *Femni*, which make the Country very fruitful, and 'twas anciently mighty Populous. The Metropolis is also call'd *Sanbat*.

In this Province, twenty five Leagues from the City *Agra*, near the Place where the *Femni* falls into the *Ganges*, lies a stately Palace, now call'd *Helabassa*, but formerly *Praye*, and founded by the *Rajas* of that Place, in testimony of their Subjection to *Echar*, when they submitted themselves to his Jurisdiction. The most remarkable thing near this Palace is a large and dark Valley, wherein are kept, as precious Relicks, some Images, which the Inhabitants affirm to be of *Adam*, *Eve*, *Seth*, *Enoch*, *Methusalem*, and others, which, as they relate, liv'd in this Place. Great Companies of *Benjans* come daily hither from all Parts, to bless themselves here, and purifie or wash them-

selves from all their Sins in the River *Ganges*, which they account Holy. They shave off all their Hair, and ease themselves thereof, as an unclean and unnecessary Burden, and promise to themselves great Benefits by the loss thereof. The Palace is surrounded with a treble Wall, whereof the first is of square Red Stones, the second of White, and comprehends an Obelisk of seventy two Foot high, erected by *Alexander the Great*. The King spent above twelve hundred thousand *Ropias* to build this Palace, of which the Kings of *Patan* have often endeavor'd to make themselves Masters, because of the conveniency of the Rivers which are so near it. There is also a Sanctified Tree, which the Kings of *Patan* have endeavor'd to root out, but could never attain to it.

Near *Helabas* is a magnificent Tomb, which King *Sanghir* built in honour to his first Wife, the *Raja Maminseng's* Daughter, who poyson'd herself when she heard of her Son *Sultan Gofrow's* Insurrection.

The Territory of *Bakar* borders on the West at the Stream *Ganges*; on the South, at *Sanbal*; on the West at *Nagrakat*: and hath *Bikanter*, or *Bikameer*, for its Metropolis.

The Province of *Nagrakat*.

THE Province of *Nagrakat*, or *Nakercut*, borders Westward at that of *Bakar*, and at the Stream *Ganges*. It is a Mountainous Country, and the utmost to the Northward of the *Mogol's* Jurisdictions.

The Metropolis, call'd also *Nagrakat*, is adorn'd with a splendid Chappel; for the Cieling and Floor is In-lay'd with Plates of Silver in divers Forms, which are continually kept scoured. It was built in honour of an Idol they call *Matta*,

which is erected in this Chappel, whither the *Indians* repair to their Devotion, and out of Zeal often cut a piece of their Tongues off, as an Offering to the Idol.

In this Province is another eminent Holy place, built on a Rock, and call'd *Fallamakee*; where from the cold Springs which run out from between the Rocks, are daily seen to arise Flashes of Fire, to which the Idolaters kneel down and worship.

The

The Provinces of *Siba*, *Kakares*, and *Gor*.

THE Province of *Siba* lieth to the Northward of *Nagrakat*, and is divided by the River *Ganges* from North to South. The Metropolis, call'd *Hardware*, is seated near the *Ganges*, which gliding thereabouts through great Rocks, soon after makes a large River. The most eminent Rock through which the *Ganges* takes its Course, hath, according to the supposition of the superstitious *Heathens*, the form or shape of a Cows Head: and they come hither daily in great numbers to wash themselves; for they ascribe a certain Divine Power to the Water, especially of the *Ganges*.

The Territory of *Kakares* lieth Northward beyond that of *Siba*, and being separated from *Tartary* by the *Caucasian* Mountains, is the utmost Northern part of the *Mogol's* Jurisdiction. The Chiefest Towns thereof are call'd *Decalce* and *Purhola*.

The County of *Gor* lieth North-east from *Kakares*, and is very Mountainous. The River *Sersily* takes its Original in this Country, and after long Course Southerly, discharges it self into the *Ganges*. The Metropolis bears also the name of *Gor*.

The Provinces of *Pitan*, *Canduana*, and *Patna*.

THE Province of *Pitan* conterminates Northwards at that of *Kakares*; Eastward, at the River *Sersily*; Southward, at the Territory of *Patna*; and Westward, at that of *Siba*. It is water'd by the Stream *Canda*, which empties it self on the Borders into the *Ganges*. The Chief City is nam'd *Pitan*.

The County of *Canduana* verges Westward on

the River *Sersily*, which divides it from *Pitan*. This and the Territory *Gor* are the furthest Limits of the *Mogol's* Jurisdiction to the North-east. The Metropolis is call'd *Carhacatenca*.

The Province of *Patna* borders Westward at the River *Ganges*; Eastwards, at *Sersily*, and the County of *Jesuat*; and Northwards, at *Pitan*.

The Territories of *Jesuat*, *Merat*, and *Udessa*.

THE Territory of *Jesuat* borders on the West at that of *Patna*; and on the East at *Merat*. The Chief City thereof is call'd *Ruiapore*.

Merat joyns on the East to *Udessa*; and on the

West, to *Jesuat*. It is a Mountainous Country, and hath *Nariel* for its Head City.

The Province of *Udessa* is the furthest part of this Jurisdiction Eastward, and hath *Jekanat* for its Metropolis.

The Kingdom of *Decan*.

THE Kingdom of *Decan* is, according to *Juan de Baroes*, generally taken for the whole Extent which the Country of *Cuncan* comprehends, because the Inhabitants call that Tract of Land *Cuncan* which extends it self along the Sea, from North to South, to the River *Aliga*; and from East to West, from the Sea to the Mountains of *Gate*: So that these People are call'd *Cuncanys*. and not, as the *Portuguese* improperly stile them, *Canariins*. But the Coast of *Decan*, which extends Eastward to the Mountains of *Gate*, is call'd *The Kingdom of Decan*; and the Inhabitants, *Decanys*: and, as *Linschot* hath it, this Country is also call'd *Ballagate*, that is, *The Upper Gate*; for *Balla* signifies *Upper*, and *Gate*, *A Mountain*. Or rather the Country of *Ballagate* (by *Ananie* call'd *Bilagate*) is that Land which extends over and among those Mountains; as appears by the Description of *Linschot*, who makes three Kingdoms of this Country, dividing it into *Ballagate*, *Decan*, and *Cuncan*.

All these three Countries, taken together, border on the North at the Kingdom of *Cambaye* or *Zurratte*, with the Stream *Bate* between both, and also at the Kingdom of *Orixa*; on the East, at the Kingdom of *Narsinge*; on the West, at the Sea; on the South, at *Canara*, being parted by the River *Aliga*.

This Country extends it self along the Sea above 250 *Italian* Miles; or, as *Ananie* saith, full

sixty two *German*: that is, from the Mouth of the Stream *Bate*, to that of *Aliga*; or rather, as *Juan de Baroes* hath it, from *Chaul* to the River *Aliga* in *Sintacora* is sixty five *Spanish* Miles. But *Texeira*, and other Modern Writers, rightly distinguish the Country of *Decan* from that of *Cuncan* or *Visapour*, by its extent to the North, calling that Country *Cuncan* which extends to the South, and that which lies more to the North, and nearer to *Cambaye*, *Decan*.

Decan borders on the North at *Cambaye*, on the East, at the Mountain of *Ballagate*; on the South, at *Cuncan*; and on the West, at the Sea. It extends from the South to the North along the Seacoast of *Sifferdan* to *Negotana*, a Tract of twenty Leagues, and runs up into the Country near *Cambaye*.

The Metropolis of *Decan*, according to *Texeira*, is call'd *Hamedanager*; by *Ananie*, and some others, singly *Danager*; by others, *Amdadanager*, who place it up in the Country, and make it the King's Residence, affirming, That he made this the Seat of his Realm, because of the pleasant Situation of the City, and the delightful Gardens about the same: Yet there are some that make *Beder*, or *Bider*, by *Barbosa* call'd *Mavider*, the Metropolis of all *Decan*, and Residence of the Kings. Next to this, is reckon'd the City of *Decan*.

In this Kingdom lies also a City built near the Sea-shore, which *Texeira* calls *Chaul*; but *Baroes*,

Chaul, by *Della Valle*, *Ciul*, and *Chaul*, and by *Barthema*, *Cenul*: which by *Castald* is taken for the ancient City *Camane* of *Ptolomy*. It lies ten Leagues to the Southward of *Bazzain*, in 19 Degrees and 50 Minutes of Northern Latitude, two Leagues from the Sea, near a River, which by the help of the Flood coming from the Sea, brings up Ships close to the Walls of the City: It runs up a great way into the Country, from whence it takes its Course, trending through Hills and Valleys, till it discharges it self into the Sea, making a spacious Haven in the midst of the Bay below the City.

The *Portuguese* have two Forts here, whereof the one was built Anno 1520. by *Diego Sequeira*, who obtain'd leave of the King for it: The other built by the *Moors*, is on the other side of the Haven, viz. on the Right hand when you enter into it. To the Southward of this Haven lies a famous Mountain, in the *Portuguese* Tongue call'd *Il Morro di Ciul*, that is, *A Member of Ciul*, which commands both the City and Harbor, having a Fortrefs built on the top, which is in a manner inaccessible, and belong'd formerly to the *Moors* of *Decan*, that is, to *Nizam Schiah* King or Lord over all the adjacent Countrey.

This Fortrefs was conquer'd by the *Portuguese*, who with discharging their Musquets at an Elephant which was by the *Moors* plac'd to defend the Gate, with a great Chain in his Mouth, so frighted him, that he remov'd to one side, and permitted the *Portuguese* to creep under his Belly, and make themselves Masters of the Place. But others relate, that the Place was taken after this manner, viz. When the *Portuguese* had first with a handful of People defeated a considerable Party of the *Moors*, and put them to flight, they retreated to the Fort *Il Morro di Ciul*, where they thought to be secure from the fury of the *Portuguese*: but an Elephant being wounded in the Battel, and retiring amongst them towards the Fort, fell down dead at the entrance of the Gate, which then could not be shut against the *Portuguese*, who by firing boldly upon their Opposers, soon made themselves Masters of the Place, which since that time they have made much stronger, and by that means defended the City *Chaul* from the continual Assaults of the *Moors*.

Pyrard tells us, That there are two Cities call'd *Chaul*, in one of which inhabit abundance of Handicrafts and Tradesmen. In this City is a famous Temple dedicated to the Goddess *Cran-gene*.

Without the City is a Toll-house: Also the Chief Church of the *Portuguese* stands near the Sea-shore, not far from which is a Cloister of the *Jesuits*, with a Church dedicated to St. *Peter*.

Southward from *Chaul*, by the Sea, lies a Place by *Barbosa* call'd *Banda*, or *Danda*; but by *Della Valle*, *Danda Rajiapor*: Near this lies the City *Ziffardan*, or *Zeserdani*, the utmost Limits of the Kingdom of *Decan*. In the same Tract, towards *Banda*, is a Bay call'd *Kelsi*, the Country on the South side whereof is very Mountainous. In *Decan* is also a City call'd *Petan*, or *Patan*, which produceth abundance of fine Callico.

The Country of *Decan* is very fertile, producing all things in great plenty, and agrees in most things with that of *Cuncan*; and the Inhabitants also agree in their Constitutions, Habits, and manner of Living: Wherefore we will here give an account of them promiscuously, and at large.

The Air at *Chaul* is more hot than cold. The Soil thereabouts plentifully produces all things except Raisins, Nuts, and Chefs-nuts. Oxen, Cows, and Horses are here in great numbers. The Inhabitants of *Decan* are call'd *Decanyns*, as those of *Cuncan*, *Cuncanyns*.

After what manner the Countries of *Decan*, *Ballagate*, and *Cuncan*, or *Visiagour*, which were formerly under the Jurisdiction of one Prince, are become subject to several Lords, I shall here give this brief Account.

About three hundred years since the King of *Dely* brought all the neighboring Kingdoms, but particularly those of *Decan*, *Cuncan*, and *Ballagate*, and the Country of *Goa*, under his Subjection: At the same time when the Country of *Cambaye* was conquer'd by the *Mahumetans*, who treated the *Reisboutes*, Inhabitants of the Country, very tyrannically.

The Kingdoms of *Ballagate* and *Decan* were formerly govern'd by *Heathen* Kings, and inhabited by a mighty People, of which the *Venasars* and *Collers*, the present Inhabitants, are Successors. They joyn themselves with the *Reisboutes*, and commit many Robberies, forcing Tribute from the Inhabitants of *Decan* and *Ballagate*, without being punish'd for the same by their King.

After the King of *Dely* had made these Conquests, the *Mogols* took up Arms, and made themselves Masters of the greatest part of *Dely*. About the same time there was an eminent Lord of *Bengale*, who, to revenge himself of his King, for putting his Bother to death unjustly, bereav'd him both of his Crown and Life, and afterwards fell into *Dely*, forc'd the *Mogols* to fly, and at the same time made himself Master of all the Country of *Ballagate* and *Cuncan*, extending to the Borders of *Cambaye*. But he not being capable of Governing so many Countries, and being also desirous of quiet, resolv'd to return back to *Bengale*, and committed the Care of Governing the Kingdoms of *Decan*, *Ballagate*, and *Cuncan*, to one of his Nephews, who being a Lover of Strangers, divided those Countries amongst several Lords of divers Nations, as *Arabians*, *Turks*, *Rumeans*, and *Cora-sons*, giving to one whom the *Portuguese* call'd *Idalcan* the Country of *Cuncan*, otherwise call'd *Visiapour*, or *Gingive*, lying eight Leagues from *Goa*. He also gave to one of his Captains, nam'd *Nizzamaluko*, the Country of *Siffardan*, which extends it self six Leagues to the North, along the Coast of *Negotana*. He divided the Kingdom of *Ballagate* into Provinces, and gave one part thereof to *Imademaluko*, another to *Coralmaluko*, and a third to *Melik Vervide*. But all these immediately rebell'd against their Lord and Benefactor, and marching to the Metropolis *Beder*, took the King Prisoner, committing him to the custody of *Melik Vervide*. They also procur'd several other *Heathen* Princes to joyn with them in this Conspiracy, amongst whom were *Mohade Kaja*, and *Veriche*, who possess'd rich Countries, replenish'd with Towns and Villages. *Amohade* got the Cities *Visiapour*, *Solapor*, and *Paranda*, lying near *Goa*; but not long after the City *Paranda* was taken by *Nizzamaluko*, and *Salapor* fell into the Hands of *Idalcan*, who was also call'd *Sabayo*, that is, Lord. He possess'd the Island *Goa*, of which the *Portuguese* afterwards made themselves Masters. His House or Palace stands yet at *Goa*, but is now converted to a House of Inquisition. The Place lying between the Great Church and the said House bears

bears the Name of *Sabayo*. *Idalcan*, who Reign'd Anno 1535. was Grandson to one of those fore-mention'd Kings.

After this Division thus made, there was a Quarrel between *Idalcan* and the King of *Narsinga*, his Neighbor; who by his Power subdu'd *Idalcan*, and the other Kings of *Decan*, made them Tributaries to him: But in process of time *Idalcan*, or his Successors, subdu'd all those Countries which were possess'd by peculiar Kings or Lords, except that of *Melik*, which the *Mogol* had conquer'd.

F. Bernier relates, That all this great Island of *Hindostan*, reckoning from the Bay of *Cambay* to that of *Bengale*, near *Fagannate*, and from thence to the Cape of *Gomori*, was all, some Mountains, some Parts only excepted, about two hundred years agoe under one particular Lord or King, who was a very great and Powerful Prince: But at present it is divided into many Dominions; and the People are likewise of several Religions. The Reason of this Division was as followeth. A certain *Raja* or King, nam'd *Ramras*, the last of those which Reign'd absolute in this Country, impatiently promoted three of his Slaves to the great Dignities, by making them Governors: The first he made Governor of a great part of that Country which the *Mogol* at present possesses in *Decan*, round about *Dauler-Abad*, from *Bider*, *Paranda*, and *Surratte*, to *Narbada*: To the second he gave the Government of all those Countries which are now comprehended in the Kingdom of *Visapour*; and to the third, that Part which is known by the name of the Kingdom of *Golkonda*. These three Slaves growing very Rich and Powerful, and being supported by many *Mogols* which were in the Service of *Ramras*, and of the same Religion with the *Persians*, agreed together to rebel against and kill their Lord and Benefactor, which having effected, they return'd into their several Dominions, each of them taking upon him the Title of *Schah*, or King. The Successors of *Ramras* finding themselves not able to engage in a War against these Usurpers, were content to retire and fear themselves in a Place call'd *Carnateck* or *Bisnaguer*, where to this day they Reign as *Rajas* or Kings. The three Slaves and their Successors defended their Kingdoms very valiantly, so long as they agreed among themselves, and assisting one another, maintain'd great Wars against the *Mogols*; but when they went about to defend their several Countries, they were immediately sensible of their Division, to their great prejudice, being soon after reduc'd under the Subjection of the *Mogols*.

Decan belong'd formerly to a peculiar King; but is at present Govern'd by one of the Great *Mogol's* Vice-Roy.

The Great *Mogol Akebar*, or *Echar*, was the first which conquer'd the Kingdom or Country of *Decan*. He sent his Son, *Sultan Morad*, Anno 1595. against *Melik Amber*, Vice-Roy of *Decan*, to whom belong'd formerly the City of *Chaul*, who setting forth from *Cambaye*, as being the nearest Place to this Province, was kill'd, with many of his Officers. After this, in the Year 1598. he sent one of his youngest Sons to maintain the Wars against *Melik*, and revenge the Death of *Sultan Morad*: And soon after he follow'd in his own Person, resolving to be present at the Conquest; but he staid about a Year in the City of *Agra*, from whence he march'd, Anno 1600. to the Kingdom of *Decan*: But the Queen of *Decan*, who Reign'd

at that time, being a Woman of great Spirit and Valour, and being also assisted by the *Portuguese*, and some great Lords, oppos'd him with so much Courage and Resolution, that many of his People were slain at their entrance into the Kingdom of *Barara*, at a Pass near the Mountains, by which they were to come into the Country of *Decan*: Yet nevertheless the *Decanyns*, after the death of this Princess, divided themselves into divers Parties, from which proceeded their overthrow and total subduction; for some being corrupted by Money, and others by Promises, they all, upon hopes of greater Employments, contributed their Assistance to the Great *Mogol* in his Conquest of the Kingdom of *Decan*. Having by this means at last reduc'd this Kingdom to his Territories, he elected one of his Sons to be his Vice-Roy, leaving with him a considerable Garrison.

Texeira says the King of *Decan* was formerly by the Inhabitants call'd *Nizam al Maluco*, that is, The Lance or Spear of the Kingdom, and also *Melik*, or *Melik*, which signifies King. *Della Valle* affirms that the right Name of the Kings of *Decan* is *Nizam Sciah*, which some translate King of the Spear, induc'd thereunto by the *Portuguese* Word *Nixe*, which signifies A Spear; but falsely, because the King calls himself *Nizam Sciah*, and not *Nize Sciah*, as this explanation requires. Others call him, according to the signification of the Word *Nizam*, King of Falcons; for *Nizam* in the Indian Tongue signifies A Falcon, or other Bird of Prey; because this King, before he was made a Governor, was perhaps Falconer to that Great King under whose Jurisdiction all this Country was; so that he retains that Name to this day.

The King which Reign'd Anno 1623. being a Child of about twelve Years of age, gave the Government of his Realm to one of his Slaves, call'd *Melik Amber*, by Extract an *Ambassine*, and of the *Mahumetan* Religion, who Govern'd with so much Policy, that this Country was more known by the Name of The Dominion of *Melik*, than that of the Kingdom of *Nizam Sciah*. He Govern'd with great Fidelity, and Obedience to the King, and not as some pretended, like a Tyrant: Neither did he keep the King as a Prisoner, though it is said by some that he design'd to marry his Daughter to the young King, that so he might the better hold his Governorship, and make his Heir his Successor. He was a Man of great Prudence and Understanding, yet not without the Name of being very wicked, and inclining to Sorcery, of which some affirm he made use to continue himself in his Princes Favor. It is also said, That for the accomplishing his Designs he would offer to the Devil several hundreds of Children that were his Slaves, with abundance of other People, hoping thereby the more easily to obtain his Desires. These and other such barbarous Wickednesses and Impieties have been reported of him.

This *Melik Amber* maintain'd at that time great Wars against the *Mogols*, not sparing his own Person, but himself engaging often very valiantly.

It is reported, That this King had a Gun of such a prodigious bigness, that it requir'd fifteen hundred Pounds of Gunpowder to Charge it; that a Man may stand upright in the same; that it is above two Spans thick; and that it cannot be remov'd without many thousands of Oxen, besides Elephants: And though it is not us'd in the



the Wars, but is kept more for Curiosity, yet nevertheless the King held the same in such esteem, that he would always have the same cover'd with

Cloth of Gold; nay he repair'd thither one Year with so much Solemnity and seeming Zeal, as if he would have worshipp'd the same.

The Kingdom of Ballagate.

THE Kingdom of Ballagate lieth between and beyond the Mountains of Gate, as some Writers affirm. These Mountains are about nine Leagues from the City Banda; they are very high, and extend from the Country of Decan to the Coast of Choromandel; they also reach to Dabul, with many Points and Inlets, which render them altogether unfit to be Travell'd over either by Men or Beasts. On that side towards

Decan is upon the top a Plain of an extraordinary compass, planted on the Way-sides with Mangas, and other Fruit-Trees.

Ballagate in the Persian Tongue signifies High Mountains; for Balla is High, and Gate, A Mountain. Some also call this Country The Kingdom of Decan. The Cities of Lissor, and Uliabad, or Dubtabad, are very famous, for the great numbers of Merchants that resort thither.

The Kingdom of Cuncan, or Visapour.

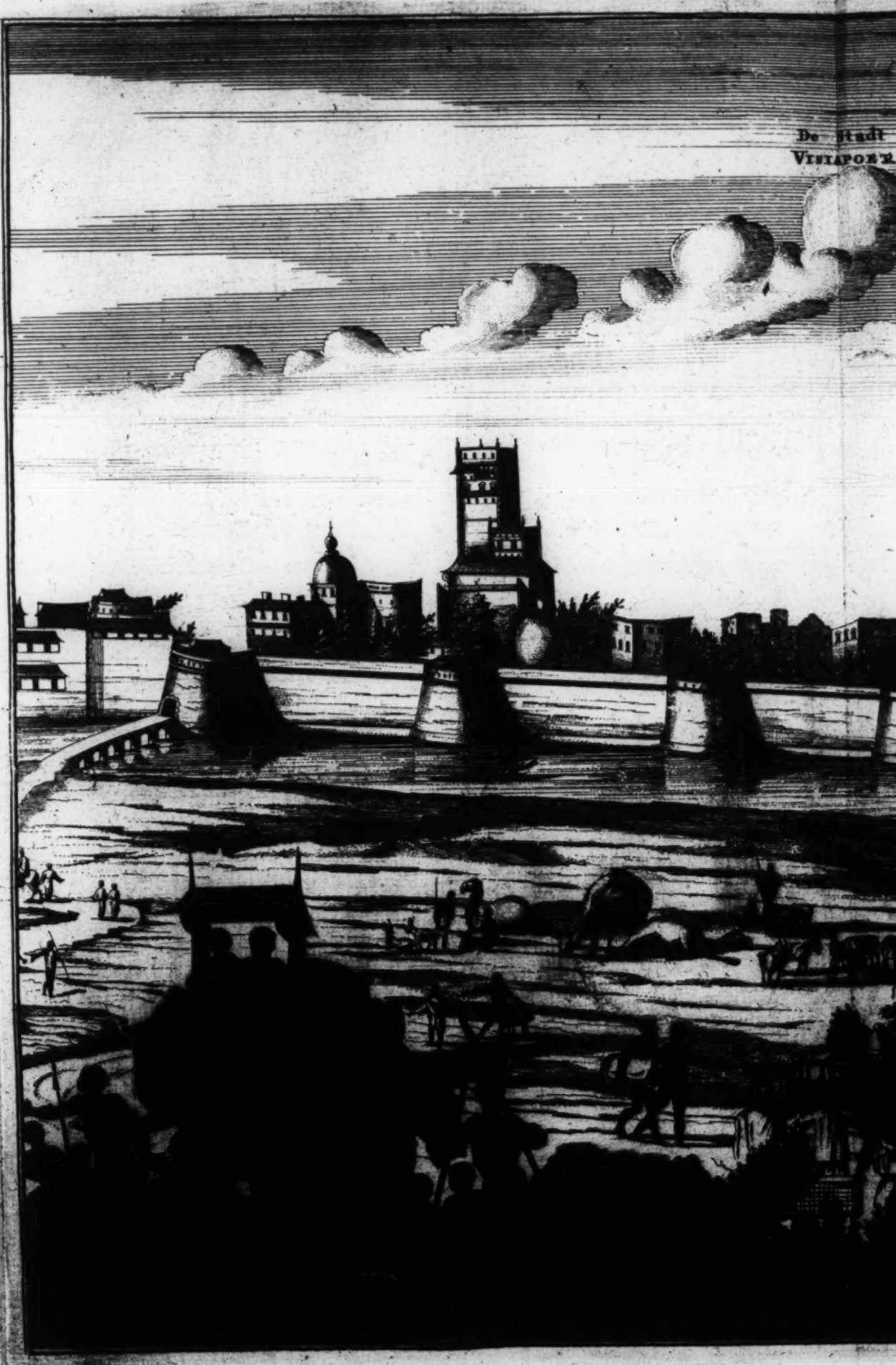
THE Kingdom of Cuncan is by Linschot call'd The Kingdom of Dialcan; and by others, from Visapour its Metropolis, The Kingdom of Visapour; and by Della Valle, The Country of Telengone, or Telanga. It takes its beginning on the Sea-shore of Ingedirva, or Angedive, twelve Leagues Southward from Goa; or, according to John de Barros, from the River Aliga in Sintacora, which is a Boundary between Cuncan and the Country of Canara, and extends Northwardly to the Land of Decan, or the Land of Siffardan, a Tract of sixty Leagues: Westward it runs to the Sea, and Eastward to the Mountains of Gate, or to the Kingdom of Bagenael, or Golconda; and is by a Stream separated from the Island Goa. Della Valle makes Telengone, the Metropolis of this Kingdom, to border Southerly next that which belongs to the Portuguese in Goa. Some reduce the City Visapour and Goa under the Province of Daman, and place the Province of Telanga much further, to the Southern part. The most eminent Sea-Towns are, Geytapour, Rasapour, Carapatan, and

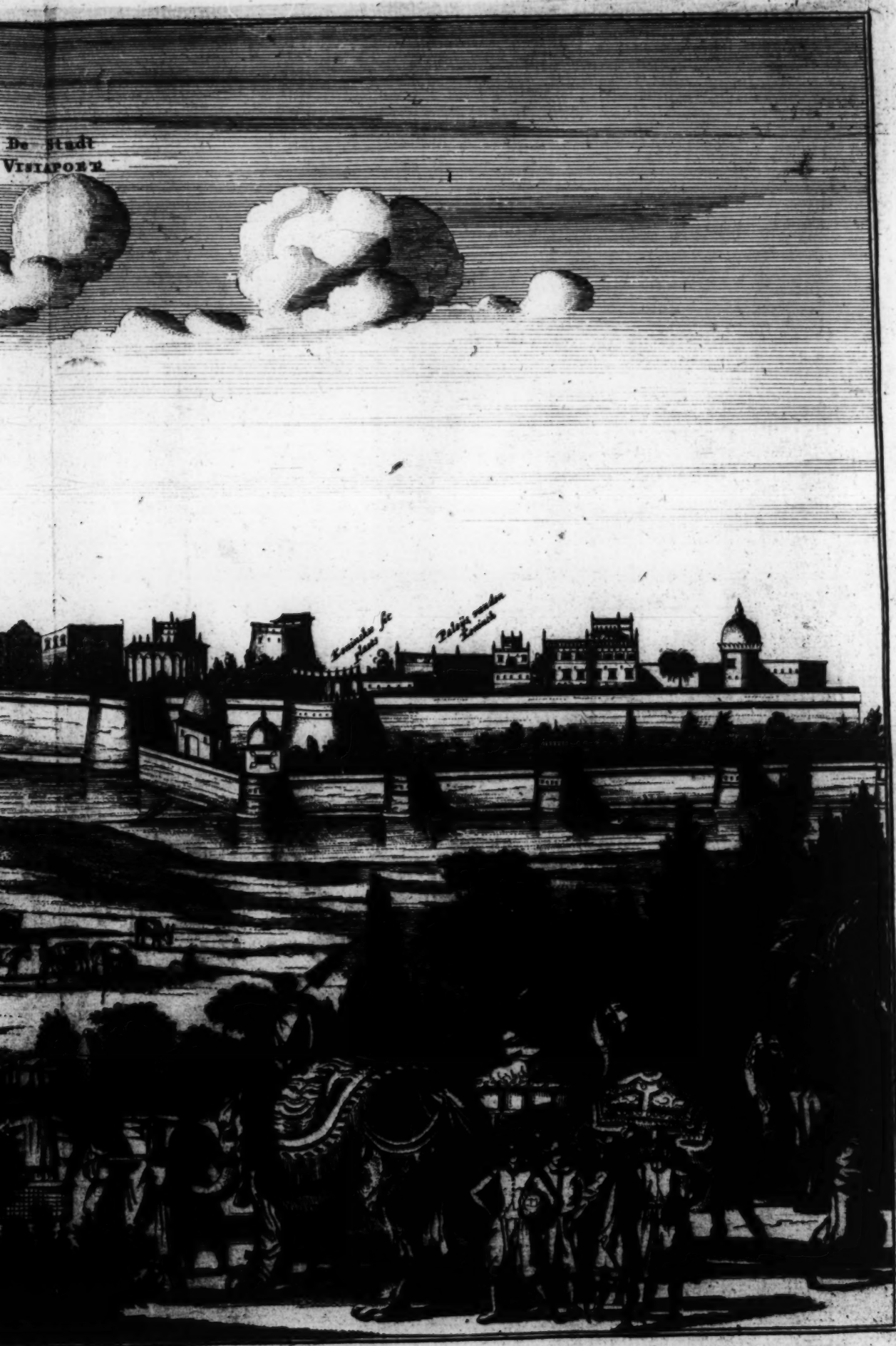
Dabul; besides which, there are several other very good Bays, Rivers, and Roads.

The Chief City of this Kingdom, the Court and Residence of the Kings, is call'd Visapour, Bizapor, and Visipor, or peculiarly Vidhikpor; notwithstanding Linschot places the King's Court at Solapor: but it is probable he keeps his Court sometimes at the one, and sometimes at the other. Visapour lies up into the Country about 30 Gau, (each Gau being three Leagues) or 90 German Miles from Dabul, and 25 from Goa. It is surrounded with high Walls of hard Stone, and deep Moats, which nevertheless are dry in several places. Round about on the Walls, and some Platforms made for that purpose, are mounted above 1000 Brass and Iron Guns, some whereof are of an incredible bigness.

The City is built after the Asian manner, having five Leagues in circumference: It hath five great Gates, viz. Schanpour, Gurapour, Abrahimpour, Alapour, and Bomnenaly. Before each Gate is a rich Trading Suburb (for in them live most of the

De Stadt
VISAPOR





the Merchants and Tradesmen) which bears the same Name with the Gate. In the middle of the City lies the Royal Palace, or Castle, enclosed with double Walls and strong Moats, planted about with 100 great and small Guns. It comprehends in its Circumference above 3000 Paces, or 614 Rods: It hath a very wide Entrance, which is shut up by five several Gates, and guarded commonly by 2000 armed Soldiers. None but the King's Domestick Servants are permitted to come within the foremention'd Gates, unless commanded by the King, who hath appointed a Governor both over the Castle and the City, allowing him 5000 Men under his Command.

About a League and a half from *Visapour* lies another City call'd *Nouraspour*, formerly the Residence of King *Abraham Chan*, whose Palace, besides several other fair Structures, are to be seen at this day, but quite ruin'd, the Materials of them being employ'd for the building of the present King's Houses and Palaces.

Travelling from *Visapour* to *Dabul*, you pass through these Cities: From *Nouraspour* you come to the City of *Sirrapour* and *Tickota*, fix *Kos* from *Visapour*: Three *Kos* beyond *Tickota* is the City *Honnawatre*; and three more beyond that, a City call'd *Calesen*: Six *Kos* further is a great and Trading Town nam'd *Atteny*, two days Journey from *Visapour*: Four *Kos* from *Calesen*, and two from *Atteny*, between both, lies the Village *Burgie*; and two *Kos* from *Atteny*, the great Dorp *Agelle*: Six *Kos* and a half from *Atteny* is the City *Areka*, with two *Bary*, or Villages, lying upon the side of the Road, about four *Kos* and a half from *Areka*, and one and a half from *Atteny*. Three *Kos* from *Areka* lies the City *Berek*, with a small Village in the way, one *Kos* and a half from *Areka*, and is under the Jurisdiction of the City *Mirisdie*.

Mirisdie, otherwise *Mirdsy*, is a large and desolate City, fortified on the South-west side with a strong Castle, which is so well furnish'd with Men and Ammunition, that the Great Mogol, after the conquering of many Towns and Fortresses, could not subdue this Castle with his whole Army. It is adorn'd with a *Metzid*, built after the *Moorish* manner, in which lie buried two Kings of *Dely*, which died about 500 Years ago; their Graves being adorn'd with Hangings, and other rich Ornaments, are frequented by the Inhabitants, and travelling People, who shew great Reverence to the same.

Two *Kos* from *Mirdsy* lies the Village *Epour*; and three *Kos* further, on the Banks of the River *Koecenna*, are two Towns, the one call'd *Great*, and the other *Little Graeen*, about a Cannon-shot one from another. Five Leagues and a half from the River *Koecenna* is the great and rich Trading City *Asta*, with the Villages *Toncaa* and *Astacka*, in the Road, about two *Kos* and a half one from the other; between which two Villages is a *Barry* or Hamlet. Three *Kos* from *Asta* stands the large and well-built City *Ballounva*; and three *Kos* further, two Towns, about a Cannon-shot one from the other, call'd *Oerem* and *Fesselampour*; the last of which hath a strong Castle, with high Walls, wherein the Governor for the King of *Visapour* hath his Residence. Two *Kos* from thence is a Village nam'd *Taffet*; and three *Kos* further, another call'd *Cassegam*; and two beyond that, the decay'd City *Caljaer*. Two *Kos* from *Caljaer* is the Village *Galoure*; and six *Kos* beyond that, the

City *Tamba*, and Village *Winge*, near the City *Quelampour*; and another Town call'd *Demo*.

The City *Tamba* is large, and well Peopled, built along a Running Water which hath its Original out of the River *Coyna*. Two *Kos* from *Tamba* is the Village *Morel*; two beyond that, *Supera*; and four *Kos* further, *Beloure*: two more from hence lies a great Village call'd *Werad*, nine Leagues from the *Ballagatean* Mountains. Not far from this place is the Village *Patan*, formerly the Residence of a famous Robber call'd *Hiewogy*, who forc'd Tribute from all Travellers, which none could hinder him from, notwithstanding all possible means were us'd to prevent it; for so soon as any Forces were sent against him, he immediately fled into the Mountains, which were naturally inaccessible. Another Village, call'd *Helewack*, lies about three *Kos* beyond *Werad*, by which runs the River *Coyna*.

Three great *Kos*, or a League and a half from the River *Coyna*, on the Mountains of *Ballagata*, is the Village *Gatamata*, so call'd in respect of these Mountains; for *Gata* in the *Persian* Tongue signifies *A Mountain*, and *Mata*, *Above*, or *On the top*. Three *Kos* further lies another Village call'd *Poly*, at the foot of the foremention'd Mountains, which by reason of their steep, narrow, and Rocky Ways, are very troublesome to travel. Two *Kos* from *Poly*, or the Foot of the *Ballagatean* Mountains, is the Village *Combaerly*; and sixteen *Kos* from thence, at the River *Ghaybeer*, a great Village nam'd *Chipolone*, from whence is a passage by Water to the City *Dabul*. All Goods that come out of the Country of *Decan*, are carried in Boats from thence to *Dabul*, and so farther up into the Country, which makes this Place to be very populous, and plentifully stored with all manner of Provisions. The Merchandises and Commodities which are brought thither by Water, pay for each *Kandy*, or 450 Pound weight, one *Laryn* and a half Freight to *Dabul*.

Four *Gau*, or twelve Leagues from *Chipolone*, down the River *Helewacko*, lies the City *Dabul*, or *Dabul*, anciently very famous, but of late much ruin'd by the Wars, and decreas'd in Trade. It lies in 18 Degrees Northern Latitude, or, as others affirm, in 17 Degrees 45 Minutes, and is built along the Shore of the River *Helewacko*, ten Leagues from *Chaul*. It lies open onely on the South-side which fronts the Water, where are two Batteries planted with four Iron Guns. On the Mountains are several decay'd Fortresses, and an ancient Castle, but without any Guns or Garrison. On the Northern Point, where the Bay begins, stands a little Wood, which at a distance appears like a Fort; and below this Wood, near the Water, is a white Temple, or *Pagode*; as also another on the South Point, on the declining of the Mountain, besides several other Temples and stately Edifices. This City was taken from the King of *Idalcan*, by the *Portuguese*, Anno 1508. but was afterwards won from them again, and ruin'd by the *English*.

Two Leagues Southward from *Dabul* lies a Promontory or Cape by the *Portuguese* call'd *Dabul Falso*, that is, *Falfe Dabul*, because in sailing by the same they often find themselves deceiv'd, taking it for the Point of *Dabul*, which it very much resembles. Beyond this Cape is a Bay by them call'd *Enceada de los Brahmanes*, that is, *The Bay of the Brahmines*, because many *Brahmines* dwell thereabouts. Beyond this is the *Ragiaputa*, and the

the

the Cape *Caraputa*, the *Enceada*, or Sea-Bay *Calafi*, or *Calefci*, lying not far from the Cape *Carapeta*; and next to that, *Tambona*.

Four Leagues from *Dabul* lieth the Bay of *Zanguizara*, in 17 Degrees and a half of Northern Latitude. Twelve Leagues from *Zanguizara*, or rather from *Dabul*, and twenty from *Goa*, lies the Haven and Road of *Ceitapour*, in 17 Degrees and 20 Minutes Northern Latitude, behind an Island which secures it from all Winds. This Haven hath at the lowest but three, and at the highest not above six or seven Fathom Water. Beyond the River, three Leagues from this Island and the Road *Ceitapour*, lies the City *Rasapour*, one of the eminentest Towns of the Kingdom of *Cuncan* and *Visiapour*.

Travelling from the Sea-side about *Goa*, up into the Country, to the Metropolis *Visiapour*, you pass by and through the following Cities and Villages. First, A great City call'd *Ditcauly*, lying three *Kos* from *Goa*. Not far from thence, near the River *Madre de Dios*, lies a Castle call'd *Ponda*. *Banda*, a mighty City, is about one *Gau*, or three Leagues from *Ditcauly*, two from *Goa*, two from *Wingerla*, and three and a half, or nine Leagues from *Ballagate*. It is built near the River *Dery*, which glides by this City into the Sea, having broad Streets, with many fair Buildings, and several *Pagodes* or Temples.

Between *Banda* and the *Ballagatan* Mountains lie several Villages, as *Ambly*, two *Kos* from *Banda*; and *Herpoli*, four *Kos*: Eleven *Kos* from thence, on the other side, at the Foot of the lowest of the *Ballagatan* Mountains, is the Village *Amboly*, beyond which, near the River *Hereneccassy*, is another Village of the same Name. A Cannon-shot from *Hereneccassy*, in the Valley between the Mountains of *Ballagate*, is a Dorp call'd *Berouly*; and two *Kos* further, another call'd *Wesovao*. Three *Kos* further, *Outor*; six and a half more, *Berapour*; half a *Kos* beyond, *Matoura*; and one more, the pleasant Village *Calingra*, close planted about with Trees. A Cannon-shot from *Calingra* is the Village *Cangier*, a little beyond a place by a general Name call'd *Bary*, for all those Places which have no peculiar Name, but belong to other Villages, are in general call'd *Bary*. One *Kos* from hence lies the Village *Worry*; and two and a half further, another call'd *Attrowaad*, adorn'd with a *Pagode* built on a Mountain, which may be seen at a considerable distance. Two *Kos* and a half further lies the Village *Badaraly*; and as much beyond that, the Dorp *Kerwes*; two *Kos* more from which is *Secoery*: Five *Kos* from hence is a *Pagode*, from whence you may plainly see the City *Mirsie*, with its Castles and Towers. Seven *Kos* from the Village *Secoery* lies *Raiabaag*, a pretty large and Trading In-land City, fortified with a Castle, and belonging properly to the King's Consort: About one *Kos* from the City is a fair Well, and two *Kos* further runs the River *Gagni*. Three *Kos* and a half from this City of *Raiabaag*, is another City call'd *Gottermy*, which hath a Fortification at one of its Gates. A Cannon-shot from thence are two Villages, call'd *Coetesy* and *Omgar*; and half a *Kos* further, the eminent River *Corstena*; one *Kos* and a half from which is the Village *Eynatour*; beyond that, the Dorp *Caterna*; and one *Kos* and a half further, the River *Agery*, with the Villages *Tangely* and *Erary*. Three *Kos* from *Erary* is the City *Atteny*; and one *Kos* beyond, the City *Bardgie*; from whence to *Agger* is three *Kos* and a half

more; three *Kos* thence to the City *Talsenge*; and as much from thence to *Hamovaere*: *Tickocata* lies three *Kos* further, and about six from *Visiapour*, having *Nouraspour* and *Sirrapour* between both.

Tickocata is an In-land City, provided with a large *Sarry* or Publick Inn for Travellers.

The Kingdom of *Cuncan* is water'd by several Rivers: viz. A little to the Northward of *Goa* is the River *Madre Dios*; and beyond the City *Banda* the River *Dery* falls into the Sea, and is Navigable in small Vessels. Two *Kos* from the City *Raiabaag* glides the River *Corstena*, which passes through the whole Country of *Cuncan*, to the Jurisdiction of *Masilipatan*; about three *Kos* from whence, the Stream *Agry* hath its Course. Between the two Towns *Great* and *Little Graeen* runs a large River call'd *Coccenna*, on whose Banks those Towns are situate. The River *Coyna*, which signifies *Great Water*, passing through the Village *Helewaek*, hath its Original near the City *Chaury*, lying twelve *Gau*, or thirty six Leagues up into the Country, and extends it self in several Branches beyond the Metropolis *Visiapour*, and the whole Kingdom of *Cuncan*. The River *Ghayhkeer* discharges its Water into the River *Helewaek*, whose Shore is border'd by many Dorps, and planted with *Cocos* and other Trees, very delightful to the Spectators. This River hath its rise out of the Mountains of *Ballagata*, and passes by the City *Eabul* into the *Indian Sea*, where it makes a convenient Bay. From the North to the South Point, crosses this Bay, is a Bank, which at low Water is quite dry, so that those which sail up the River to the City, must pass along close by the South Point. At the entrance is commonly five or six Fathom Water at low Tide. Four Leagues to the Southward of *Dabul*, and thirty to the Northward of *Goa*, glides the River *Zanguizara*, by *Barbosa* call'd *Cinguicar*: Its entrance into the Sea is in 17 Degrees and 13 Minutes Northern Latitude, and makes a large Bay or In-let, with several commodious Roads for Shipping. Next is the River *Bardes*, which runs by a Town call'd *Banda*. The Stream *Aliga* of *Sintacora*, which rises in the Mountains of *Gate*, from thence taking its Course to the Westward, falls into the Sea opposite to the Island *Anchedrive*, in 14 Degrees and a half of Northern Latitude.

The many Rivers and Brooks which flow through this Country of *Cuncan*, make the same very fruitful, especially in the production of Rice, which is sow'd in such Grounds as lie low, and are overflow'd in the Winter: Yet it produces but little Corn; but abundance of *Areka* and *Betel*, especially on the Banks of the River *Betel*.

The Fruit *Mangas* growing in *Ballagate* are highly esteem'd, weighing about two Pound apiece, and are of a much pleasanter taste than those which grow in *Charanna*, *Quindor*, *Mandanagor*, and *Dulabado*, and especially those of *Nisamoxa*.

Ballagate and *Decan* produce also abundance of Grapes, but inferior to those of *Spain*; and also great Quantities of Cotton and Silk.

There are likewise divers sorts of Stones found in *Ballagate*, as *Amerhyfts*, *Chrysolites*, and *Hemathites*, or Blood-stones; and by *Decan*, beyond *Ballagate*, very rich Diamonds are found on the Mountain which the *Portuguese* call *Rocca Velha*, that is, *The Old Rock*. Some of these Precious Stones, which are cut naturally, are in the Country Language call'd *Naiffex*, and are by the *Indians* esteem'd above all others.

By

By *Uftabado* is a certain Stone found by the *Ara-
bians*, call'd *Hageramini*, and by the *Portuguese* *Pe-
dra Armenia*, that is, *The Armenian Stone*; because
the same sort, being of a blueish green, are found
in *Armenia*. The *Moors* make use of them in their
Sickness to provoke Urine.

About the Countries of *Ballagate* is a sort of ex-
cellent Varnish: Here are also many Tygers, and
Serpents of a prodigious length and bigness.

The Natives of *Decan* and *Cuncan* are either
Decangeans or *Cuncanyns*, and corruptly by the
Portuguese call'd *Canaryns* and *Corumbyns*; but be-
sides, there are *Moors*, *Persians*, *Benjans*, and other
Heathen People, which far exceed the Natives in
Number.

Linshot tells us, That the Inhabitants both in
Complexion, Constitution, and Clothes, do very
much resemble those of *Zuratte*, and the *Benjans*:
But *Barbosa* makes them Black, and *Barthema* Sal-
low, or Swarthy. They are naturally Valiant,
being for the most part extracted from Strangers;
excellent Horse-men, and well skill'd in managing
of Elephants: but they are very proud, insolent,
and self-conceited. Their Women are much en-
clin'd to Venery.

Their Clothes are either of Silk or Cotton, ex-
cept their Shoes, which are open at the Toes, and
lac'd over their bare Feet on the top: yet *Pyrard*
saith, That they are Red, sharp-toe'd, gilt, and
open on the top. The Women walk with their
Faces veil'd, and the Children stark naked, till
their seventh or eighth Year. They eat all things
without distinction, except Cows, Hogs, and
Buffaloes; which Beasts according to an ancient
Custom of the *Brahmines* are accounted Holy;
nay, they are so superstitiously grounded in this
belief, that they sleep a nights under these Beasts,
and catch their Dung in their Hands, imagining
that thereby they do their Gods great Service.
They also abtain from all sorts of Filth. Most
of their Houses are built of Straw, with such lit-
tle Doors, that they are forc'd to creep in and out.
Their Furniture is inconsiderable; for a Mat spread
on the Ground serves them in stead of a Bed; and
a Hole digg'd in the Earth, for a Mortar to stamp
their Rice in.

There are many Gold and Silver-smiths among
them, and also very good Artists in the working of
other Minerals, besides many other Handicrafts
and Tradesmen, Physicians, Chirurgeons, Car-
penters, Malons, and the like. Every Child is
taught the Trade or Calling of his Parents.

The Rusticks maintain themselves with sowing
of Rice and Fishing, on which they live very
poorly, inhabiting near the Sea-shore, and the
Banks of Rivers, for the convenience of the *Coco-
Trees* which grow along the same.

The *Decanders* which dwell near the River
Zanguizara maintain themselves with Tillage and
keeping of Cattel. People of more Ability Traf-
fick in Pepper, in which the chiefest Trade of this
Country consits, which coming out of *Canara*, is
sent by Sea to *Persia*, *Suratte*, and *Europe*. They
deal likewise in all sorts of Provisions; for this
Country is the Store-house for all its Neighbors.
The Inhabitants also drive a great Trade in Ca-
lico, and another sort of Cloth call'd *Beirames*,
which being brought by Land from *Indostan*, *Gol-
conda*, and the Coast of *Choromandel*, is sold to
great advantage; for in most Towns are kept
Weekly Markets, to which the Merchants carry
all their Commodities, but especially Corn and

Provisions, which are generally bought up by a
valiant sort of People call'd *Venejars*, and trans-
ported through the whole Country of *Indostan*,
which they penetrate with *Casillas* consisting of
three, four, nay sometimes eight or ten thousand
Beasts of Burthen, accompanied with Women
and Children, which follow them like an Army.

In *Visapour* dwell many Jewellers, which Trade
in Diamonds that come from *Golconda*, and Pearls
of a great value: There is also a great Market
wherein nothing but Diamonds are sold, which
are bought by the *Benjans* of *Suratte* and *Cambaye*,
and by them dispos'd of again at *Goa* and other
Places. Out of this Country is also carried
great store of *Betel*, to *Ormuz*, *Aden*, and *Cambaye*.

The *Portuguese* of *Goa* drive a great Trade with
the Inhabitants of *Cuncan*, but chiefly with the
Merchants of *Ditcauly* and *Banda*.

In the City of *Raiebaag* dwell many eminent
Dealers, which Trade in Pepper and other Com-
modities.

The Coins and Current Moneys of *Cuncan* are
of different Valuations, there being two sorts,
viz. Laryns and *Pagods*. A *Laryn* of *Dabul*, coyn'd
of the ordinary Metal, is valued at ten *Pagods*;
whereas those of *Persia* make but eight. More-
over the *Pagods* are likewise of a different Value;
for some are worth seven and a half or eight *Per-
sian Laryns*, and ten In-land. Their small Money
is of Copper, and is call'd *Basarucus* and *Paysas*;
two hundred and ten *Basarucus*, and in some Places
a hundred and eighty, make a *Laryn*; and twenty
eight *Paysas* are of the same value.

Every Town and Village hath for the most part
a peculiar Coin and Value on their Money, in
which is great deceit; especially in *Laryns* and
Pagods, which the subtle *Benjans* make so artifi-
cially of Copper and other Metals, that they can-
not be distinguish'd from the good: Wherefore
few will receive Money without the presence of a
Xaraf or Exchanger, who for a small Reward
looks over all the Money, and makes good the
Damage, if there happens to be any bad Money
among that which he receives: And if it be found
that an Exchanger so entrusted as is before-mentio-
n'd, shall designedly put away bad Money, he is
immediately condemn'd to have his Hands cut off,
and all his Estate forfeited to the King; notwith-
standing which, they practice it daily.

The Weight of this Country is like that of
Surrat, having onely some small difference; for
twenty seven *Maons* of *Cuncan* make but twenty
Maons of *Surrat*. The ordinary *Maon* of forty
Ceres (a *Ceer* is sixty *Peyffes*) is about twenty se-
ven *English* Pounds, with which Weight they
weigh all heavy Goods; and with another Weight
call'd *Goemy* (each *Goemy* being twelve *Maons*)
they weigh their Pepper. A *Quintal*, which is
also a common Weight, makes four *Maons*; and
five *Quintals*, or twenty *Maons*, one *Candy*, which
is five hundred and forty *English* Pound weight.

There are many other Coins and Weights in
use among them, which every Person in buying
or selling of Goods agree upon at their pleasure;
but these before-mention'd are the most common,
and generally us'd through all the Country.

The Arms which the Inhabitants of *Decan* and
Visapour use, both for Horse and Foot, are broad
Swords, Pikes, Lances, with a square Iron at the
end about a Span long, Bows and Arrows, Shields,
Darts, which they throw with great dexterity at
their Enemies: Their Defensive Arms are Coats

K k of

of Mail, and Coats lin'd with Cotton, which they call *Landashes*. When they march into the Field, they carry with them Tents of Callico, under which they sleep. They make use of Oxen to carry their Baggage. Their common way of Fighting is on Foot, though when they march, some walk, others ride on Horses, and some on Elephants, of which the King keeps a great number for that purpose. The King of *Cuncan* is said to be very powerful, and able in a short time to bring eighty thousand, or as some say, two hundred thousand armed Men into the Field, both Horse and Foot: He keeps many *Persians* and *Mogols* constantly in his Service, which commonly enjoy the most eminent Places under him: He likewise maintains many valiant *Rafepouts*. There are four very eminent Castles or Fortresses in *Cuncan*, known by the Names of *Ponda*, *Perinda*, *Salpoure*, and *Bellegam Chapour*.

The King hath divers great Guns in his Magazine, and about two hundred Cannons, Demi-Cannons, and Culverins. Round about the City and Castle-walls of *Visiapour* are planted many small Pieces, as Drakes, and the like.

In the City of *Visiapour* is a Copper Gun of an incredible bigness, its Chamber being large enough to contain above five hundred Pound of Powder: It was found in a conquer'd Castle call'd *Perando*, from whence it was convey'd to *Visiapour* by ten Elephants, fourteen hundred Oxen, and an incredible number of Men. The Founder of this Piece is reported to have been a *Roman*, who undertook the same to make his Name Immortal, and that his Work might be admir'd by the whole World; which is the more talk'd of, because after he had finish'd this prodigious Piece, he kill'd his own Son, and sprinkled his Blood over it for an Offering. It hapned also, that whilst this Gun was Casting, *Braman* the King's Treasurer coming to demand an Account of the Charge from the said *Roman*, he caus'd a Fire to be made in the Pit wherein the said Gun was Cast, and throwing the said *Braman* into it, bid him take an Account of the Fire which consum'd the Silver and Copper. The News carried to the King by the Relations of the Deceased, he seem'd not at all concern'd thereat, but rather displeas'd with the Complainants, telling them he never gave his Treasurer any Order to demand an Account.

With this Cannon the King took an almost invincible Castle call'd *Salapoure*, making a Breach in the Wall at the first Shot of fifteen Ells long, and at the next, batter'd down the whole side of the Wall, which so amaz'd the Besieged, that without any further resistance they surrendred the Castle. The Inhabitants relate many strange and ridiculous things of this Gun, as that it formerly Prophesied like the Oracle at *Delphos*.

They speak three sorts of Languages, viz. the *Arabian*, *Persian*, and the peculiar Language of the Country, which differs from that of the other Provinces.

The Inhabitants of *Decan*, *Cuncan*, and *Golconda* speak the *Persian* Tongue, which at the Princes Courts is as common as their own Language.

They Betroth their Children at seven or eight Years of Age, and Marry them at twelve. They keep a continu'd Feast for fourteen days before the Wedding, concluding each day with the sound of Drums and Trumpets. On the Wedding-day all the Relations walk seven times about a Fire made

for that purpose, after which they hold the Marriage confirm'd. The Bride brings nothing to her Husband, save onely her Person, and a few Jewels of an inconsiderable value.

They always burn the Bodies of the Deceased, and if a Married Man dies, the Widow is oblig'd either to cast her self into the Fire with the Corps of her dead Husband, or to live the rest of her days in infamy and disgrace.

The King of *Cuncan* is in the Country Language entituled *Adelcan*, that is, *The true Governor*; or *Adel Scach*, that is, *Real Lord*, or *Lord of Justice*: and by the *Portuguese*, corruptly, *Dialcam*, or *Hialcam*; by the *Netherlanders*, *Adelchia*; by others, *Cadum Schach*, or *Schach Gean*: He is also call'd *Sabay*, that is, *Lord*. *Dotexara* call'd that King from whom the *Portuguese* took *Goa*, *Sabyb Adelcan*, that is, *Ruler and King of Justice*; and not *Sabay dalcen*, as we read in History. According to *Della Valle*, the King's Title, besides his own Name, is *Adil Sciah*, or *Idal Sciah*, which, as some render it, signifies *A Just King*; for *Adil* in the *Arabian* signifies *Just*: But others maintain, that *Adil*, or *Idal*, which is an *Indian* Word, signifies *A Key*, and therefore must be call'd *King of Keys*, perhaps from the Office which formerly belong'd to this Prince, viz. The keeping of the Keys which lock'd up the Books that containd the Accounts of the Treasures of the Mighty Kings of *Bisnagar* and *Sceherbeder*, unto whom this King and several other petty Princes were subject, as we have already related.

The King keeps a splendid Court, and when he rides abroad is attended by all his Nobility, and a great number of Horse and Foot, besides many Elephants and Camels, and the sound of many Instruments.

The Kings eldest Son always succeeds his Father in the Government, and maintains his Sisters till they are Married.

King *Adel Schiah*, who deceas'd Anno 1586. Great-grandfather to the King *Idelxa*, took *Goa* twice from the *Portuguese*; but seeing at last that his Forces were not any longer able to oppose them, he entred into a League with them, on this Condition, That the *Portuguese* should keep in possession the City and Island of *Goa*, and the adjacent Provinces, viz. *Salsette* on the South-side of *Goa*, with sixty seven Villages; the Country of *Bardes*, with twelve Villages; and the bordering Country of *Tisvary*, with thirty Villages: Provided that the King of *Visiapour*'s Subjects should peaceably and quietly Trade into all Parts of *India*, and on condition that the *Portuguese* should not buy any Pepper in any other Place but in *Goa*, upon Forfeiture of their Ships and Goods. But these Articles were broke several times by the Kings of *Visiapour*; yet the *Portuguese* Vice-Roy residing in *Goa* as often reconcil'd the Difference, by sending Ambassadors with great Presents to them.

The Father of this present King maintain'd great Wars against the *Portuguese*. Anno 1654. he sent a Letter to the Governor of *Batavia*, the Lord *John Maetzuiker*, desiring him to send a Fleet of twenty six Sail of Ships to *Goa*, to help him drive the *Portuguese* from thence, and afterwards surrender the same to his Army. The Letter, by reason of its unusual Stile, will not be amiss to be inserted here. The Contents thereof are as follow.

The

THE Good Firman which are sent to the Person of Honor and Strength, besides Valiant, Famous, and sought after by the Grandees, as the most Eminent Person of your Country, is John Maetzuiker, Chief Vice-Roy of the Hollanders in India, who by Friendship and Goodness of the Kings is very much favoured; Makes known to your Excellency, That the Person of Honor, Greatness, and Happiness, Moelan Abdulakiem, who sits in the King's Presence, hath made known to me that you are a Person of a good Nature, and candid Reality, and inclin'd to shew service to this House, which I gladly understood. Send therefore, according to Abdulakiem's Request, a Fleet of twenty six Sail, well Mann'd with valiant Soldiers, and provided with Guns and Ammunition, or at least as many Ships as you can procure, to fight against the Portuguese at Goa, which Place you must endeavor to clear of those People, and after the Conquest thereof, deliver Goa to our Army. This done, you shall always remain in our Favor; and 'twill redound to your Honor and Glory: And whatever Abdulakiem shall write to you concerning it, freely credit the same, and do that which this Firman here requests. Given in the Year after Mahomet's Birth 1064. the second of the Month Sillekada. According to our Stile, On the thirteenth of August, Anno 1654.

The King likewise wrote another Letter to the same purpose, to a Dutch Merchant call'd Leonard Johnson, to whom also Abdulakiem wrote the following Letter.

THE Person whose Strength and Conduct is esteem'd of amongst the Great Ones, is Leonard Johnson, a Dutch Merchant, whose Prudence must continue for ever.

How long hath your Excellency maintain'd the War of Ceilon, with the Expence of much Powder and Shot, and the loss of many valiant Soldiers; which yet remains still unconquer'd, because the Portuguese have always fresh Aid come to them? Now to take Goa, and to banish the Portuguese out of his sight, the King hath made me Commander of his Army, with which I am already come to the Borders of Salfeet. And since you were formerly inclin'd, when a good Firman or Letter was sent to you from the King, to assist him against his Enemies, your good Intentions to serve his Majesty were made known to the King, who thereupon order'd two Firmans to be sent away, viz. One to the Person of Honor, Eminent, of Great Command, and Respected amongst the Nobility of your Country, John Maetzuiker, Vice-Roy for the Hollanders in the Indies: And the other to your Excellency: Wherein is mention'd, That your Ships being well furnish'd with Victuals and Ammunition, should come hither according to my Directions. And therefore I desire you will send your Fleet with all the expedition you can, well provided with all things, to the Bay of Goa: And when we have obtain'd the Victory, and routed the Portuguese, we shall consequently in few days be also Masters of Ceilon; after which your Valour shall be renown'd in the King's House; you ever continue in his Favor, and your Trade shall flourish in these Countries.

If in case you cannot resolve to this Proposal, then consider what Charge you may be at in this War, and what Loss you think you may sustain by it. You will not want much Ammunition in these Countries; therefore do not refuse sending Assistance to us.

In the same year, in the beginning of December,

a Peace was concluded between King Adel Schiah and the Portuguese, whereby both Parties were allow'd free access one to the other.

The King of Visapour maintains also Wars against some of his Rais or Rajas, which are Heathen Princes, or petty Kings, which with the Rajas their Subjects reside in the Mountains of Balagate, in Places naturally inaccessible, where they neither fear being surpriz'd nor besieg'd.

They have no Written Laws in the whole Realm; but the King's Will is a Law to all his Subjects. All Civil Debates that happen to arise in the City Visapour, are determin'd by the Coutewael or High-Sheriff; but Criminal Causes are try'd by the King himself. The Criminals are often executed in the King's Presence, with great cruelty, throwing them oftentimes before Elephants, and other Wild Beasts, to be devour'd, and sometimes cutting off their Arms, Legs, and other Members, besides other ways not usual in Europe.

In other Towns or Provinces the Vice-Roy or Governor passes Sentence after the same manner: For by vertue of their Patents, which they call *Firman*, they are particularly empower'd to give Judgment against Criminals. They commonly judge of these Causes according to the first Complaint which they hear; so that he which complains first, for the most part fares best. Differences of Debt are soon decided among them; for if the Debtor do not pay his Creditor according to the time limited by the Judge, he is severely whipp'd, and his Wife and Children sold for Slaves by the Creditor. Such Persons as are forc'd to swear, are plac'd in a round Circle made upon the Ground, laying one Hand upon some Ashes brought thither for that purpose, and the other on their Breast, and uttering several Expressions to their Gods, after which, they think themselves oblig'd, on pain of Damnation, to make a true Answer to all such Interrogatories as are put to them.

Linschot makes the Idakans, or Kings of Cancan, to be Subjects and Tributaries to the King of Narsinga; but Farrick affirms them to be mortal Enemies.

The Kings of Cancan were formerly absolute Lords of vast Territories, and subject to none; but about sixty Years ago, in the time of King Mamedh Idelxa, Son to King Ibrahimxa, who Anno 1635. possess'd the Crown, in the twenty fourth Year of his Age, they were reduc'd under the Mogol's Jurisdiction: viz. when in King Mamedh Idelxa's Minority (who Govern'd his Realm under the Guardianship of Chavas Chan) the Great Mogol assailing those of Visapour with two hundred thousand Foot, and eighty thousand Horse, for their refusing to pay him Tribute. After a long and bloody War, and the death of Chavas Chan, a Peace was concluded, Duke Mustaff Chan and the Kings of Visapour brought under subjection to the Great Mogol, with Conditions to pay nine thousand Pagods yearly for Tribute. But at present, as F. Bernier affirms, the King of Visapour pays no Tribute to the Great Mogol, but defends himself against all Attempts which he makes upon him: for though he be not so powerful as those of Golconda oppose the Mogol's Forces, yet he hath this advantage; by reason of the remoteness of his Country from Dely and Agra, that the Mogol makes not such frequent Attempts on these Parts, besides which, that part of the Country of

Vijapour which lies next the *Mogol's* is very difficult for an Army to approach, because of the scarcity of Water and Provisions, and the badness of the Ways. The Metropolis *Vijapour* is also very strong, situate in a dry barren Soil, and guarded by many Fortresses, built on the circumjacent Mountains, which are most of them inaccessible. Many *Rajas* also joyn with him for their own security. Moreover he oftentimes receives private assistance from the King of *Golconda*, who always keeps an Army ready on the Borders, to assist the King of *Vijapour*, whenever he perceives him to be too much oppress'd by the *Mogol*. Yet nevertheless this State, as also that of *Golconda*, is much declin'd; for the *Mogol* hath taken *Paranda* from them, which is the Key of their Country, with the Magnificent City *Bider*, and some other eminent Places: But especially because of a difference between these two Kings; for the last King of *Vijapour* dying without Issue-Male, the present King, who is a young Man, being brought up by the King of *Golconda's* Sister, who took him for her Son, doth not acknowledge her Favours.

Ibrahim Adil Sciah, who Reign'd Anno 1620. notwithstanding the Countries of *Cutb Sciah* or the King of *Golconda*, and *Nizam Sciah* King of *Deccan*, lay as Bulwarks between his Dominions and the *Mogol's*, and upon occasion was able to raise an Army of a hundred thousand Men, stood nevertheless in great fear of the *Mogol*, to whom though he paid considerable Tributes yearly, yet he was so slighted by the *Mogol*, that he sent his Letters to him by a Common Soldier, or Slave, whom he was forc'd to meet with his whole Army, and conduct him in great Pomp to his Court, where he plac'd himself in a Chair of State prepar'd purposely for him, whilst *Adil Sciah* was forc'd to stand in his Presence, like a Slave: And when the Messenger had laid the Letter on a Carpet, he bow'd down to the Ground three times, according to the manner of the Country, before he durst take it up.

This *Ibrahim Adil Sciah* is said to have caus'd his own Son to be put to death, for persuading him from paying the usual Tribute to the *Great Mogol*, and counselling him by force to free himself from that Slavery.

The King now Reigning sends oftentimes great Presents to the *Mogol*. Anno 1656. in June, the King *Sciah Sahap* sent a Present of seven *Lak Penas*, or Two hundred and eighty thousand Pounds, to the *Mogol* Prince *Oranchzef*, (at present King) Residing at *Dautabake*; who then accompanied with *Mirsimula*, lay with his Fathers Army on the Borders of *Vijapour*, in a Province call'd *Pretapapour*.

The *Penassars*, and *Collers* or *Conlys*, as also the *Rasboutes* of *Cambaye*, pay Tribute to this King.

The thirteenth of November, Anno 1656. the King of *Vijapour*, call'd *Adil Sciah*, deceased; at which time *Fettechan* guarded the King's Palace; and *Chan Channa* coming with his whole Army near the Walls, desir'd to know of *Fettechan* whether it would not be convenient for him to bring the Army into the City, to prevent Insurrections: Whereupon *Fettechan* reply'd, That he had taken upon him in *Chan Channa's* absence to Guard the Fort; and therefore he judg'd it best, for the safety of the Realm, to let *Chan Channa* come into the City: Whereupon he repair'd to *Fettechan* in the Palace, where consulting together, they concluded to Crown the King's adopted Son, call'd *Chachade*, which was perform'd the same day, he be-

ing then in the twenty fourth Year of his Age. This new King receiv'd the Name of *Aly Adel Sciah*, and was permitted to use the King's Grandfathers Seal. The right Coronation of their Kings is perform'd at *Chirer Ridder*, a principal Place in the Realm of *Vijapour*.

When the old King lay a dying, *Chan Channa* was sent for to him by the Queen, who being come, the Queen told the King, *Here is Chan Channa*; but she receiv'd no Answer. Soon after, *Fettechan* being also call'd thither, the Queen spoke to the King, saying, *The Lord Fettechan is also here present*; but the King not answering, lift up his Eyes and departed this life: which when *Fettechan* perceiv'd, he threw himself after many mournful Expressions on the Ground, and shew'd great signs of sorrow.

The young King was committed to the Care and Government of *Chan Channa*, being the second Person in the Realm; whilst *Fettechan* sorrowfully repair'd to his House, where he mourn'd eight days for the King's death, no Man being able in that time to persuade him to come to Court, notwithstanding the new King had several times invited him: But at last *Chan Channa* sent him word, *That it was then no time to mourn the King's death any longer; That there was a necessity for him to make his appearance before the new King; which if he again refus'd to do, he should be necessitated himself to fetch him, and to bring him before his Majesty*. Upon which Message *Fettechan* made his appearance before the King, and in all humility fell down at his Feet, but was immediately taken up and embrac'd by the new-Crown'd Prince. The Queen sitting all this while silent behind a Curtain, at last spoke thus to *Fettechan*: *Why would you obscure your self in this juncture of time, when your Presence is so much requir'd in all Business? 'Tis true, here wants no Counsel; but we cannot in these dangerous times repose any Confidence in them*. Whereupon the young King added, *You must banish the death of his deceased Majesty out of your mind; I intend to promote you higher, and bestow more Honor upon you than hitherto you have enjoy'd*. Immediately after he gave him the Cane whereby he held his former Offices; which *Fettechan* humbly receiving, was presented by the King, as a Testimony of his Favor, with eight thousand *Penas*, which he modestly refus'd, saying, *That it was customary the Present should be made to Chan Channa*.

Among several other Persons of Quality, the Lord *Abdullachan* came to Complement the King with a Present of nine thousand *Penas*, and to wish him a long and prosperous Reign: But the King would not accept his Present, telling him, *That in stead thereof, he should encrease the number of his Horse*. The King likewise commanded all Officers that were under his Subjection to appear at Court, charging them on forfeiture of a hundred thousand *Penas* constantly to maintain a thousand Horse.

The Inhabitants were at this time in a great Consternation, fearing to be surpriz'd by the *Mogol* Prince *Oranchzef*: But the King causing an Edict to be publish'd, commanded them to be at quiet, and encourag'd them with the hopes he had to lie down in a short time with his Army before *Agra*.

The King professes the *Mahumetan* Religion, as also the greatest part of his Subjects; the rest are *Pagans* and *Idolaters*, of which Opinion are the *Canaryns* of *Goa*, the *Naires*, and other *Indians*.

They

They observe several Fasts, and other Religious Ceremonies, like the *Bramans*. *Linschot* mentions a sort of Religious Persons among them, call'd *Fogues*.

In most Parts of the Country reside *Portuguese*, who are permitted to Trade, and enjoy all Privileges, except Religion; yet nevertheless they privately make many Profelites.

The Kings of *Decan*, *Visiapour*, and those of *Golconda*, maintain the Religion establish'd by *Mahomet*, after the same manner with the *Turks*, and are therefore call'd *Soanies*; yet the King of *Golconda* is said to encline to that of the *Persians*. But notwithstanding they are all three *Moors*, and have instituted the *Mahometan* Doctrine in their Countries, yet they still retain many Idolatrous Customs of the *Heathens*.

The *Netherland East-India Company* have a Free Trade through the whole Kingdom of *Visiapour*, and Store-houses in several Places, the chiefest whereof is at *Wingurla*.

The Bay of *Wingurla* lies in 15 Degrees and 17 Minutes Northern Latitude, Northward from *Goa*, and three Leagues Southward from *Ilhas Quimadas*, or *The Burning Island*. It hath a pretty large River, which runs some Leagues up into the Country, and is Navigable by small Vessels. At the entrance of this River several Streams of Fresh Water, which come down from the Mountains, fall into the Bay.

The King allows the *Netherlanders* great Privileges, which are confirm'd to them by a Letter dated the tenth of *May*, 1655. viz. That they may lawfully claim as their proper Goods all such Commodities or Things whatsoever as shall happen to be Stranded, coming out of any of their Ships cast away upon his Coast: And they are likewise freed from all manner of Taxes and Impositions, as will appear more at large from the following *Firman* or Letter, written to the Lord General *John Maetzuiker*.

Great Firman to all Honweldares, Tannadares, and other Inferior Officers, under the Jurisdiction of my Crown, on the Request of Leonard Johnson Merchant, who desires, That if any Ships belonging to the Lord General John Maetzuiker, which Trade along this Coast, should happen by Storm, Fire, or other Misfortune, (which God forbid) to be Cast away or Stranded near any of my Harbors, nothing might be lost or taken away from them, but all their Goods be deliver'd to them again: Which Request I freely grant them. Therefore I charge you, by vertue of this Letter, that no Honweldares, or other Inferior Officers, which have any Command in any of my Sea-Port Towns, shall presume directly or indirectly to keep or detain any Goods or Merchandises which by the casting away of any of the *Hollanders* Ships shall happen to be found Stranded or floating on the Sea; but on the contrary, assist them in the saving of any of their Goods and Merchandize, and freely, without any Money, restore such Goods as shall be taken up or found by any of you. He that transgresseth herein, shall be punished, as an Example to all others. I have also receiv'd lately several Complaints from the *Hollanders*, concerning the paying of Customs, and the detaining of their Servants, of which they were formerly freed, and Traded without any Molestation; which is contrary to my former Edict: Therefore I charge all those whom it may concern, a second time, not to demand any Custom or Duties of them, nor trouble them in the least, that I may not have any more Complaints concerning it. And that they may freely Trade without any molestation through my whole Dominions, let several Copies be taken of this Letter, and sent to the respective Places, that this Great Firman may be exactly perform'd in every particular.

Given at our Court at *Visiapour*, the eighteenth day of the Month *Jumandelaer*, in the 1055 Year after *Mahomet's* Death.

The End of the First Volume of Asia.

A

[illegible]



A
T A B L E
OF THE
KINGDOMS, PROVINCES, CITIES,
TOWNS, and other Special Remarks,
Treated of in This
First Volume of ASIA.



| | |
|--|--------|
| THE Description of Persia | Fol. 1 |
| Its Ancient Limits and Extent | ibid. |
| Its Present Limits and Boundaries | 2 |
| <i>The Province of Persia or Fars.</i> | |
| Fars, why so call'd | 3 |
| The Description of the Chief City Schiras | ibid. |
| The Description of Maragascan | 4 |
| The Tower Tzehilminar | ibid. |
| The Ruins of the Ancient Persopolis | 5 |
| The Cities and Towns contain'd in this Province | 6 |
| The Description of the Road from Schiras to Ispahan | 7 |
| The Dukedom of Lar, with the Description of its Metropolis | 8 |
| The Temperature of the Air, Nature of the Soil, &c. | ibid. |
| Schirwan, or Scerwan, in Ancient Times call'd Media | |
| Atropatia, or Little Media. | |
| The Modern Names of Media Atropatia, with its Boundaries | 9 |
| The City Schamachie, with its Description | ibid. |
| Culistan Castle, why so call'd | 10 |
| Amaleck Cana's Tomb. The Village Mardov. Heid Ibrabius's Tomb. Tirihaba's Tomb | ibid. |
| The Cities of Eres, Sequi, and Derbend, with their Description; and the Story of King Tzumzume | 11 |
| The | |

The TABLE.

| | |
|--|---------|
| The Tombs of <i>Pyrhr Muchur</i> and <i>Imam Curchud</i> | Fol. 12 |
| The City <i>Bacbu</i> | ibid. |
| The Mountain <i>Barmach</i> | ibid. |
| The Trade, Military Strength, and Change of Government of this Province, with the Description of the Country of <i>Muscur</i> | ibid. |

The Province of Parthia, or Erack.

| | |
|---|-------|
| The Modern Names and Bounds of <i>Parthia</i> | 13 |
| The Situation and Bounds of the City <i>Ispahan</i> , with its Description | ibid. |
| The Description of the King's Palace, and of the Famous Market-place | 14 |
| The <i>Persians</i> Belief concerning <i>Mehedi</i> | ibid. |
| Places of Games and Exercises: Houses of Entertainment: The Famous Coffee-house in <i>Ispahan</i> : The Garden <i>Tzarbag</i> | 15 |
| The Suburbs of <i>Ispahan</i> : The Manners and Religion of the <i>Kebbers</i> | 16 |
| The City <i>Jarustan</i> | ibid. |
| The Situation and Description of the Cities of <i>Cashan</i> , <i>Saba</i> , <i>Rhey</i> , and <i>Com</i> ; with the Description of the Village <i>Casmabath</i> | 17 |
| The City <i>Cashin</i> , its Situation and Description: The King's Palace, with the Bath <i>Haman Charabe</i> , made famous by the Story of <i>Lockman</i> | 18 |
| <i>Schahesader's</i> Tomb | 19 |
| The Village <i>Achibabu</i> , whence denominated | ibid. |
| The Temperature of the Air, and Nature of the Soil | ibid. |
| Scorpions of <i>Cashan</i> | ibid. |
| The <i>Tarantula</i> of <i>Persia</i> describ'd, and compar'd with that of <i>Puglia</i> in <i>Italy</i> | 20 |
| The Chief Trade of <i>Cashan</i> and <i>Com</i> , the exceeding Rich Trade of <i>Ispahan</i> , <i>Yas-</i> <i>de</i> , and <i>Caxome</i> | ibid. |

The Province of Aderbeitzan, or Aderbaijon, formerly call'd Great Media, or Satrapene.

| | |
|---|-------|
| The several Modern Names of <i>Great Media</i> . The Bounds of <i>Aderbeitzan</i> . The Description of the City <i>Tabris</i> | 21 |
| The Towns and Places of Note in <i>Aderbeitzan</i> . The Situation of the City <i>Sul-</i> <i>tania</i> | ibid. |
| <i>Sultania</i> built by <i>Sultan Chodabende</i> . The Description of <i>Chodabende's</i> Tomb, and <i>Schach Ismael's Mosque</i> | 22 |
| The Chief Streets, and Market-place; with their Temples; and a Descri- ption of <i>Schach Sefi's</i> Tomb | 23 |
| By whom this Tomb was built; and the great Revenues belonging to it | 24 |
| The Description of the Tomb of <i>Seid Tzeibrail</i> | ibid. |
| The Villages of <i>Bafun</i> and <i>Sengoa</i> | 25 |
| The City <i>Caxem</i> . The Village <i>Cencem</i> . Places lying between <i>Ardebile</i> and <i>Caswin</i> . | ibid. |
| The Situation and Description of the Province of <i>Iran</i> or <i>Carabach</i> | 26 |
| <i>Drangiane</i> , or <i>Sagistan</i> , its Borders, and the several Names of its Metropolis, and Chief Towns | ibid. |
| The Country of <i>Nixabar</i> , or <i>Nisabar</i> , with its Situation | ibid. |
| The | |

The T A B L E.

The Province of Kilan, or Gilan.

| | |
|---|---------|
| The Denomination and Situation of <i>Kilan</i> , and its Division | Fol. 26 |
| The County of <i>Rescht</i> . The County of <i>Kesker</i> . The City <i>Curab</i> , and Town of <i>Astara</i> ; with the Borders of the County <i>Langercunan</i> . | 27 |
| The Nature of the Soil, Productions of the Country, Wild Beasts, Fish, Constitutions of the Inhabitants; their Apparel and Language | 28 |
| Their Religion and Government | 29 |
| The Plains of <i>Mocan</i> or <i>Mogan</i> , with a Relation of their Inhabitants | ibid. |
| The Province of <i>Betziruan</i> , with its Description | 30 |

The Caspian Sea.

| | |
|---|-------|
| The several Denominations of the <i>Caspian Sea</i> , with the Length and Breadth thereof | ibid. |
| The divers sorts of Fish found therein | 31 |

The Province of Mazanderan.

| | |
|--|-------|
| Its Borders, and a Description of the Chief City <i>Ferhabad</i> | ibid. |
| The City <i>Eskerf</i> . The Apparel of the Inhabitants of <i>Mazanderan</i> : Their Language and Government: The Nature of the Soil, and Temperature of the Air | 32 |

The Country of Chufistan.

| | |
|--|----|
| The several Denominations and Bounds of <i>Sufiana</i> , with its Chief Cities, Inhabitants, Rivers, &c. | 34 |
|--|----|

Carmania, or Kerman, otherwise Kirman.

| | |
|---|-------|
| The several Names, and by what People Inhabited, with its Division | ibid. |
| The manner of their Buildings: With the Description of the Village <i>Cambru</i> , and the Fort there | 35 |
| <i>Meir Abbas</i> Tomb | ibid. |
| The Nature of the Inhabitants of <i>Wild</i> and <i>Great Carmania</i> , and the Commodities of the Country | 36 |

Gedrosia, or Circan.

| | |
|--|-------|
| The several Names of <i>Gedrosia</i> , with its Chief Towns. The Country of <i>Mecheran</i> , with its Commodities | ibid. |
|--|-------|

The Province of Moghoftan.

| | |
|--|-------|
| The Bounds of <i>Moghoftan</i> . The Village <i>Ciuciululon</i> . The Metropolis <i>Mina</i> . Of their Trees, Beasts, &c. | 37 |
| The Province of <i>Lorestan</i> | ibid. |

The T A B L E.

The Province of Chorazan.

The Cities *Mesched* and *Herat* : With the Production of the Country, Nature of the Inhabitants, and their Government 38

The Province of Siston.

Its Situation and Description, with the Nature of the Inhabitants, and Temperature of the Soil ibid.

Aria, or Ery.

The several Names and Bounds of *Aria*, with its Chief Towns, Temperature of the Air, and Fertility of the Soil 39

Dagestan, or Tagestan.

Its Situation, Division, Metropolis : The Diet, Nature, and Customs of the Inhabitants ibid.

The Kingdom of Amadan.

The Description of its Principal City, call'd *Amadan*, &c. 41

Persia in General.

| | |
|---|-----------|
| Of the Air | ibid. |
| The Nature of its Soil : Its Plants and Grain | 42, 43 |
| The Beasts breeding therein | 44, 45 |
| Its several sorts of Inhabitants | 46 |
| Their Complexion, Nature, Shape, and some peculiar Customs | 47, 48 |
| Of their Veneries. Their Apparel | 49, 50 |
| Their Oeconomy or House-keeping | 51, 52 |
| <i>Amfion</i> or <i>Opium</i> ; <i>Thea</i> , <i>Coffee</i> , and <i>Tobacco</i> | 53 |
| Of their Marriages | 54 |
| Of their Funerals | 55 |
| Astronomy | 56, 57 |
| Of their Poësie | 58 |
| Their Lawyers and Physicians, and their Language | 59, 60 |
| Their Arms and Militia | 61, 62 |
| Their Coins, Weights, and Measures | 63 |
| Their Trade, Artificers, Manufactures, and several Employments ; and the King's Revenue | 64, 65 |
| Of their Buildings, Travelling, and their Religion | 66, to 72 |
| Of their Festivals | 72 |
| The Policy in Government, Oeconomy and Splendor of the Court | 74 |
| Government of the Peculiar Provinces | 80 |
| The <i>Dynastie</i> of their Kings | 83 |

The Country of Georgia.

Extent of *Georgia* 85
The

The T A B L E.

The Division of the Country : Its Fertility, Wild Beasts, Rivers, Lakes, and Language, &c. Fol. 86

The Province of Imereti, or Basciaciuk.

Its Extent, and the King's Titles, &c. 87

The Province of Cacheti.

The Situation of this Province, and the Reason of its Name ibid.

The Province of Cardel, or Carduel.

The Bounds of this Province. How the King came to be dispossess'd. The
Persians Invade *Georgia*. *Luarzab* Imprison'd and Murther'd 88
 The *Persian* quits the Country. The *Georgian* Women much desir'd by the
Persian Nobility. *Teimuraz* flies to the *Turks*, who assist him with a potent
 Army 89

The Province of *Guriell*, with its Situation 90

The Province of Mengrelia, anciently Colchis.

The Borders of *Mengrelia* : The Air : The Inhabitants afflicted with many
 Diseases. The Rivers in this Country ibid.
 Their Sturgeon of divers kinds : Their Venison, Birds, Beasts, &c. 91
 Several sorts of *Mengrelians* : Their first Money, Trade with the *Turks*, Hou-
 ses, &c. 92
 Their Habits : Their homely Manner of Entertainment, Recreations, Nup-
 tial and Funeral Ceremonies 93
 Of their Physicians. How they go to War. Their Charity to Strangers.
 Their Government. The Royal Seat of the Dominion. The Occasion of
 the first Revolt 94
 The present King of *Megrelia*, call'd *Dadian*, Conquers the *Abcassians*, and makes
 War upon *Imereti*. *Dadian* an excellent Prince. Their Punishment of Ma-
 lefactors 95
 Their manner of determining Differences. The Wealth of their Patriarchs.
 Their Bishopricks. Of their Priests. Of their Baptism. St. *Georges* Feast 96
 Their Fasts, Superstitions, and Ceremonies at Funerals 97

Avogastes, or Avogasie.

Its Borders, and several Names, with the Chief Towns thereof ibid.

The several sorts of People about Mengrelia and Mount Caucasus.

The Inhabitants of Mount *Caucasus*, their manner of Living, Riches, Trade,
 Habit, Wars 98
 The People call'd *Lazi*, or *Curten*, and what they be ibid.

The T A B L E.

The Black Sea.

The several Names of this Sea. Subject to frequent Storms. Why frequent-
ed by the *Cossack*, &c. Fol. 98

The Province of Circassia.

Who the *Circassians* are. The Rivers, Bounds, and Lords of the Country. How
they are Govern'd. The Situation and Description of the City *Terki* 99
How Garrison'd. The Habits of the *Circassians*: Their Employments, Lan-
guage, and how they Govern their Children 100
Their manner of Living. What Arms they use. Their Encouragement of
Theft. Their different Opinions in Religion. Ceremonies us'd at the death
of the Nobility. Their Degrees, &c. 101

Albania.

The Cities and Chief Towns of *Albania*. The Air and Government of this
Country 102

The Province of Curdistan.

Its Bounds, and the Habit of the People *ibid.*
Their Language, Living, Government, and Religion 103



T H E E M P I R E of the G R E A T M O G O L, A N D I N D I A.

Of India in General.

I N D I A, why so call'd. Its Division, Extent, and Bounds. The largeness
of its Circuit. Its Rivers Fol. 104
The Course of the River *Indus*. The River *Ganges*, with its Riches. The Lake
Chiamay 105
Their floating Bridges, Mountains, Beasts, &c. 106
Their Fruits and Plants, as *Betel*, *Areka*, *Cate*; with their several Uses 107
The general Name of the Inhabitants. Their Division into several Tribes.
The *Brahmans* highly esteem'd 110
The Original of the *Brahmans* 111
The several Sects of the *Brahmans* 112
Their way and manner of Living; with their Habitations, Study, and Go-
vernment 114
The Ceremonies at the Birth of their Children, &c. 116
A

The TABLE.

| | |
|--|----------|
| A strange Fable of their Immortal <i>Elixir</i> . The manner how they Marry their Children | Fol. 117 |
| The Punishment of Fornication. Their great Observation of Good and Bad Days, &c. | 118 |
| Their Account of Time | 119 |
| The Fabulous Story of <i>Casjendre Mourjam</i> ; and their several Superstitions with the Sick, and at the Funerals of their Deceased | 120 |
| The Liberty of their Women; and in what manner they are oblig'd to accompany their Husbands into the other World | 121 |
| Burning not allow'd by the <i>Mahumetans</i> . The Funeral Ceremonies of the <i>Brahmans</i> | 122, 123 |
| A pleasant Quarrel betwixt a <i>Christian</i> and an <i>Indian</i> | 123 |
| Cages for Birds, like Hospitals. Their great love for Cows | ibid. |
| Strange Marriages of Bulls and Cows | 124 |
| Why the <i>Indians</i> have Cows in great esteem | ibid. |
| The <i>Brahmans</i> forbid the eating of Flesh, and why | ibid. |
| The <i>Soudras</i> and <i>Settreas</i> condemn'd by the <i>Brahmans</i> for eating of Flesh. The <i>Brahmans</i> Diet, &c. | ibid. |
| The Fast-days of the <i>Brahmans</i> . The Fast <i>Dauli</i> . The Diet of the <i>Indians</i> | 125 |
| Their several sorts of Liquor, &c. | 126 |
| Their Apparel, Places of Recreation, Furniture of their Houses. The <i>Indians</i> go always Arm'd. The manner of Living of the Nobility, and Persons of Quality | 127 |
| The Women good Dancers. Their Games and Pastimes. The manner of the <i>Great Mogol's</i> Hunting. What Beasts they chiefly Hunt | 128 |
| The manner of Hunting the Lion by the <i>Great Mogol</i> . Their Language, and manner of Writing | 129 |
| A brief Vocabulary of the <i>Malayan</i> Tongue | ibid. |
| The Court Language is wholly <i>Persian</i> | 134 |

The Creation of the World, in Ten Bodily Appearances of Wistnow or Mahadeu.

| | |
|--|-------|
| Of the Creation of the World | ibid. |
| The Mountain <i>Merowa</i> . The four Ages of the World. The ten Appearances of <i>Wistnow</i> . They acknowledge in some measure a <i>Trinity</i> | 135 |
| They believe a general Conflagration of the World | ibid. |

Matfias or Matx Altar, the First.

| | |
|-----------------------------|-------|
| The Charge of <i>Bramba</i> | ibid. |
|-----------------------------|-------|

Caurams or Courmas Altar, the Second.

| | |
|-----------------------|-------|
| The Riches of the Sea | ibid. |
|-----------------------|-------|

Waras or Warrahas Altar, the Third.

| | |
|--|-------|
| <i>Mahadue's</i> strange Shape in his third Appearance | 136 |
| The Giant <i>Hirnac's</i> Representation | ibid. |

Narfings

The T A B L E.

Narfings Altar, the Fourth.

Hirenkessap's Request to Bramma. His Edict ibid.

Vannams Altar, the Fifth, begins with the Second Age, call'd Tretrsingke.

The Request of Vannam to Bell Ragia, &c. 137

Prasserams, or Paresje Ramas Altar, the Sixth.

Braman and Braminin, a Married Couple; she being barren, they both retire into a Wilderness, and there pray to Mahadeu to give them Children, who grants their Desire Fol. 138

Reneka Murther'd; for what Reason; and how restor'd to Life again 139

Rams, or Ram Katas, otherwise Dajaratha Ramas Altar, the Seventh.

Ravan's Request to Mahadeu 140

Kistnas, or Cristnas, or Crexnos Altar, the Eighth.

Narret's Prognostication of Denki, &c. 142

The Opinion of the Wonders of Kistna ibid.

Bhodes or Boudhas Altar, the Ninth.

The Description of Boudhas, &c. 143

Callenkyns Altar, the Tenth.

Its Description and Continuance, &c. ibid.

Of their Religion in general.

A General Toleration in India. Their Vedam or Law-Book, what it contains ibid.

The Brahmans Opinion of God. The Extract of Garrouda and Annemonta. Mahumetanism profess'd in some Places. Their high esteem of Ramma. Idols giving Answers like Oracles. Their Belief and Opinion of the Immortality of the Soul 144

The Commandments imposed by the Brahmans. The several Pagodes of Wistnow and Esvara in Carnatica. Strange things related by the Brahmans of their Pagodes 145

The manner of Worshipping Wistnow and Esvara 147

The Feasts Gavri Devi, and Tfewartre, with divers other Festivals, peculiar to several Sects 148

Their Worship of several Deities 149

The

The T A B L E.

| | |
|--|----------|
| The <i>Brahmans</i> Belief concerning the Transmigration of the Soul | Fol. 150 |
| Places accounted Holy, and visited by the <i>Brahmans</i> | 151 |

The Religion, Customs, and Constitutions of the Hassenists, or Moors.

| | |
|--|-------|
| The Women not permitted to go to their Temples | 151 |
| The Order of the <i>Derwises</i> amongst the <i>Hassenists</i> . The Diet of the <i>Hassenists</i> , with several of their peculiar Customs | 153 |
| The Nature and Complexion of the <i>Hassenists</i> | 154 |
| The Habits of the <i>Mogollans</i> | 155 |
| <i>Christians</i> dispers'd all over <i>India</i> | ibid. |

The Realm of the Great Mogol, otherwise Hindostan, or Indostan.

| | |
|---|----------|
| The Bounds of the Kingdom. Its Circumference, Extent, and Division. <i>Ben-</i> <i>gala</i> , a Fertile and Rich Kingdom | Fol. 156 |
| <i>Indostan</i> supply'd with Elephants and Horses from other Parts. <i>Caravanferas</i> , or Houses of Entertainment. <i>Indostan</i> very Rich. The <i>Indians</i> manner of Sailing. The Inhabitants of <i>Indostan</i> . The Trade and Manufacture of the Country. | 157 |
| The <i>Omrabs</i> Children Inherit not their Fathers Estates. The Quality and Of- fice of an <i>Omrab</i> . The <i>Mansebdars</i> . The <i>Rouzindars</i> | 158 |
| The <i>Mogol's</i> Infantry. His whole Military Strength computed | 159 |

The Court, Splendor, Magnificence, and Riches of the Great Mogol.

| | |
|---|-------|
| The Description of the <i>Mogol's</i> Court at <i>Labor</i> . King <i>Chorram's</i> Cavalcade from <i>Agra</i> to <i>Labor</i> | 160 |
| The King's Train, and Splendor of his Court | 161 |
| His Entertainment of Ambassadors | ibid. |
| His Revenues | 163 |
| The Weights, Measures, and Coins of the Country | ibid. |
| Their manner of Travelling | 164 |
| Their Musick. The Chief Officers of the <i>Mogol's</i> Court | 165 |
| The Execution of Criminals. The King's Guard. Three Orders of <i>Chans</i> . The King sits in Person in Court | 166 |
| Variety of other Punishments for Criminals | ibid. |
| The King's Robes given to the <i>Omrabs</i> . He is weigh'd upon his Birth-day with great Ceremony | ibid. |
| Their way of Salutation, and the Reverence they shew their Prince | ibid. |
| The King's Chief Officers in Cities and Sea-Ports | 167 |

Of the Name and Title of Mogol.

| | |
|--|-------|
| The Reason of the Name <i>Mogol</i> , and its Signification. The Signification of <i>Chan</i> | ibid. |
|--|-------|

The

The T A B L E.

The Extract and Descent of the Mogol Kings.

| | |
|---|----------|
| The Great Mogol from whom descended | Fol. 167 |
| The Expedition of Tzingiz Chan. A Tartarian Prince settles in India, and becomes Founder of the Royal Family there | 168 |
| Ecbar's Character and Death: Scieco Gio succeeds his Father, by the Name of Schach Selim | 169 |
| Several Opinions concerning Selim's Issue | 170 |
| Chofrou Rebelling against his Father, is Defeated | ibid. |
| The mutual Constancy of Chofrou and his Lover | ibid. |
| Chorrom takes up Arms against his Father the Mogol, with the Occasion of his Rebellion | 170, 171 |
| Another Relation of Ecbar's Death and Selim's Reign | 171 |
| Chorrom succeeds Selim | ibid. |
| The Issue of Schach Jehan. The Character of his Children | 172 |
| He sends his Sons to Govern several Provinces, keeping onely the Eldest at home | 173 |
| Emer Jemla's Plot against the King of Golconda | 174 |
| The King of Golconda narrowly escapes from the Hand of Oranchzef. The great Friendship betwixt Oranchzef and Emer Jemla | ibid. |
| Emer sent with an Army against Decan | 175 |
| Schach Jehan falls desparately sick | ibid. |
| The four Brothers take up Arms, each in his own defence | ibid. |
| Oranchzef's subtile Letter to Moradbeck | ibid. |
| Emer suffers himself to be made Prisoner by Oranchzef | 176 |
| His Army appeas'd by Oranchzef | ibid. |
| Oranchzef and Moradbeck joyn their Forces together | 177 |
| The Mogol raises Forces against his Sons, though unwillingly | ibid. |
| Soliman Chekoub, Darasja's Son, made General against Chasausa. He fights Chasausa's Army, and gets the Victory | ibid. |
| The Courage and Passion of Jesseingue's Wife | 178 |
| A violent Humor of Darasja | ibid. |
| The Policy of Oranchzef | ibid. |
| Darasja resolv'd to fight Oranchzef, though contrary to his Fathers Will, and the Advice of his Friends | 179 |
| The Ordering of the Battalia | 180 |
| Moradbeck's Valour | 181 |
| A notable piece of Treachery, and the Effects thereof | ibid. |
| Oranchzef's Behavior after the Battel, and Darasja's miserable Condition | ibid. |
| Oranchzef marches streight with his Army to Agra. Schach Jehan circumvented in his Design | 182 |
| The Counter-Policy of Oranchzef; and his Letter to his Father | 183 |
| The Advice given to Moradbeck. He Sups with Oranchzef, is surpriz'd, and imprison'd | 184 |
| His Army goes over to Oranchzef | ibid. |
| Darasja's Management of Affairs cavill'd at by the States-men | ibid. |
| Darasja betakes himself to Amadabad, and is honourably entertain'd by Schach Navazecan | 185 |
| Oranchzef engageth with Sultan Sujas | ibid. |
| | Sultan |

The T A B L E.

| | |
|---|----------|
| Sultan Sujas guilty of the same fatal Error with <i>Darasja</i> | Fol. 186 |
| <i>Oranchzef</i> returns to <i>Agra</i> . He grows jealous of Sultan <i>Mahmoud</i> his Son, and <i>Emer Jemla</i> | ibid. |
| <i>Chasausa</i> put to flight by <i>Emer Jemla</i> . Sultan <i>Mahmoud</i> seiz'd on, and sent to <i>Govaleor</i> | 187 |
| <i>Oranchzef's</i> Policy to take <i>Darasja</i> . The Battel between <i>Darasja</i> and <i>Oranchzef</i> . <i>Darasja's</i> Flight and Misery | 188 |
| <i>Darasja</i> betray'd by the <i>Raja Catche</i> . The Siege of <i>Tatabacar</i> | 189 |
| <i>Darasja</i> is made Prisoner by <i>Gioncan</i> , and carried in Triumph through the City of <i>Deli</i> | 190 |
| A Consultation held, Whether to put him to Death, or send him Prisoner to <i>Govaleor</i> | ibid. |
| <i>Darasja</i> murder'd. <i>Tatabacar</i> surrendred | 191 |
| <i>Soliman Chekou</i> taken, and imprison'd. He is brought to the Court | ibid. |
| The <i>Pouft</i> , what it is. <i>Moradbeck's</i> Death | ibid. |
| <i>Chasausa</i> flies for Refuge to the King of <i>Racan</i> . He requests a Ship to transport himself to <i>Mecha</i> , but is deny'd. His Plot against the King of <i>Racan</i> disco- ver'd. He is pursu'd, overtaken, and defeated. What became of him un- certain | 192 |
| His Family ill treated, but at last pardon'd; yet soon after extirpated by the Conqueror | 193 |
| <i>Emer Jemla's</i> Death. <i>Surratte</i> surpriz'd by a Robber. The Robber taken, and committed to Prison; but escapes | ibid. |
| The Death of <i>Schach Jehan</i> . <i>Begum Sahab</i> receiv'd into Favour. The <i>Mogol's</i> Ambassadors abus'd by the <i>Persians</i> . The King of <i>Persia</i> dies | 194 |

Paropamisfa or Candahor, Sablestan, and Balassy.

| | |
|--|-------|
| The Bounds of <i>Paropamisfa</i> , and its Inhabitants | ibid. |
| The Head of the River <i>Indus</i> . The Extent of the Country, and its Chief Towns | ibid. |
| <i>Candahor</i> a Place of great Trade. The Temperature of the Air. It often changeth its Lords. When it became subject to the great <i>Mogol</i> , and its se- veral Vicissitudes | 195 |
| <i>Candahor</i> Besieg'd by the <i>Mogol</i> , <i>Schach Jehan</i> | 196 |
| The Fortrefs <i>Calabust</i> taken by the <i>Persians</i> | ibid. |
| The Description of the City <i>Balassan</i> | ibid. |
| The Government of <i>Balassan</i> | 197 |
| The Towns and People of <i>Sablestan</i> | ibid. |

The Kingdom of Cabul.

| | |
|--|-------|
| Its Borders, and the Derivation of its Name, &c. | ibid. |
|--|-------|

The Territory of Multan.

| | |
|---|-------|
| Its Borders. This Country Famous for excellent Bowes and Arrows | ibid. |
|---|-------|

The T A B L E.

*The Country of the Bullochs or Bobochs, or Kingdom of Ballochy,
otherwise Haican, or Hangi-chan.*

The Borders, and the Nature of the People Fol. 197

The Province of Bucker or Buckor.

Its Borders; and the Trade of the Chief City *Suckera* 198

The Kingdom of Send or Sind, otherwise call'd Diu and Tatta.

The Etymologie of its Name. Its Borders. *Tatta* a Place of good Trade.
The Chief Commodities ibid.

The Provinces of Sorit, Jesselmeer, and Attack.

Their Borders, Limits, and Boundaries ibid.

The Province of Penjab or Pengab.

The Signification of its Name. The Description of its Chief City *Labor*.
The Nature of the Air, &c. 199

The Kingdom or Territory of Caximir.

Its Borders, Situation, and Extent ibid.

Great Heats in *March*, and the Effects thereof. The difference of Air in the
Mountains. The Women very handsom. *European* Plants and Herbs here
in great abundance 200

The Description of the City and Lake of *Cachemire*. A wonderful Spring on
the Confines of this Kingdom 201

A Description of the *Mosque* at *Baramoulay*. A strange Fable of a Stone. The
Character of the *Cachemirans* 202

Caximir Conquer'd by the *Mogol* 203

The Territories of Banchish, Jangapore, and Jenba.

Their Situation and Boundaries, &c. ibid.

The Kingdom of Dely.

Its Situation and Limits. *Jehan Abad*, a new City, how Seated ibid.

Sixty thousand Houses consum'd by Fire, *Anno* 1663. 204

The Furniture of their Houses. *Dely* stor'd with divers sorts of Fruit from
other Parts. The several sorts of Provisions in *Dely*. The Description of
the Castle 205

The Course of the River *Jemini* 206

The Nature of the Tree *Baxama* 207

The

The TABLE.

The Kingdom or Province of Mando or Bando.

The Description of the City Mando, &c. Fol. 207

The Territory of Sanga or Chitor, and Utrad.

The Description of the City Chitor, anciently Very Famous ibid.
By whom destroy'd 208
The Productions of the Province Utrad ibid.

The Kingdom of Zurratte or Cambaya.

By whom, and why call'd Cambaya. Its Extent and Limits. The Sea-Port ibid.
Towns

The City Amadabath or Ahmedabath.

The Reason of its Name, and its Description 209
The Description of a stately Pagode, and two Magnificent Tombs 210
The Description of Surratte, with several Remarks of note therein 211
The Legend of Oman Hidal Chan. The Haven or Harbor of Sobali. The Fer-
tility of the Soil. The Derivation of the Name, and Situation of Cam-
baya. The Compass and Strength thereof. Its Description, &c. 212
The Description of the City Brotha. The Jurisdiction of this City. The
Tomb of Polmedony, whereunto Pilgrimages are made. The Description
of Goga. The City Bysantagan 213
Pattan, a very large City. Daman, a large City, Conquer'd by the Portuguese,
Anno 1559. The City Bazaim 214
The Productions of the Country, &c. 216
Serpents, and other noxious Creatures 217
The Ancient and Modern Inhabitants of Surratte. The Apparel of the Per-
sians of Surratte, their Diet, &c. 218
The Description of the People. Their several Feasts. The Original of Fire-
Worship 219
Their Ceremonies of Fire-Worship. Their Initiation of their Children.
Their Marriages, and Nuptial Ceremonies 220
Their Burying-places, and Funeral Solemnities 221
The Riches and Trade of Surratte 222
The Government of Surratte 223
The State of the Chan or Supreme Governor. Their Punishment of Crimi-
nals. The Religion of the Surratteans. The Opinion of the Benjans con-
cerning the Creation 224

The Kingdom or Territory of Chandish or Sanda.

Its Name, with the Description of its Metropolis call'd Brampora. Its Strength,
and manner of Government 237

The TABLE.

The Provinces of Berar and Narvar.

Their Borders, and Principal Cities Fol. 238

The Province of Gwalior or Gualier.

Its Chief City. The Mogol's Treasure kept here ibid.

The Kingdom of Agra or Indostan.

Its Name, and Metropolis. A great and famous Castle ibid.
 The Description of the Royal Court 239
 The Jurisdiction and Extent thereof 240
 The Product of the Country 241

The Country of Bulloits.

Its Situation, and the Fertility of the Soil ibid.

The Province of the Hendowns or Hindous.

Its Metropolis, Fertility of the Soil, and Manners and Customs of the Inhabitants 242

The Province of Sanbat or Sanbal, and Bakar.

Its Borders. Some Special Remarks. A Magnificent Tomb ibid.

The Province of Nagrakat.

Its Metropolis, and the Splendor thereof, &c. ibid.

The Provinces of Siba, Kakares, and Gor.

Their several Metropolises, and other Chief Towns, &c. 243

The Provinces of Pitan, Canduana, and Patna.

Their several Boundaries, and Principal Cities ibid.

The Kingdom of Decan.

Its Borders, Extent, and Metropolis ibid.
 Chaul, a great City, where the Portuguese have two Forts. The famous Mountain Il Morro di Ciul. The Fertility of the Soil. The Air, &c. 244
 The first Conqueror of Decan. The ancient Name of the Kings of Decan.
 A Story of a prodigious Gun 245

The

The T A B L E.

The Kingdom of Ballagate.

Its Name, Extent, and the Cities therein contain'd

Fol. 246

The Kingdom of Cuncan or Vifiapour.

| | |
|---|----------|
| Its Extent, and Chief Cities | ibid. |
| The Description of its Metropolis <i>Vifiapour</i> | 246, 247 |
| The City <i>Tamba</i> | ibid. |
| The Kingdom of <i>Cuncan</i> how Water'd | 248 |
| The <i>Armenian Stone</i> found near <i>Ustabado</i> . The several Inhabitants of <i>Decan</i> and <i>Cuncan</i> . Their Complexion and Constitution. Their Habits, and some Superstitious Customs. The Arts by which they are maintain'd, and their several Manufactures | 249 |
| Their several Coins and Weights. Their Arms both Offensive and Defensive | ibid. |
| Their manner of Fighting. A Gun of an incredible bigness. The Inhabitants speak several Languages. The manner of their Marriages and Funerals. | 250 |
| The King's Name and Title. His Court and Attendance. <i>Adel Schiah</i> takes <i>Goa</i> twice from the <i>Portuguese</i> | ibid. |
| The King of <i>Cuncan</i> desires Assistance of the <i>Netherlanders</i> , and grants them great Immunities | 250, 251 |
| A Peace concluded between the King of <i>Vifiapour</i> and the <i>Portuguese</i> | 251 |
| The King professes the <i>Mahumetan</i> Religion | 252 |
| Many <i>Portuguese</i> reside in <i>Cuncan</i> | 253 |

Directions

The Kingdom of Gallaria.

2. 1. 1971

Kingdom of Cambodia

. bdi

22 24

• *Didi*

612

Dear

L. 11.

Due

0.1

510

106

10

976

• 3d

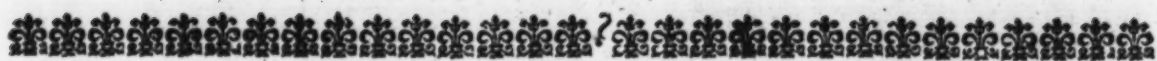
1519

272

435

474

322



D I R E C T I O N S
For Placing the
S C U L P S
I N T H I S
First Volume of A S I A.

| | | |
|---|---|-------|
| T He Title. | <i>Narsing</i> , the fourth | ibid. |
| <i>Perfia</i> , five, <i>Sophorum</i> | <i>Vannams</i> , the fifth | 137 |
| <i>Regnum</i> | Fol. 1 <i>Passerams</i> , or <i>Paresje Ramas</i> , the | |
| <i>Schamachie</i> | 9 sixth | 138 |
| <i>Derbendt</i> | 11 <i>Rams</i> , or <i>Ram Katas</i> , the seventh | |
| <i>Ispahan</i> | 13 | 140 |
| <i>Kom</i> | 17 <i>Kistnas</i> , or <i>Cristnas</i> , or <i>Crexno</i> , the | |
| <i>Saba</i> | ibid. eighth | 142 |
| <i>Cachan</i> | 18 <i>Bhodes</i> , or <i>Boudhas</i> , the ninth | 143 |
| <i>Soltaine</i> | 21 <i>Callenkyns</i> , the tenth | ibid. |
| <i>Ardebeile</i> | 25 The Court of the Great Mogol | |
| <i>Caspise Zee</i> | 30 | 160 |
| <i>Tabula Colchidis</i> | <i>Hodie Mengre-</i> | |
| <i>lie</i> | 90 <i>Schach Selim</i> | 169 |
| <i>Magni Mogolis Imperium</i> | 104 <i>Schach Jehan</i> | 172 |
| | <i>Schach Oranchzef</i> | 174 |
| | <i>Nurmahal</i> | 188 |
| | <i>Rauchenara Begum</i> | 193 |
| The Ten Altars. | <i>Begum Sahab</i> | 194 |
| <i>Matfias</i> , or <i>Matx</i> , the first | 135 <i>De Stadt Souratte</i> | 211 |
| <i>Caurams</i> , or <i>Courmas</i> , the second | ibid. <i>Dabul</i> | 214 |
| <i>Warras</i> , or <i>Warrahas</i> , the third | <i>Visiapour</i> | 246 |
| | 136 | |

